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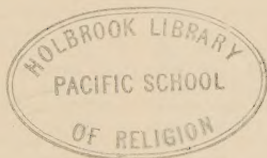
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WITH A VIEW OF

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DEATH OF SECRETARY MEANS.

It has pleased God to call from earthly service the Rev. John O. Means, D. D., one of the Corresponding Secretaries of the American Board. Dr. Means died at his residence, at Boston Highlands, on Saturday, December 8. For fifteen years, between 1866 and 1881, he was Recording Secretary of the Board. In 1879, at the invitation of the Prudential Committee, he spent some months in Europe, in making investigations preparatory to the opening of new missions in Africa, and in 1880 was elected Corresponding Secretary, in which office he has had special charge of the missions of the Board in Africa, Micronesia, and the Sandwich Islands, and, until its transference to another Board, of the mission to the Dakotas. During the spring and early summer of last year, while the other Secretaries were absent upon the deputation to the Turkish missions, the labors of Dr. Means were incessant, and his apparently robust health gave way, revealing some constitutional difficulties in the region of the heart. Since the first of July he has been unable to attend to his official duties. Hopes were entertained, however, of his ultimate recovery until about three weeks of the time of his death. For many days he suffered much, but his faith in Christ was abiding and triumphant. His mouth was filled with praises and with tender messages of love to his brethren and associates, and especially to the missionaries of whom he had care. He offered especial thanks that he had lived long enough to see the hopeful prospect of better provision for communication with the mission field in Micronesia.

Further notice of Dr. Means must be deferred, as this number of the *Herald* must go to press before the funeral services are held. The Board has lost a wise counselor and an efficient administrator, — a servant who brought to the discharge of his duties highly-trained powers of mind and heart, and one sincerely devoted to his work. There are many missionaries who will mourn his loss, not merely as that of a friend but of a father.

THE receipts for the first three months of the financial year amount to only about \$91,000. For the next three months, in order to meet our regular appropriations, we must make sure, if possible, of not less than \$150,000. Please do not fail to advance a little, at least, on the regular donations.

THE NEW *Morning Star*.—Letters from the pastors and superintendents of Sunday-schools indicate a most hearty response to the call sent out for special donations and pledges. We hope to hear from all in the same cordial manner, during the present month or early in the year. Nothing can be more helpful for what so many pastors, parents, and teachers desire: the education of children and youth to a warm, personal, intelligent interest in missions. See the article on page 8.

It is not to be supposed that the recently reported victories of El Madhi in the Soudan will have any far-reaching influence in the Moslem world. Mohamedans everywhere are unquestionably restless, and are anxiously looking for some deliverance, but their highest authorities at Constantinople, Mecca, and Cairo have pronounced El Madhi to be a "False Prophet." His sword is drawn against his co-religionists, not against Christians, though doubtless it would be, should he meet them. Whatever successes he may have in Egypt, his claims will be hotly contested by those of his own faith. We have chiefly to fear the results of his successes along the Upper Nile and in Central Africa. A revival of the slave trade will undoubtedly follow the victories of this cruel fanatic.

A REMARKABLE series of articles has appeared recently in the newspapers of Turkey. In June last, the *Terdjumani Hakikat*, the chief Moslem paper of Constantinople, commenced a serial entitled *Defence*, directed against those who seek to win the Moslems to Christianity. The articles were republished in a volume of six hundred pages in the month of September, with the name of the author, Ahmed Midhat Effendi. Christianity is attacked on the side of what purports to be its history, but with what truthfulness can be learned from a few of the statements. The author affirms that St. Paul became a Christian because Gamaliel's daughter refused his hand in marriage; that the Crusaders not only killed but ate all the Moslems they met; and that the origin of Protestantism was the fact that, when Martin Luther was selling indulgences, Tetzel spoiled the market by offering a cheaper lot. The power of such a book will be proportioned to the ignorance of those who read it. It is a singular fact that articles in reply to this "Defence" were accepted by the editor of the Moslem paper and have appeared in its columns, of course with comments, and with no little personal abuse of the missionaries, who, it says, "attempt by schools to poison the minds of youth." Notwithstanding the comments made, it is something gained to have a widely circulated Moslem paper print these articles in support of Christianity. Moreover, the leading Armenian daily and the Armenian Catholic paper have republished some or all of these articles, saying that the duty of answering the Moslem writer should have been attended to by their own clergy, but since they had not done so, all Christians should read these answers, although they were published by the Protestants. The whole movement is one of promise for the future, on which the friends of missions may well unite in asking God's blessing.

A PIONEER home missionary in Montana sends the following greeting: "You can hardly expect an embryo church, without an organization as yet, and holding its services in a hall at other times used as a beer-saloon, to do much in the way of contributions to your Board, but the *to be* Congregational Church of Christ in H—— makes its first offering to you in the enclosed draft. . . . Please accept it with the wish that it was a hundred times as much." The sum enclosed was \$8.25 — a foreign missionary investment which will yet be heard from in the future growth and prosperity of that well-founded home-missionary church. Such gifts as these with their attendant prayer and self-sacrifice "make history."

WE have been favored with advance sheets of a Report made by a committee of the American Missionary Association appointed to visit the Dakota mission, in which the American Board has such a tender interest, although the work is not now under its care. The report speaks hopefully of the condition of affairs at Santee, Peoria Bottom, and Fort Berthold, and favors the enlargement of the work, especially of the educational part of the work, at these stations. In reference to the Sisseton Agency, the Report says: "Here are half-a-dozen churches, thus including nearly all the churches, and a considerable majority of the communicants, who were to be transferred to the American Missionary Association by the American Board. When, however, the American Missionary Association came to take possession of these Dakota missions, it was found, to the surprise of the Executive Committee, that the churches at Sisseton had already been transferred by their own act, and by that of the missionary in charge, to the Presbyterian Board of Home Missions. It was impossible for us to recover them, and the American Board was powerless to turn them over to the American Missionary Association." To this clear statement nothing need be added, save to say that the transference of these six churches to the Presbyterian Board was as much a matter of surprise to the Prudential Committee as it could have been to the Executive Committee of the American Missionary Association. The fact of such transference was not known here until after the official correspondence with the Mission had ceased, and the churches, having been Presbyterian in form from their organization, were so far independent that there was no power to prevent their making such alliances as they pleased.

A MISSIONARY tells of a poor Christian woman in India who said to him: "I have no money for missions, but I can speak to my neighbors and urge them to come to the Saviour I have so joyfully found." She had learned what was better and richer than gold and silver: the power of personal influence through an earnest zeal for Christ. And so, in her humble way, she had led eleven persons to the Lamb of God who taketh away the sins of the world. Many a whole church, the past year, has come short of such success.

WE learn from Japan that Fukugawa, the eminent scholar, has just sent two of his sons to America to be educated at Oberlin, under the care of a Christian fellow-countryman. This seems to indicate that this hitherto prominent opponent of Christianity is at heart nearer the truth and saving power of the Christian religion than he has credit for.

LETTERS from the Zulu mission, just received, state that a large party of natives from Umzila's Land had visited Natal, sent down by the monarch to see Bishop Colenso, and to purchase some articles. They visited Mr. Richards at Inanda, saying that Umzila had not forgotten him, and asking when he was coming to stay, as he had promised to do. Mr. Richards replied that he would go as soon as reinforcements came from America. The chief of the party, with eighteen men, spent a Sabbath at Inanda, and attended religious services five times. This certainly is a remarkable incident, and it cannot fail to have an important bearing upon missionary work in Umzila's kingdom.

CONTINGENT APPROPRIATIONS FOR THE MARATHA MISSION. — Allusion is made on another page to sums asked for various objects in the different mission fields, which are put into the contingent account, to be granted if the donations should warrant it. It may be instructive to mention a few of these objects, regarded as *less necessary* than others which have been provided for. In the Maratha Mission, for example: (1) An estimate was sent in for fourteen Bible-readers to labor in the neighborhood of Ahmednagar, visiting from house to house, and from village to village, reading the Scriptures and holding religious conversations often with those unable to read. The average expense for each man is about \$72, and the amount asked for is \$1,053. Of this sum \$420 is put among the contingents, and some of these men must be dismissed if funds are not supplied. (2) The sum of \$1,440 was asked for publication work in the Maratha Mission, to maintain a weekly religious paper, and various other works in the native tongue, and for the support of a very competent native editor. This amount is likewise reduced by \$420 passed into the contingent account. (3) Four new dormitories for theological students are needed at Ahmednagar, at an expense of \$527. Important as fitting accommodations are for the convenience of the young men, and that they may be freed from the damaging influences of boarding-places outside the Seminary, this sum too is put into the contingent. These are but specimens of requests coming from many fields.

THE Christian Vernacular Education Society for India, one of the most useful auxiliary missionary societies, has just issued a brief account of its work, in a revised edition of the little book called "The Star in the East." It was founded twenty-five years ago, just after the great Mutiny, and claims to have been of great assistance to all the missionary societies, interfering with none. It has certainly done a wide and important work. It has founded three training-colleges, in which seven hundred and fifty native teachers have been trained, and about one hundred thousand pupils been under instruction. Ten millions of publications, in eighteen languages, have been issued.

ENLARGEMENT seems to be the present watchword of all missionary organizations. Signs of promise are beckoning forward the laborers for Christ in every land. We learn that the English Church Missionary Society has made up its budget for the coming year at \$1,130,000, though the "ordinary income" of the Society reached \$1,000,000, for the first time last year. Will not He who enlarges the field and its fruitfulness enlarge also the hearts of those who must sustain the laborers?

CAPTAIN JOHN W. BROWN, of New London, Commander of the *Morning Star* during the years 1858-60, died in Brooklyn, N. Y., on the third of August last. During the war of the Rebellion he was engaged in important duties as acting master on the blockading squadron, and of late years has been a custom-house officer. He was a decidedly Christian man, supporting all good enterprises, outspoken on the subject of temperance, and a most useful member in the Sabbath-school and the church. While in command of the *Morning Star*, he was accompanied by his son. The *Friend*, of Honolulu, in referring to the death of Captain Brown, gives the following incident of a happy rescue by the brave Captain: "When the vessel was sailing on one of her voyages among the Micronesian Islands, there was the cry, 'A man overboard!' He was seen sinking, as the vessel was speeding on her way. In an instant Captain Brown plunged overboard and rescued the sinking lad; and, to his utter surprise, when rising to the surface, he discovered that it was his own son." May the *Morning Star* never lack as gallant and Christian a commander!

THE map of the missions of the Board, given in this number, has been engraved especially for the *Herald*, and is, on a small scale, like the new chapel Map of the World, just issued by the Board. At the low price at which this chapel map is published (\$2.50 on cloth), no church need be without this help to the missionary concert. We hope that many churches will accept the offer of a gift of the map made to those sending the names of ten new subscribers to the *Missionary Herald*. For a special offer, and various business items respecting the *Missionary Herald*, see 4th cover page.

IN accordance with the bequest of the late Professor Cowles, over one hundred volumes of his commentaries have just been sent to the libraries of mission seminaries, the avails of the copyright on his works. Thus his influence lives after him, and his interest in missions is still bearing fruit. As rich in spiritual as in practical suggestions, these volumes are of very great value, and form most timely accessions to mission libraries. We have the further pleasure of recording a gift of ten sets of Dr. Schaff's volumes on church history, distributed to as many theological schools on mission ground, the gift of Mrs. William E. Dodge and the author. These volumes are just the Christian literature needed for the native young men. We gladly commend to them Dr. Schaff's idea of the church (see vol. i, pp. 506, 507): "The apostolic church appears as a pure, independent, and complete organism, a system of supernatural, divine life in a human body. It contains in itself all the offices and energies required for its purposes. It produces the supply of its outward wants from its own free spirit. It is a self-supporting and self-governing institution, within the State, but not of the State. . . . The apostolic church, as to its membership, was not free from impurities, the after-workings of Judaism and heathenism and the natural man. But, in virtue of an inherent authority, it exercised rigid discipline, and thus steadily asserted its dignity and holiness. It was not perfect; but it earnestly strove after the perfection of manhood in Christ. . . . It carried in itself the principle of true catholicity, the power and the pledge of its victory over all other religions, and its final prevalence among all nations of the earth and in all classes of society."

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1882-1883.

N. B. The Items respecting American Laborers have been brought down to December, 1883. The other columns give the figures for the year last reported by the several missions, and ending with various dates.

MISSIONS.	AMERICAN LABORERS.					NATIVE LABORERS.					CHURCHES.			EDUCATION.								
	Ordnained.	Physi- cians.	Others.	Wives.	Other Women.	Total.	Pastors.	Preachers.	Teachers.	Helpers.	Total.	Number of Churches.	Members.	Additions.	Colleges and High Schools.	Pupils.	Girls' Boarding-Schools.	Pupils.	Common Schools.	Pupils.	Total under Instruc- tion.*	
Zulu Mission	12	1		12	5	20	3	45	40	22	110	139	16	645	40	2	61	2	65	38	1,531	1,657
West Central Africa	3			3	1	8	3	8	9	16	36	66	5	204	22	1	34	2	105	10	313	452
European Turkey	11			12	6	30	3	39	139	41	235	296	26	1,806	105	8	318	9	376	122	4,383	5,572
Western Turkey	18			17	25	61	16	113	116	145	336	412	33	3,064	142	5	104	2	97	68	2,844	5,516
Central Turkey	7			13	44	24	27	143	42	239	283	26	21	2,201	206	17	386	6	20	140	4,510	5,059
Eastern Turkey	15			13	44	24	27	143	42	239	283	26	21	2,201	206	17	386	6	20	140	4,510	5,059
Maratha	10			17	2	20	16	10	95	62	183	208	22	1,442	155	3	116	3	180	79	1,951	1,947
Madura	11			11	4	20	17	149	237	9	412	438	34	2,886	193	7	378	0	195	171	4,514	5,087
Ceylon	5			4	6	10	10	5	224	53	292	368	13	1,601	65	4	375	2	183	140	9,055	9,513†
Hong Kong	1			1	3	12	2	17	10	7	36	48	11	240	40	2	23	1	25	9	179	227
Foochow	4			4	9	44	6	3	3	20	29	73	6	730	74	2	37	2	32	11	136	205
North China	16			15	9	49	16	8	3	9	33	78	19	1,097	222	1	136	3	161	—	297	—
Shanse	5			4	9	44	16	8	3	9	33	78	19	1,097	222	1	136	3	161	—	297	—
Japan	14			15	14	45	15	30†	30†	—	75	91	46	3,461	303	3	70	—	—	40	1,900	1,970
Micronesia	4			7	2	16	15	30†	30†	—	7	7	—	—	—	—	—	—	—	—	—	—
Western Mexico	1			3	1	7	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Northern Mexico	3			1	2	5	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Spain	2			2	1	5	4	6	8	7	25	30	4	310	95	1	6	1	20	7	218	244
Austria	7			1	—	—	—	—	—	—	7	8	4	96	26	1	19	—	—	—	—	—
North Pacific Institute	1			1	—	2	—	—	—	—	—	2	—	—	—	1	—	—	—	—	19	—
Total	147§	6	7	140	100	402§	144	368	1,011	307	1,830	2,232	275	19,333	1,688	57	2,066	39	1,549	835	31,234	35,705

* Including some not in reported schools.

† The common schools of Ceylon, connected with the mission, are under the direction of a Board of Education, and the teachers are not reckoned as mission helpers.

‡ Including Hawaiian missionaries.

§ Not including those still supported at the Sandwich Islands.

THE TWENTY-FIFTH OBSERVANCE OF THE WEEK OF PRAYER.

IN the month of January, 1859, a few missionaries in India, according to agreement between themselves and some of their friends, united for one week in special prayer for the outpouring of God's Spirit upon all men. Comparatively a small number so much as knew of that agreement, yet the services of that week formed the beginning of an observance which has now become as wide as the Christian world. In the short space of twenty-five years, the "Week of Prayer" has become an institution in the church, and has taken its place beside the prayer-meeting and the Sunday-school as among the new means of grace which in these latter days God has made known to his people.

The completion of a quarter of a century since the establishment of this Week of Prayer may well call renewed attention to its original design. That design was not general but most specific. It was not the purpose merely to cultivate a spirit of union among Christians, or to call out their common supplication for a variety of objects. The call to united prayer was for the purpose of asking God for one gift — a gift so essential that it seemed to include all other gifts — without which all efforts would be in vain, but with which the feeblest instrumentalities would be irresistible. The outpouring of God's Spirit upon all flesh was presented as the single object of common supplication. If any think this a narrow theme, or one that fails to recognize the varied wants of the church and the world, that impression only sets in clearer light the importance of devoting a whole week, and that the best week in the year, to the consideration of this central and supreme need of all men and all institutions, that the Holy Ghost rest upon them with sanctifying and energizing power. We get so busy with our organizations and machineries that we do not think enough of the spirit of life which should be in them. We greatly need to attend more frequently to the source of power for all Christian living and Christian work, the indwelling grace and might of the Divine Spirit. This is the all-inclusive blessing we should chiefly ask for, that God would, according to his promise, pour out his Spirit upon all flesh.

It was with this thought in mind that the Lodiana Mission in India, on the motion of Rev. Dr. J. H. Morrison, commenced the observance of the Week of Prayer in 1859, and issued an invitation to the church of Christ throughout the world to join in its future observance. It is fitting that the original invitation should be given here in full. It is taken from the minutes of the mission, dated Lodiana, November 29, 1858.

Whereas our spirits have been greatly refreshed by what we have heard of the Lord's dealings with his people in America, therefore:—

Resolved 1st, that we hereby publicly acknowledge the debt of gratitude we owe to him, and our obligations to live more than ever not unto ourselves but unto him who died for us.

And in view of our own spiritual necessity, and of the wants of the perishing millions about us, and in the hope of obtaining similar blessings for this land,

Resolved 2d, that we will do our best to get Union Meetings for prayer, for the outpouring of the Spirit, established at our respective stations, and also at other stations, wherever we may find two or three willing to meet together in the name of Christ.

And further, being convinced from the signs of the times that God has still large blessings in store for his people, and for our ruined race, and that he now seems to be ready and waiting to bestow them as soon as asked, therefore : —

Resolved 3d, that we appoint the second week in January, 1860, beginning with Monday the 8th, as a time of special prayer that God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation; that on the first day, that is, on Monday the 8th, be a holy convocation for solemn fasting, humiliation, and prayer, and that on the last day, that is, Sabbath the 14th, be a holy convocation for thanksgiving and praise; that the intervening time be spent in private and social exercises of prayer and praise, as the circumstances of each community may dictate; that all God's people of every name and nation, of every continent and island, be cordially and earnestly invited to unite with us in a similar observance of that time; and that from the receipt of this invitation, onward, all be requested, in their secret, family, and public devotions, habitually to entreat the Lord to pour out upon all his people so much of the Spirit of grace and supplication, as to prepare them for such an observance of the time designated, as may meet with his approval and secure his blessing.

Is it not a good time to recur to the original design of the founders of this observance? Instead of preparing programmes for the week which shall seek to enumerate as many objects as possible, would it not be well to confine the thoughts to the one all-embracing need of the world — the outpouring of the Spirit? We may well consider what his power is and why we need him; how he works and through whom he works; what keeps him from us and what brings him near us; and what is the promise concerning his coming. This will but properly magnify the work of the Spirit and will prepare us to receive him.

For many years the Week of Prayer has been followed by special blessings at various missionary stations throughout the world. Last year this was peculiarly the case. The coming Week of Prayer has been anticipated with great desire and hope in many places, especially where revivals have been in progress, as in Japan and Turkey and South Africa. Will not the people of God unite in common supplication, not so much for this or that place, home or foreign, or for this or that form of Christian work, but for the one supreme gift which shall reach all places and shall energize all forms of work? Then may we hope to hear in our churches and in our assemblies the promise renewed: YE SHALL BE BAPTIZED WITH THE HOLY GHOST NOT MANY DAYS HENCE.

A NEW MORNING STAR.

AN ENTERPRISE FOR THE YOUNG.

It has been decided that a new vessel must be provided to carry on the expanding missionary work among the Micronesian Islands of the Pacific. The present *Star* has done good service for thirteen years, having in 1870 taken the place of the vessel built in 1866, which was wrecked on Kusaie. But the growth of the mission calls for greater capacity in the ship, both for passengers and for supplies for the missionaries. For two or three years the *Star* has necessarily been so overloaded as to make her voyages very uncomfortable and somewhat dangerous, and now she is quite unable to carry all that needs to be carried. With due

foresight for the future, a vessel of double her size should be secured at once. There can be no avoiding this necessity.

THE MORNING STAR BUILT IN 1866 - 65 TONS

SURELY THE ISLES SHALL WAIT FOR ME. IS. 60 - 8

THE MORNING STAR NEEDED IN 1884 - 400 TONS

SHARES 25¢

American Board of Commissioners
for Foreign Missions

ONE DIME ANNUALLY FROM EACH SHAREHOLDER WILL PAY ..
..... THE RUNNING EXPENSES OF THE VESSEL ..

...is the owner of shares in the New...
..... Morning... Star.....

Missionary Rooms
Boston. January, 1884

Charles D. Ward
Treasurer of A.B.C.F.M.

The region through which the *Star* sails is one abounding in calms and shifting ocean currents, often causing great delays and no little peril. If the new vessel could have auxiliary steam-power for use amid these calms and cur-

rents and in entering lagoons, her voyages would not only be safer but much more regular, saving much wearisome delay in reaching the many islands she must visit, and affording opportunities for longer stay at places where missionary supervision is needed. Such a vessel with outfit will cost not far from \$45,000. Shall that sum be provided? It would be easy to raise it if friends should divert their gifts from the regular channels to this new enterprise. But that would be perilous to other missionary interests as important as this in Micronesia. If donations for the regular work are withdrawn, that work must suffer greatly. We must therefore ask that whatever be given for the new vessel be special, over and beyond the usual offerings of our friends.

We look to the children and the Sunday-schools with hope that they will take hold of this enterprise with enthusiasm. The Lord seems to have stirred up many hearts in regard to this matter long before the decision was reached that the time had come to undertake the building of a new vessel. A "Steamer's Aid Society" was formed at Rockport, Massachusetts. The Vine-street Church, of Cincinnati, and the Shawmut Branch Sabbath-school, of Boston, and many other friends, have already sent in generous contributions, and we hear of other churches and Sunday-schools who are planning liberal things. More than a year ago a Sunday-school class in Vermont sent in its offering for a new steamer.

The shares in the new vessel have been fixed at twenty-five cents each; and the certificates of stock, like the one on the preceding page, will be forwarded in any quantity needed to pastors, Sunday-school superintendents, or any friends who will undertake to secure contributions. Much good is anticipated as the result of this effort, in awakening missionary interest among the children and youths. It is a labor for Christ, the meaning of which they can readily appreciate. He who once spake to his disciples, that a small ship should wait on him, now speaks by his Providence that a larger ship is needed for his work.

SUSTAIN AND ENLARGE.

A WORD TO STEWARDS OF THE LORD'S GIFTS, MATERIAL AND SPIRITUAL.

BY SECRETARY N. G. CLARK.

WE should not be faithful to the trust committed to us by the constituency of the Board, if we should fail to call attention to the urgent need of enlarged means for the wise prosecution of our work in the foreign field. Ability and opportunity constitute a call to service in the cause of Christ, whether in personal consecration to the ministry, or in the devotion of wealth to Christian objects. It must not be overlooked that the world is now open to Christian effort; that Christianity is a recognized force in the world's history, and has a prestige that secures attention to the proclamation of the gospel among the great heathen nations, as never before; and that there is now no limit to the work of evangelization but such as is set by our faith and the means we employ.

The appropriations of the Board for the coming year have been made out with careful reference to the actual necessities of the work now in hand, and, in the best judgment of missionaries on the field, do not really suffice for that, but they

were made out as large as was felt to be prudent, though in confident expectation not only of not receiving less than the last year, but of a steady advance on the part of churches year by year, and a sufficient advance the present year to cover items put into what has been termed the contingent account. The very items placed in this account are enough to show the severity of the reductions made, and the importance of the additional means asked for. Provision is made in the regular appropriations to supply such additional missionaries as may be secured to keep up the present force, as well as to supply in some measure the lack of last year.

In this estimate we are obliged to consider the age, and the consequent early withdrawal, of some of the older missionaries, and the necessity of having younger men in preparation to take their places, as well as to supply present vacancies. Not less than eighteen ordained missionaries are imperatively needed for this purpose, distributed as follows: One man for Spain and one for Austria; three for evangelistic and literary work, to aid the evangelical community at Constantinople, and one each for Trebizond, Bitlis, and Van, two for the Maratha and two for the Madura Missions, two for Foochow, and one for Pao-ting-fu, in North China; one for Japan and one for Micronesia, and one more for enlargement in South Africa. Unmarried women are called for as follows: One to aid Miss Page in the Girls' School in Smyrna, one for the High School at Marash, one to take charge of the Seminary at Madura, one to assist Miss Newton in the Girls' School at Foochow, one as a physician or training-nurse for the Home in Constantinople, and two or more for Zenana and other special work in behalf of women in India. One medical man of experience is needed at once to fill the position of mission physician and a professorship in the medical department of Central Turkey College at Aintab, and another for Shantung, North China. If the new missions in Africa, China, and Japan are included, it will be necessary to add three more physicians and missionaries according to the almost unlimited opportunities; but in this paper special reference is only had to the regular work of the older missions. This reinforcement is needed to keep up the work in hand, and any failure to supply it must be attended with loss and discouragement.

But it is not enough barely to keep up the present work. The providence and the spirit of God beckon us to greater things in his name. New stations may well be organized in some of the older fields in order to their greater efficiency: as one or two more in the Maratha, the Madura, the Foochow, and the North China Missions. The most urgent call, however, is for enlargement in Japan, in view of the intellectual and religious revolution in progress. A vigorous effort on the part of the Christian church may secure the triumph of Christianity in Japan within the next twenty-five years. This is the common sentiment of many thoughtful Japanese and of missionaries representing different Missionary Boards. What a prize for Christ! What a new impulse may thus be given to the work of missions the world over! What a motive to fire the Christian heart!

In view of the lack of men and means to carry out their wishes, the mission of the American Board in Japan has been urged to spare no pains to raise up an efficient native agency. The Training-School at Kioto already numbers one

hundred and sixty pupils, of whom ninety are professed Christians, and one third of those in the theological department. The spiritual condition of this institution is now, and for years has been, that of steadily sustained religious interest, resulting in frequent additions to the professed followers of Christ.

As a result of the present spiritual awakening, and the great movement toward Christianity in progress, it is believed that the native churches will be in readiness to receive and support pastors as fast as they can be prepared for their work. This fact alone—the early independence and self-support of Japanese churches and the comparatively small expense to the friends of missions abroad, beyond that of supplying missionaries—is certainly one of the strongest reasons for improving wisely the present opportunity. But if left to rely mainly on a native agency, additional means must be provided to supply missionary teachers and for the proper equipment of the native force. However able and devoted the native ministry may be, it will need the practical experience of men from abroad who have grown up amid the choicest influences of ripened Christian culture; of men not to control, but to exert moral influence; of men whose intellectual gifts and attainments will command respect and admiration, and to whom thoughtful Japanese may look for wise counsel and helpful suggestions in bringing up Christian communities and churches to a just conception and a proper realization of the duties, privileges, and graces of a true Christian life. Even with the best efforts to raise up a native agency, and the anticipated results of such efforts, not less than six new men—married missionaries—will be needed for the work allotted to the American Board, before they have acquired the language and are ready for work. To these ordained missionaries should be added as many, or even twice as many, women for woman's work. But without waiting to learn the language, one man—an experienced teacher—is in instant request to teach English branches in what may be termed the collegiate department of the Training-School.

But such enlargement as is here suggested is only possible through the enlargement of means for this special object. We cannot wisely help Japan at the expense of other fields, where steadily sustained effort may at any time call for like enlargement, and where any neglect might seriously imperil such a future. It is not possible, even temporarily, to transfer men or means from one field to another at harvest time, but special efforts must be made to meet the special emergency.

Will friends of missions, stewards of the Lord's money, add what may be needed to the regular appropriations of the Board for the support of such needed reinforcements? Is it not an object worthy of such generous Christian endeavor?

The man or men who should place the sum of \$100,000, or better \$200,000, at the service of the American Board for enlargement of Christian work in Japan during the next five years, would improve an opportunity for promoting the kingdom of Christ that comes but seldom in the course of the centuries.

If the means were provided for such enlargement, not only in Japan but in other fields, richly blest by the Spirit of God the past year, can we doubt that the men and the women would be forthcoming? or, if the men and women of

the requisite qualifications should offer their services, would it not be distrusting the churches to harbor the thought that there would be any lack of means? The Spirit of Christ is one.

WHO MUST SOLVE IT?

BY A CORPORATE MEMBER.

"Our Annual Financial Problem" is the title of a paper presented at the late meeting of the American Board at Detroit. The gist of this problem is how to bring the "estimates" made on mission fields, the "appropriations" voted by the Prudential Committee, and the "donations," into agreement on the high plane of the "estimates," prayerfully made by men who stand at the front, face to face with a work growing on their hands, and are looking into open doors, ever inviting them on to further conquests. To do this, it was intimated that the "appropriations" should "gracefully and gratefully" follow the "estimates," and the "donations" from the churches "sweetly and lovingly correspond." As a matter of fact, last year and heretofore, running back to the beginning, the "estimates" have had to be variously and vigorously cut down to meet the probable income of the Treasury.

A calm, unexaggerated "estimate" of what could wisely and efficiently be used over the whole field, in 1884, puts the sum at \$2,000,000. Cut this down one half, and the moderate demand is for \$1,000,000. How to attain this great desideratum is shown with mathematical exactness. It has been repeatedly shown before, by many hands, on various lines of approach. Only recently, a Massachusetts pastor showed us, in the *Missionary Herald*, how *one tenth* of the membership of our churches might raise \$688,500 annually. And we were exhorted to be about it, and let the other nine tenths bring up the rear. No doubt they would, and thus we should reach the needed round million dollars. We have tried our own hand at figuring, too; with what success we scarcely know. Anyhow, the two incidents with which the paper by the Secretary closes are more pleading and effective than figures can be. And yet there are figures here. One was a letter from a son of that prince among men, William E. Dodge, covering his father's pledge at Portland with a check for \$5,000, suggestive to men of wealth, how they might help solve this problem.

The other letter was from a Colorado Home Missionary pastor of a church of *ten* members, covering a postal order for \$27; afterward, by the pastor's tithes, increased to \$50. On this basis of reckoning for all our churches, \$2,000,000 come quickly into view. But will this sort of giving come at our call, at the call of the Master, at the call of the perishing millions, at the bidding of any voice in heaven or on earth?

To come back to the title of this paper. There is, then, a financial problem involved in our work for Christ abroad: worse yet, an *annual* problem, which runs through the web and woof of every day of every year. Its face is very familiar in a certain room in Boston—more familiar than welcome. And must

it always be so? Can we not get rid of that word *annual*, and then get rid of that other word *problem*, in this connection? Somehow, in this day of marvelous activity and growing wealth, there ought to be found a way to meet, with a grand spontaneity, these calls from the four quarters of the globe. No call is providential for which there is not waiting, somewhere, its providential answer; nor should that answer be lurking in an "annual problem."

This much is clear: the Colorado pastor is right at the heart of the solution. Put that pastor, rather the heart of him, into every Congregational pulpit, and there is no longer a financial problem. The whole machinery of missions would be simplified. District Secretaries even would no more be needed than a fifth wheel to a coach. They could then be pastors or missionaries themselves, and the last vestige of an old-time collecting agency would pass into history, never to return.

This is only saying, for substance, that pastors have this matter largely in their own hands. So should it be. When the Prudential Committee, the Secretaries, the editor, the business manager, and all concerned, have done their best, — and less than that may they never do! — maps, literature, helps of every sort, are laid largely at the disposal of pastors; and the outcome in the church, in the societies, the Mission-bands, and the Sunday-schools, is much as they ordain it to be. This is at once their responsibility, their privilege, and their honor. Hence the vital necessity for a missionary ministry, if this problem is to be a problem no longer.

But since that day has not yet come, and we are only working toward it, there is another thing that ought to be said — writing, not officially, but as one of them — to, at least, one hundred and fifty Corporate Members of the American Board.

This problem of finance is their problem, too. To give, as individuals they might give, if they sustained no such relation, or to work, as pastors they might work in any event, does not seem to us to exhaust the obligation of the Corporate Membership in this regard. There is a responsibility to be assumed in respect to the problem itself, as related to other men who might do much to solve it. The *personnel* of this Corporate Membership is made up of representative men, in the pulpit, the press, the business world, who wield large influence. Some of them lead great enterprises. Some of them raise large sums of money for humanitarian and other causes. Unquestionably, a secular enterprise, to which some half dozen of them would put their names, would instantly command, if called for, five million dollars; such is their financial standing in the business world.

When, last winter, one noble benefactor after another fell, and their wills were made public, the influence of their judgment and action, in reference to some of our benevolent societies, immediately reported itself in inquiries for the corporate name, and standing, of these societies, in order to the writing of wills that should embrace them.

The point raised is this — raised with some hesitation, and yet with a deep conviction that it is in order so to do: Is this imperial ability, in the pulpit, the press, the commercial world, brought to bear upon this "financial problem" of the American Board, as it should be, as a legitimate expression of the interest of

the Corporate Membership in a work so momentous? We cannot think it is, This problem is too grave to lie on the hearts and hands of a dozen men, as a problem; for this means much more than that general interest which the average believer feels in this work. It means that somebody must carry it, night and day — this problem of ways and means! Actually to have these one hundred and fifty put their hands to it with their might is to lift it into mid-air, and carry it forward with elastic step to a certain and easy solution.

MISSIONARIES OF THE A. B. C. F. M., DECEMBER, 1883.

The following list presents alphabetically the names of Missionaries now in connection with the Board, either in the field or expecting to return to it; also the mission and station with which missionary is connected. Post-office address is not always the same. The following abbreviations are used in indicating the missions:—

West Central Africa,	W. C. A.	Central Turkey Mission,	C. T.
European Turkey Mission,	Eur. T.	Eastern Turkey Mission,	East. T.
Western Turkey Mission,	W. T.	Maratha Mission,	Mar.
Abbott, Justin E.,	Bombay, Mar.	Berry, Mrs. Maria E.,	Okayama, Japan.
Adams, Lucien H.,	Kessab, C. T.	Bingham, Hiram,	At Honolulu, Micronesia.
Adams, Mrs. Nancy D.,	" "	Bingham, Mrs. Minerva C.,	" "
Ainslee, John A.,	Mardin, East. T.	Bissell, Henry M.,	Guadalajara, West. Mexico.
Ainslee, Mrs. Ellen D.,	" "	Bissell, Mrs. Ella M.,	" "
Allchin, George,	Osaka, Japan.	Bissell, Lemuel, D. D.,	Ahmednagar, Mar.
Allchin, Mrs. Nellie M.,	" "	Bissell, Mrs. Mary E.,	" "
Allen, Orson P.,	Harpoot, East. T.	Blake, Miss Susan P.,	Sivas, W. T.
Allen, Mrs. Caroline R.,	" "	Bliss, Edwin E., D. D.,	Constantinople, W. T.
Ament, William S.,	Peking, N. China.	Bliss, Mrs. Isabella H.,	" "
Ament, Mrs. Mary A.,	" "	Blodget, Henry, D. D.,	Peking, N. China.
Andrews, Miss Mary E.,	Tung-cho, "	Blodget, Mrs. S. F. R.,	" "
Andrus, Alpheus N.,	Mardin, East. T.	Bond, Lewis, Jr.,	Monastir, Eur. T.
Andrus, Mrs. Olive L.,	" "	Bond, Mrs. Fannie G.,	" "
Atkinson, John L.,	Kobe, Japan.	Bowen, Marcellus,	Smyrna, W. T.
Atkinson, Mrs. Carrie E.,	" "	Bowen, Mrs. Flora P.,	" "
Atwood, Ireneus J.,	Tai-ku, Shanse.	Bridgman, Henry M.,	Umzumbi, Zulu.
Atwood, Mrs. A. W.,	" "	Bridgman, Mrs. Laura B.,	" "
Baird, John W.,	Monastir, Eur. T.	Brooks, Charles H.,	Constantinople, W. T.
Baird, Mrs. Ellen R.,	" "	Brooks, Mrs. Fanny W.,	" "
Baldwin, Caleb C., D. D.,	Foochow, Foochow.	Brooks, Miss Mary E.,	Erzroom, East. T.
Baldwin, Mrs. Harriet F.,	" "	Brown, Miss Emily M.,	Kobe, Japan.
Baldwin, Theodore A.,	Broosa, W. T.	Brown, Miss Minnie C.,	Adana, C. T.
Baldwin, Mrs. Matilda J.,	" "	Browne, John K.,	Harpoot, East. T.
Ballantine, William O., M. D.,	Rahuri, Mar.	Browne, Mrs. Leila,	" "
Barnes, Miss Myra L.,	Marash, C. T.	Bruce, Henry J.,	Satara, Maratha.
Barnum, Henry S.,	Van, East. T.	Bruce, Mrs. Hepzibeth P.,	" "
Barnum, Mrs. Helen P.,	" "	Burnell, Albert H.,	Mana-Madura, Madura.
Barnum, Herman N., D. D.,	Harpoot, "	Burnell, Mrs. Abby S.,	" "
Barnum, Mrs. Mary E.,	" "	Burrage, Miss Fanny E.,	Cesarea, C. T.
Barrows, Miss Martha J.,	Kobe, Japan.	Bush, Miss Caroline E.,	Harpoot, East. T.
Bartlett, Lyman,	Cesarea, W. T.	Byington, Theo. L., D. D.,	Constantinople, W. T.
Bartlett, Mrs. Cornelia C.,	" "	Byington, Mrs. Margaret E.,	" "
Beach, Harlan P.,	Tung-cho, N. China.	Cady, Chauncey M.,	Ping-yao, Shanse.
Beach, Mrs. Lucy L.,	" "	Capron, Mrs. Sarah B.,	Madura, Madura.
Berry, John C., M. D.,	Okayama, Japan.	Cary, Otis, Jr.,	Okayama, Japan.

Cary, Mrs. Ellen M.,	Okayama, Japan.	Fairbank, Miss Katie,	Ahmednagar, Mar.
Cathcart, Miss Lillie S.,	Kusaie, Micronesia.	Fay, William E.,	Bailunda, W. C. A.
Chamberlain, Miss Laura B.,	Sivas, W. T.	Farnham, Miss Laura,	Nicomedia, W. T.
Chambers, Robert,	Erzroom, East. T.	Farnsworth, Wilson A., D.D.,	Cesarea, "
Chambers, Mrs. Elizabeth L.,	" "	Farnsworth, Mrs. Caroline E.,	" "
Chambers, William N.,	" "	Fletcher, Miss J. Estella,	Ponape, Micronesia.
Chandler, John E.,	Battalagundu, Madura.	Fowle, James L.,	Cesarea, W. T.
Chandler, Mrs. Charlotte H.,	" "	Fowle, Mrs. Caroline P.,	" "
Chandler, Miss Gertrude A.,	" "	Fritcher, Miss Eliza,	Marsovan, "
Chandler, John S.,	Pasumalai, Madura.	Fensham, Miss Flora A.,	Constantinople, W. T.
Chandler, Mrs. Jennie E.,	" "		
Chapin, Franklin M.,	Kalgan, N. China.	Gardner, Miss Fanny H.,	Osaka, Japan.
Chapin, Mrs. Flora M.,	" "	Garretson, Miss Elsie M.,	Kalgan, N. China.
Chapin, Miss Jane E.,	Peking, "	Gates, C. Frank,	Mardin, East. T.
Chapin, Lyman D.,	Tung-cho, "	Gates, Mrs. Mary E.,	" "
Chapin, Mrs. Clara L.,	" "	Gates, Lorin S.,	Sholapur, Mar.
Chester, Edward, M. D.,	Dindigul, Madura.	Gates, Mrs. Frances A.,	" "
Chester, Mrs. Sophia,	" "	Gleason, Miss Martha J.,	Constantinople, W. T.
Childs, Miss Harriet N.,	Constantinople, W. T.	Goodenough, Herbert D.,	Adams, Zulu.
Christie, Thomas D.,	Marash C. T.	Goodenough, Mrs. Caroline L.,	" "
Christie, Mrs. Carmelite B.,	" "	Goodrich, Chauncey,	Tung-cho, N. China.
Clark, Albert W.,	Prague, Austria.	Goodrich, Mrs. Sarah B.,	" "
Clarke, James F.,	Samokov, Eur. T.	Gordon, M. Lafayette, M. D.,	Kioto, Japan.
Clarke, Mrs. Isabella G.,	" "	Gordon, Mrs. Agnes H.,	" "
Closson, Miss Sarah A.,	Cesarea, W. T.	Gouldy, Miss Mary E.,	Osaka, Japan.
Coffing, Mrs. Josephine L.,	Hadjin, C. T.	Graves, Sara E.,	Samokov, Eur. T.
Colby, Miss Abby M.,	Osaka, Japan.	Greene, D. Crosby, D. D.,	Kioto, Japan.
Cole, Royal M.,	Erzroom, East. T.	Greene, Mrs. Mary J.,	" "
Cole, Mrs. Lizzie,	" "	Greene, Joseph K.,	Constantinople, W. T.
Cole, Miss Harriet L.,	Samokov, Eur. T.	Greene, Mrs. Elizabeth A.,	" "
Crawford, Matthew A.,	Chihuahua, N. Mexico.	Gulick, John T.,	Kobe, Japan.
Crawford, Mrs. Harriet J.,	" "	Gulick, Mrs. Frances A.,	" "
Crawford, Miss Sophia,	Monastir, Eur. T.	Gulick, Miss Julia A.,	" "
Cull, Miss Phoebe L.,	Manisa, W. T.	Gulick, Orramel H.,	Niigata, "
Curtis, William W.,	Osaka, Japan.	Gulick, Mrs. Ann E.,	" "
		Gulick, Thomas L.,	Zaragoza, Spain
Davis, Miss Anna Y.,	Kobe, Japan.	Gulick, Mrs. Alice W.,	" "
Davis, Jerome D., D.D.,	Kioto, "	Gulick, William H.,	San Sebastian, "
Davis, Mrs. Sophia D.,	" "	Gulick, Mrs. Alice G.,	" "
Davis, R. Henry,	Niigata, Japan.	Gutterson, George H.,	Melur, Madura.
Davis, Mrs. Frances W.,	" "	Gutterson, Mrs. Emma W.,	" "
Day, Miss Laura A.,	Adams, Zulu.		
DeForest, John H.,	Osaka, Japan.	Hager, Charles R.,	Hong Kong.
DeForest, Mrs. Sarah E.,	" "	Hale, Miss Flora J.,	Pao-ting-fu, N. China.
Dewey, Willis C.,	Mardin, East. T.	Hamlin, Miss Clara H.,	Constantinople, W. T.
Dewey, Mrs. Seraphina S.,	" "	Hance, Miss Gertrude R.,	Umvoti, Zulu.
Diamant, Miss Naomi,	Kalgan, N. China.	Harding, Charles,	Sholapur, Mar.
Doane, Edward T.,	Ponape, Micronesia.	Harding, Mrs. Elizabeth D.,	" "
Doughaday, Miss A.,	Osaka, Japan.	Harding, Miss Ruby,	E. Ahmednagar, Mar.
Dodd, Miss Isabella F.,	Constantinople, W. T.	Harris, Miss Alice B.,	Foochow, Foochow.
Dudley, Miss Julia E.,	Kobe, Japan.	Hartwell, Chas.,	Foochow Suburbs, Foochow.
Dwight, Henry O.,	Constantinople, W. T.	Hartwell, Miss Emily S.,	" " "
Dwight, Mrs. Ardelle M.,	" "	Hastings, Eurotas P.,	Batticotta, Ceylon.
		Hastings, Mrs. Anna,	" "
Eaton, James D.,	Chihuahua, N. Mexico.	Hastings, Richard C.,	" "
Eaton, Mrs. Gertrude C.,	" "	Hastings, Mrs. Minnie B.,	" "
Edwards, Mrs. Mary K.,	Lindley, Zulu.	Hastings, Miss Katie E.,	" "
Ely, Miss Charlotte E.,	Bitlis, East. T.	Haven, Miss Ada,	Peking, N. China.
Ely, Miss Mary A. C.,	" "	Herrick, George F., D. D.,	Constantinople, W. T.
Evans, Miss Jane G.,	Tung-cho, N. China.	Herrick, Mrs. Helen M.,	" "
Fairbank, Samuel B., D. D.,	Wadale, Mar.	Herrick, James,	Tirumangalam, Madura.

Herrick, Mrs. Eliz'th H.,	Tirumangalam, Madura.	Marsh, George D.,	Philippopolis, Eur. T.
Hillis, Miss Hester A.,	Panditeripo, Ceylon.	Marsh, Mrs. Ursula C.,	" "
Holbrook, Charles W.,	Adams, Zulu.	Melvin, Miss Helen E.,	Constantinople, W. T.
Holbrook, Mrs. Sarah E.,	" "	Miller, Mr. Samuel T.,	Bailunda, W. C. A.
Holbrook, Miss Mary A., M. D.,	Tung-cho, N. C.	Minor, Mrs. Judith M.,	Battalagundu, Madura.
Hooper, Miss Frances,	Kioto, Japan.	Montgomery, Giles F.,	Marash, C. T.
Hollister, Miss Mary G.,	Aintab, C. T.	Montgomery, Mrs. Emily R.,	" "
House, J. Henry,	Samokov, Eur. T.	Murdock, Miss Virginia C., M. D.,	Kalgan, N. C.
House, Mrs. Addie S.,	" "	McCaullum, Miss Emily,	Constantinople, W. T.
Howland, John,	Guadalajara, West. Mexico.	Neesima, Joseph H.,	Cor. Mem., Kiote, Japan.
Howland, Mrs. Sarah B.,	" "	Neesima, Mrs. J. H.,	" "
Howland, Samuel W.,	Oodoopitty, Ceylon.	Newell, Miss Fannie M.,	Broosa, W. T.
Howland, Mrs. Mary E. K.,	" "	Newton, Miss Ella J.,	Foochow, Foochow.
Howland, William S.,	Mandapasalai, Madura.	Noble, Mr. Willis C.,	Peking, N. China.
Howland, Mrs. Mary L.,	" "	Noble, Mrs. Willa J.,	" "
Howland, William W.,	Oodooville, Ceylon.	Noyes, Joseph T.,	Periakulam, Madura.
Howland, Mrs. Susan R.,	" "	Noyes, Mrs. Martha J.,	" "
Howland, Miss Susan R.,	" "		
Hubbard, Albert W.,	Sivas, W. T.	Page, Miss Mary L.,	Smyrna, W. T.
Hubbard, Mrs. Emma R.,	" "	Parmelee, Miss H. Frances,	Osaka, Japan.
Hume, Edward S.,	Bombay, Mar.	Parmelee, Moses P., M. D.,	Trebizond, East. T.
Hume, Mrs. Charlotte E.,	" "	Parmelee, Mrs. Julia F.,	" "
Hume, Robert A.,	Ahmednagar, Mar.	Parsons, Miss Catharine,	Nicomedia, W. T.
Hyde, Charles M., D. D.,	Honolulu, N. Pac. Inst.	Parsons, Miss Electa C.,	" "
Hyde, Mrs. Mary K.,	" "	Patrick, Miss Mary M.,	Constantinople, "
		Pease, Edmund M., M. D.,	Kusaie, Micronesia.
Ireland, William,	Adams, Zulu.	Pease, Mrs. Harriet A.,	" "
Ireland, Mrs. Relief O.,	" "	Peck, Albert P., M. D.,	Pao-ting-fu, N. China.
		Peck, Mrs. Celia F.,	" "
Jencks, Mr. DeWitt C.,	Kobe, Japan.	Peet, Mr. William W.,	Constantinople, W. T.
Jencks, Mrs. Sarah M.,	" "	Peet, Mrs. Martha H.,	" "
Jenney, Edward W.,	Monastir, Eur. T.	Perkins, Henry P.,	Tientsin, N. China.
Jenney, Mrs. Kate M.,	" "	Perry, Henry T.,	Sivas, W. T.
Johnson, Miss Lauraette E.,	Van, East. T.	Perry, Mrs. Jennie H.,	" "
Jones, John P.,	Madura, Madura.	Pettee, James H.,	Okayama, Japan.
Jones, Mrs. Sarah A.,	" "	Pettee, Mrs. Isabella W.,	" "
		Pettibone, I. Fayette,	Constantinople, W. T.
Kilbon, Charles W.,	Adams, Zulu.	Pierce, Miss Ellen M.,	Aintab, C. T.
Kilbon, Mrs. Mary B.,	" "	Pierce, John E.,	Nicomedia, W. T.
Kimball, Miss Grace N.,	Van, East. T.	Pierce, Mrs. Lizzie A.,	" "
Kingsbury, Fred L., M. D.,	Samokov, Eur. T.	Pierson, Isaac,	Pao-ting-fu, N. China.
Kingsbury, Mrs. Luella L.,	Samokov, "	Pierson, Miss Lizzie B.,	" "
Knapp, George C.,	Bitlis, East. T.	Pinkerton, Miss Mary E.,	Umzumbi, Zulu.
Knapp, Mrs. Alzina M.,	" "	Pixley, Stephen C.,	Lindley, "
		Pixley, Mrs. Louisa,	" "
Lawrence, Miss Clara D.,	Manisa, W. T.	Porter, Henry D., M. D.,	Shantung, N. China.
Learned, Dwight W.,	Kioto, Japan.	Porter, Mrs. Elizabeth C.,	" "
Learned, Mrs. Florence H.,	" "	Porter, Miss Mary H.,	" "
Lee, Lucius O.,	Marash, C. T.	Powers, Miss Harriet G.,	Erzroom, East. T.
Lee, Mrs. Mary E.,	" "	Pratt, Miss Clarissa H.,	Mardin, East. T.
Leitch, Mr. George W.,	Manepy, Ceylon.	Price, Francis M.,	Chieh-Hsieu, Shanse.
Leitch, Miss Margaret,	" "	Price, Mrs. Jennie,	" "
Leitch, Miss Mary,	" "	Price, Miss Martha E.,	Lindley, Zulu.
Locke, William E.,	Samokov, Eur. T.	Proctor, Miss Myra A.,	Kessab, C. T.
Locke, Mrs. Zoe A. M.,	" "		
Logan, Robert W.,	Mortlocks, Micronesia.		
Logan, Mrs. Mary E.,	" "		
Lord, Miss Agnes M.,	Constantinople, W. T.		
		Rand, Frank E.,	Ponape, Micronesia.
Maltbie, Miss Esther T.,	Samokov, Eur. T.	Rand, Mrs. Carrie T.,	" "
Marden, Henry,	Marash, C. T.	Raynolds, George C., M. D.,	Van, East. T.
Marden, Mrs. Etta C.,	" "	Raynolds, Mrs. Martha W.,	" "
		Rendall, Miss Henrietta S.,	Madura, Madura.

Richards, Erwin H.,	Lindley, Zulu.	Tracy, James E.,	Tirupuvanam, Madura.
Richards, Mrs. M. A.,	" "	Tracy, Mrs. Fannie S.,	" "
Richards, Miss Susie F.,	San Sebastian, Spain.	Trowbridge, Tillman C., LL. D.,	Aintab, C. T.
Riggs, Charles W.,	Aintab, C. T.	Trowbridge, Mrs. Margaret R.,	" "
Riggs, Edward,	Marsovan, W. T.	Tucker, Miss Laura,	Adana, C. T.
Riggs, Mrs. Sarah H.,	" "	Twitchell, Miss Olive N.,	Broosa, W. T.
Riggs, Elias, D. D.,	Constantinople, Eur. T.	Tyler, Josiah,	Uzumduzi, Zulu
Riggs, Mrs. Martha J.,	" "	Tyler, Mrs. Susan W.,	" "
Robbins, Elijah,	Adams, Zulu.		
Robbins, Mrs. Addie B.,	" "	Van Duzee, Miss Cyrene O.,	Erzroom, East. T.
Roberts, James H.,	Kalgan, N. China.	Walker, Joseph E.,	Shau-wu, Foochow.
Roberts, Mrs. Grace L.,	" "	Walker, Mrs. E. Ada,	" "
Rood, Rev. David,	Umvoti, Zulu.	Walkup, Alfred C.,	Kusaie, Micronesia.
Rood, Mrs. Alzina V.,	" "	Walkup, Mrs. Lavinia M.,	
		Walter, Mr. Frederick A.,	Bailunda, W. C. A.
Sanders, Charles S.,	Aintab, C. T.	Washburn, Miss Fanny E.,	Marsovan, W. T.
Sanders, Mrs. Grace,	" "	Walter, Mrs. Margaret D.,	" "
Sanders, William H.,	Bailunda, W. C. Africa.	Washburn, George T.,	Pasumalai, Madura.
Sanders, Mrs. M. J.,	" "	Washburn, Mrs. Eliza E.,	" "
Schneider, Mrs. Susan M.,	Const'ple, W. T.	Wheeler, Crosby H.,	Harpoot, East. T.
Searle, Miss Susan A.,	Kobe, Japan.	Wheeler, Mrs. Susan A.,	" "
Sears, Miss Sarah E.,	Mardin, East. T.	Wheeler, Miss Emily C.,	" "
Seymour, Miss Hattie,	Harpoot, "	Whitney, Henry T., M. D.,	Foochow, Foochow.
Shattuck, Miss Corinna,	Marash.	Whitney, Mrs. Lurie A.,	" "
Sheffield, Dello Z.,	Tung-cho, N. China.	Wilcox, William C.,	Inhambane, Zulu.
Sheffield, Mrs. Eleanor W.,	" "	Wilcox, Mrs. Ida B.,	" "
Sleeper, William W.,	Samokov, Eur. T.	Wilder, Mrs. Abbie T.,	Umtwalumi, Zulu.
Sleeper, Mrs. Mabel,	" "	Wilder, George W.,	" "
Smith, Arthur H.,	Shantung, N. China.	Wilder, Mrs. Alice C.,	" "
Smith, Mrs. Emma J.,	" "	Williams, Mrs. Kate P.,	Const'ple, W. T.
Smith, James,	Ahmednagar, Mar.	Williams, Miss Cornelia P.,	" "
Smith, Mrs. Maud,	" "	Williams, Mark,	Kalgan, N. China.
Smith, John F.,	Marsovan, W. T.	Williams, Mrs. Isabella B.,	" "
Smith, Thomas S.,	Tillipally, Ceylon.	Winsor, Richard,	Sirur, Mar.
Smith, Mrs. Emily M.,	" "	Winsor, Mrs. Mary C.,	" "
Spencer, Miss Charlotte D.,	Hadjin, C. T.	Wood, George W., D. D.,	Constantinople, W. T.
Spooner, Miss Emily L.,	Monastir, Eur. T.	Wood, Mrs. Sarah A. H.,	" "
Sprague, William P.,	Kalgan, N. China.	Woodin, Simeon F.,	Foochow Sub., Foochow.
Sprague, Mrs. Margaret S.,	" "	Woodin, Mrs. Sarah L.,	" "
Stanley, Charles A.,	Tientsin, "	Wright, Miss Mary P.,	Harpoot, East. T.
Stanley, Mrs. Ursula,	" "		
Starkweather, Miss Alice J.,	Kioto, Japan.		
Stimson, Martin L.,	Chieh-Hsieu, Shanse.	MISSIONARIES AT THE HAWAIIAN ISLANDS.	
Stimson, Mrs. Emily B.,	" "	Alexander, William P.,	Wailuku.
Stone, Miss Ellen M.,	Philippopolis, Eur. T.	Alexander, Mrs. Mary Ann,	" "
Stover, Wesley M.,	Bailunda, W. C. A.	Baldwin, Dwight, M. D.,	Honolulu.
Stover, Mrs. B. D.,	" "	Bond, Elias,	Kohala.
Sturges, Albert A.,	Ponape, Micronesia.	Emerson, Mrs. Ursula S.,	Waialua.
Sturges, Mrs. Susan M.,	" "	Hitchcock, Mrs. Rebecca H.,	Honolulu.
		Lyons, Lorenzo,	Waimea.
Talcott, Miss Eliza,	Kobe, Japan,	Lyons, Mrs. Lucretia G.,	" "
Taylor, Wallace, M. D.,	Osaka, Japan,	Lyman, David B.,	Hilo.
Taylor, Mrs. Mary F.,	" "	Lyman, Mrs. Sarah B.,	" "
Tenney, Charles D.,	Tai-ku, Shanse.	Paris, John D.,	Honolulu.
Tenney, Mrs. Annie R.,	" "	Paris, Mrs. Mary C.,	" "
Thom, Daniel M. B., M. D.,	Mardin, East. T.	Parker, Mrs. Mary L.,	" "
Thom, Mrs. L. H.,	" "	Smith, James W., M. D.,	Koloa.
Thomson, Robert,	Eur. T.	Smith, Mrs. Melicent K.,	" "
Thomson, Mrs. Agnes C.,	" "	Smith, Lowell, D. D.,	Honolulu.
Tracy, Charles C.,	Marsovan, W. T.	Smith, Mrs. Abba W.,	" "
Tracy, Mrs. Myra P.,	" "		

Letters from the Missions.

Madura Mission.

BRAHMANS AT MELUR.

MR. GUTTERSON, July 25, writes in the following interesting strain of the people and the work at Melur:—

“The Brahmans, of whom there are a good number in Melur, employed for the most part in the government service, are hostile toward Christianity, and more or less prejudiced against anything new. They make great form of observing their ancient religious ceremonies, and comfort themselves over the dry relics of their caste and other privileges. They are as corrupt as they are proud, and are greedy in their strife after government position and emolument.

“From the birth of British power in India, their ancient power and prestige have declined, and now the oncoming tide of education and Christianity threatens to sweep them before it, unless they meet it wisely and well. The education of some of them has made it impossible for them to believe their decaying religion, while the materialism imbibed from infidel teachers and books, together with the bad influence of corrupt Englishmen resident among them, have driven them from any desire for Christianity.

“Nor are their conceptions of sin such as lead them to seek a divine remedy. They talk glibly about ‘God,’ and, as they say, pray to him, yet are not slow to reject all revealed ideas of him and his incarnate Son. No amount of education or refinement, they think, can render another race equal to that one which came from the mouth of Brahma! Born at once into the highest and best, it is hard for them to see that they are in need of anything. No great mental awakening has come into their lives, nor any change of moral power. There is no high sense of duty, no commonwealth of feeling, no sincerity, no grand aim in life.”

A LITERARY CLUB.

“About a year ago, at their request, we reorganized a sort of literary club, which

had been struggling for life among them. And now the ‘Melur Lyceum’ has a dozen or more members, and holds weekly meetings, of great interest, in our Hindu girls’ schoolhouse. There are always two subjects upon which essays are read and opinions expressed: one for discussion, one for information. Our meetings are from an hour and a half to two hours long, and, although purely religious and especially Christian subjects are not introduced, yet they furnish many opportunities to speak of Christianity and of its methods and aims. Indeed, except occasional visits of a few of the people to our bungalow, these Lyceum meetings furnish the only opportunity for breaking down their prejudice and winning their hearts. And, although I cannot perhaps hope that many, if any, of these grown men will become Christians, on account of the bonds of caste and property interests, yet I regard the work of this little club as hopeful and important.

“In order to create in them a taste for good Christian literature, I have opened a very humble ‘Library and Reading-room,’ all its possessions being contained in a small pine packing-box, set up on end, with two shelves. This work I am anxious to enlarge, but need help in money or books,—good books, but not dull ones. The bindings need not be new, but the contents should be fresh. The need of good, pure books may be seen from the fact that Bain, Bradlaugh, Mill, Tyndall, Huxley, Ingersoll, are read, in English, in this little community, and by such books they are forming their opinions of Christian civilization.”

THE COMMON PEOPLE.

“As to the much larger class of common people,—farmers, merchants, shepherds, coolies, and artisans,—they are indifferent to all except that which concerns the life that now is. Christianity has no meaning to them. Sin, as abhorrent to God, is but dimly understood. There may or may not be a future life; who can tell?

"This indifference toward all spiritual truth is the result of sin and ignorance—sin long persisted in, and ignorance so dense as to be inexpressible. I cannot see how these darkened minds can have sufficient comprehension of the truth for its reasonable acceptance, until their ignorance is partially removed. There may be conscience and natural affection of a poor quality, but even these are held fast by superstition and fear. Their own religion is utility mingled with fear. They worship devils, and hang offerings upon way-side thorn-trees, their supposed abiding-places. But they have no clearer idea of the fear of God, and of the freedom it produces, than of the frozen northern sea.

"I wonder sometimes that so many of the features and qualities of a man survive after so long and so complete an estrangement from God. It is a proof of the wonderful vitality of the Divine image in man, in spite of his persistent sin. I must believe that they do have a 'fair chance' to escape the condemnation of their consciences, and of the just God, by living up to their present light; but I am convinced that not one in a thousand does even this. Oh for a quickening of these mental and spiritual powers, now so dead! Yet I cannot believe that, so far as human conditions are concerned, such a revival as is now gladdening the Eastern missionaries, is possible here. I read the accounts from that encouraging field and rejoice, but we labor for a different race. There is no such quickness of conscience, no such preparation, no former foundation to build upon, no conviction of sin, no sense of need. Their hunger and thirst are not for righteousness. In spite of railways and other forerunners of civilization, and in spite of government non-recognition, caste still stands between the people and that religion which seeks to make all one in Christ Jesus."

Shanse Mission.

EXPERIENCES AT TAI-KU.

WE gave in the *Herald* of August an account of visits by Messrs. Atwood and Tenney, of Tai-yuen-fu, to Tai-ku, on

the Tai-yuen Plain, selling portions of the Scriptures, dispensing medicines, and making preparations for a permanent mission. Another important visit has since been made by Mr. Atwood, accompanied only by his Chinese teacher, Chun. In a letter of August 5, Mr. Atwood gives the following interesting account of some of his experiences:—

"We had many visitors the day after our arrival, some of them wealthy merchants, who wanted to know why we had come. They said they liked our doctrine very much, but did not understand why we came. They thought we must have some sinister motive. I was glad that the teacher was able to explain so well our motives and object.

"The same day I sent the teacher off to look at houses while I went out to a theatre, before one of the temples, to sell books. In about an hour I sold six hundred volumes, and returning to the inn found a large number of patients who wished treatment and medicines.

"The next day, while I was treating patients at the inn, a very wealthy fruit-merchant, named Fan, a friend of Chun, natives of the same village, called on us, and, seeing the treatment the patients received, was very much interested in us. This interest was increased when Chun described our doctrine and work. At this point news came of a woman who had taken opium, and a request to come and bring her out of the poisoning. I went at once, and found the woman in a dangerous condition, though still conscious. Three drachms of ipecac and several quarts of warm water soon relieved her of the fatal drug, and in half an hour she was on her feet again and out of danger. A wealthy merchant, who was present to witness this treatment, asked whether we could cure blind people. I replied that that depended on what sort of blindness it was. He said he would bring me a man to look at, and brought a case of double-cataract. Thanks to Dr. Schofield's kind instructions, we were able to give him hope of a successful operation, when we get established here. Our hope is not only that the man's physical eyes may be relieved

of their darkness, but that the eyes of his soul also may be opened to the truth of God.

"This day our wealthy friend Fan accompanied us to look at several houses in the northern part of the city. It was quite interesting to listen to the conversations among the knots of people as we passed along the streets: 'Who is this?' 'Why, this is *Fan John gwe' die* [proprietor Fan] and a teacher from the capitol.' 'Where are they going?' 'They are going to look at a place to rent.' 'What! conducting a *foreign devil* to rent a place?' Such was some of the conversation we heard as we passed along.

"The next day we looked at several places in the southern part of the city. One was quite suitable and seemed reasonable in price, but the proprietor, finding that it was a foreigner who wished to rent it, suddenly concluded that he had use for it himself. The middle-men, who had followed us in the northern part of the city in hope of a fee, fearing that they would lose the chance, if we rented in the southern part, began to speak evil of us and circulate bad rumors concerning us, greatly to our damage, and it began to look as if the way would be closed up before us. But just here a very providential circumstance happened, which turned the tide of public sentiment strongly in our favor. I had gone out before the great city temple, where, on the open common, were assembled great crowds of people from all parts of the city, and from the surrounding villages, to witness a theatrical play. It is more like some of our fairs at home. Various articles of merchandise are exposed for sale; fruit-stands and eating-booths are erected at every favorable corner; jugglers and performers, mountebanks and gamblers, and many other species of the money-making craft, are present in great force. The play is acted three days on one side of the temple, and then three days on the other side. It is supposed to be for the benefit or pleasure of the gods of the temple; but of course the only benefit is to the money-making craft, though the people seem to get a good deal of pleasure out of it."

A CHINESE CROWD.

"I had gone out here to sell Scriptures, and, while busy with the crowd, a man came running to me and in great excitement said that a man had fallen down on the ground very sick, and begged me to come and see him. As we approached the place, the crowd parted to let us in, but closed tightly about us as soon as we reached the spot where the man lay. He was apparently dead, and, on questioning, I found that he had been suffering from colic, and in his despair had drank nearly an ounce of opium. Making a way through the crowd, I rushed to the inn for medicine. Returning as soon as possible, the crowd opened for me to reach the man, but closed in around us so closely that it was almost impossible to breathe, for the day was excessively warm. Requesting room was useless, and pushing them back by main force sufficed only until they could regain their feet and rush forward again. Any one who has ever been in an excited Chinese crowd will appreciate the situation.

"These measures failing, I resorted to stratagem. Taking a rubber syringe I quickly sent a spray of cold water in a circle around me, and, as if by magic, the crowd fell back to a respectful distance, giving us a breathing space and room for operation. Ipecac and warm water were again brought to bear, and, after more than an ounce of the former and several gallons of the latter had been used, we had the man on his feet, and within two or three hours he seemed entirely recovered. There must have been several thousand of the people of Tai-ku at the theatre, and the whole city must have been acquainted with the facts before dark. At least there was a marked difference in the conduct of those who called on us the next day, and we encountered no serious opposition from that time.

"After three days of haggling, we concluded a bargain with the proprietor of a place in the north part of the city, within about a stone's-throw of the grounds of the city temple. This will be a good place to work; for here great crowds con-

gregate from time to time, not only of the city people, but also from the country villages, which are wealthy, large, and very numerous.

"We feel that God has guided us, and granted us success thus in the beginning of our work for him, and feel that it is sent for our encouragement. We greatly need wisdom and discretion to guide us in our dealings with the people, that we may bring to them a true impression of what Christianity is, that 'the light of the knowledge of the glory of God that shone in the face of Jesus Christ' may also come into their souls."

Japan Mission.

A TRIP TO IMABARI AND VICINITY.

INTERESTING news continues to be received in regard to the great awakening in Japan. Mr. Cary, of Okayama, in a letter of September 29, gives an account of a visit to Imabari and vicinity. The evening of his arrival he attended the regular church prayer-meeting at which about ninety persons were present. He says:—

"Mr. Ise is in the habit, at the commencement of this meeting, of mentioning some of the objects calling for special prayer. Those suggested at this time may be noted as showing something of the present condition of the church, such as: 'For N., who is on a missionary visit to Matsuyama;' 'for T., that he may have strength in the severe persecution which he has recently experienced from his father;' 'for the Christians in Komatsu, that they may be able to endure the persecutions to which they are subjected;' 'for A., whose family is opposing him;' 'for the Christians in a neighboring village, where a heathen festival commences to-morrow, that they may not be led into temptation;' 'for the pastor of the church, and the foreign missionary, as they make visits to Komatsu and Matsuyama;' 'for W., as he goes to Hiroshima to sell Bibles,' etc.

"The next morning Mr. Ise and I went to Komatsu. The Christians there have lately been subjected to considerable persecution. You may remember the visit I

made there in October of last year and the young man who came to argue with Mr. Ise. He is the leader of the opposition party, which seems to vent its spite chiefly by throwing stones. The object does not seem to be so much to cause injury as to frighten people from joining the Christian community. One or two persons, however, have been struck, while the shutters and tiles of several houses have been broken. Japanese houses frequently have in front of them a mud wall, topped with tiles, like a roof. The Christians' houses can be distinguished by a large number of these tiles having been torn off to furnish missiles. One of the Christians has collected a pile of the stones that have been thrown into his yard, intending to have them put into the wall of a small church which the Christians think of building.

"The first evening Mr. Ise and I had a meeting with the believers. It was interesting to see the change during eleven months. When I was there last year the people were just beginning to hear about Christianity, and we preached to them on the most elemental truths. Now twenty of them have been admitted to the Imabari church, while five or six more are reckoned among the Christians. They were showing the sincerity of their faith by the patient endurance of the trials to which they are subjected. The second evening we had a general service. Though few besides the Christians came into the house, there were a number of listeners outside. There was no disturbance; probably because the police, who have hitherto paid little attention to what has occurred, thought it best to take good care that there should be nothing of the kind while a foreigner was present.

"Returning on Saturday to Imabari, I preached there on Sunday to about four hundred persons. As you know, the work in Imabari has lately been much blessed. The church, which was organized four years ago this fall with seven members, now has over two hundred, a number of whom live in other places. In June last, thirty were admitted, and the same number in August. There are now

about twenty applicants for admission at the next communion, the last Sunday in October."

MATSUYAMA.

"On Monday I went with Mr. Ise to Matsuyama. Mr. Atkinson preached here seven or eight years ago, and since that time occasional work has been done without much apparent result until lately, when a new start seems to have been taken. Twelve persons have united with the Imabari church. If we could have a good worker permanently located there, we might hope for progress. It is the old cry of the lack of laborers.

"The first evening in Matsuyama we went to the theatre; not, however, as spectators, but to conduct a preaching service. The room was crowded with about five hundred persons. The second evening we had a little larger place, admitting one or two hundred more. These large audiences are exciting to a speaker, and, if my tongue does not trip too much over the Japanese words, I enjoy addressing them. But the people are drawn chiefly by curiosity, so that, after they have dispersed, one feels as though it had been like talking to the winds. However, it is one of the ways by which a knowledge of Christianity is extending over the land, and some of the seed may find a little patch of fertile soil, where hereafter it shall spring up and bear fruit.

"We are much encouraged over nearly all parts of our field. In Okayama seventeen persons are candidates for baptism the first Sunday in October. Last Sunday eleven persons were admitted to the Takahashi church. The Lord is showing us much favor."

THE TOKIO CHURCH.

Dr. Greene, of Kioto, writes, October 1, very encouragingly of the Tokio and other churches as follows:—

"We ask you to rejoice with us over the prosperity of the Tokio church, which has been from its organization under the pastoral care of Rev. H. Kozaki. It has been from the first weak and dependent on the mission, but we have felt that the work of the church has justified the

expenditure of the considerable sums which have been granted to it. During the recent revival it received about a dozen new members, making its present membership rather more than forty. In spite of its small size it has resolved to take care of itself, and has notified us that it will need no further aid from us. The immediate occasion of this step is the withdrawal of Mr. Kozaki from the active pastorate, though he will continue to be the nominal pastor, and will administer the sacraments. The care of the church will chiefly devolve upon a young man, Mr. Osada, formerly connected with the work in Okayama. His salary is entirely paid by the church, which also, besides all its incidental expenses, contributes one fifth of the support of a young man, one of its members, who is now studying in our vernacular theological course. Mr. Kozaki gives his whole time to the new newspaper, and to the monthly magazine, of which he has been the editor for several years."

THE ANNAKA AND SANDA CHURCHES.

"The Annaka church is lengthening its cords and strengthening its stakes. It is sustaining regular services, more or less, in eighteen different towns and villages. One of them is the flourishing town of Takasaki, the largest in that prefecture, having nearly twenty thousand inhabitants. This work, though under the care of the Annaka church, is financially independent, and the time is not distant, we think, when we can organize a church there. Already the community supports a young man, Mr. Hoshino, who is giving his entire time to Christian work.

"One of our students, who has recently returned from Annaka, where he spent his vacation in assisting Mr. Tebina, the pastor, informs us that the church numbered over one hundred and eighty members at the close of last month. Since that time, I see by Mr. Kozaki's paper, Mr. Tebina has baptized eighteen persons. A writer in the same paper calls attention to the gratifying fact, that of late important additions have been received from outside the Samurai ranks, so that the church

may be said to include all classes. It is not easy, in a Samurai town, to break down the partition wall between the upper and lower classes. Though class distinctions are not nearly as troublesome as in India, still they are oftentimes a serious hindrance to the progress of Christianity in some of the old castle towns in Japan, and we are glad to be able to congratulate the Annaka church and its pastor upon this new evidence of progress.

"The Sanda church is just ready to become self-supporting. It would at once assume the support of a pastor, if a suitable man could be found. It stands ready to raise eleven or twelve *yen* per month, besides the incidental expenses of the church. Such a pledge as that means self-denial in many homes, as money is not earned as easily in a country town like Sanda as in most of our stations."

THE REVIVAL WAVE.

Mr. Pettee, of Okayama, in a letter of October 12, speaks of an interesting tour of a few days through the neighboring region to the north and west, and of the refreshing influences which he everywhere found from the revival wave which is rolling over the land. He says:—

"I have spent five days in the country to the north and west. It was a model trip in many ways; weather perfect, except a rainy Sabbath, neither too hot nor too cold; time not so long as to overtax the keeping powers of bread and its accessories. Just work enough to keep me busy all respectable hours, and allow me to sleep during the others. Only the week before, Pastor Kanamori visited one of the same places, and sat up two consecutive nights till two A. M. talking with one person. The man is a deacon in the church, and very anxious to obtain the special blessing of the Spirit just now vouchsafed to so many of our native brethren, but unable to find his way to complete trust and consecration save by this wearying process.

"I found attentive audiences in both places visited, no signs of opposition, and, best of all, very marked signs of the Spirit's presence among the believers.

"The first night I spent at a place less than twenty miles north of here, but never before visited by any worker. Here I providentially met an old man, a physician by profession, who became a Christian in Tokio ten years ago, and was baptized by a Presbyterian missionary. The old man soon after returned to his home, but his faith seems to have been nourished all these years by correspondence with his missionary friend and by Christian books. We must try to help him in the future.

"Two days were pleasantly and busily spent at Ochiai, fifty miles up the Okayama River. It is a town of four hundred and fifty houses, and there are already eleven baptized Christians and several more applicants. The great spiritual wave which has been sweeping over Japan had just reached the pastor of this place, through the labors of one member of the Okayama church, and he now says he is ready to do anything for Christ and his cause.

"At Takahashi, the last place visited, the same true, tender spirit was manifest, and all goes well. Eleven persons were received into the fellowship of the church the Sabbath before, and as many more children were baptized.

"Here, in Okayama, the church is alive to its work. Sixteen new members were welcomed into its fold last Sabbath. Personal work is specially emphasized and is making conquests every week.

"Now is the time to push things in Japan. Don't let the American church forget this. *God is not forgetting it.*"

Western Turkey Mission.

THE SCHOOL AT KARA HISSAR.

AN account has already been given in the *Herald* of the efforts of Mr. Perry, of Sivas, to establish a school in connection with mission work at Kara Hissar. The following letter from him, of October 9, will explain how, through the action of the Turkish officials, he has been compelled to abandon the effort.

“Returning to Kára Hissar in company with Dr. Barnum and Brother Andrus (who thus took their shortest route to Harpoot), we found Mrs. Perry and Miss Blake in good health, and the little community of Protestants full of hope that something good was coming from my visit, and the application for the school permission from Constantinople. Both they and we were doomed to disappointment. The order soon came from Constantinople that the school be closed, and, having exhausted every means at hand to continue the contest, I was obliged to give it up and dismiss the teachers. It was submitting to defeat in the presence of the enemy, but we accepted the situation, confident that the Lord would in some way bring good out of it.

“The few brethren at Kara Hissar were much disheartened at our withdrawal in the present trying circumstances, but we committed them to the Head of the church, with the promise that we would return when the Lord opened the way. Mardiros, the Gurun pastor, remained a few weeks after our departure, till the arrival of the former preacher at Tocat, who accepted the position at Kara Hissar, and has gone there with his family. He resides in the house which we occupied last year, and writes that the failure of the school has been a great blow to the work, and urges that every possible means be used for its reopening. My own impression is that we should hold fast to what little we do have in that part of the field, and make another effort as soon as practicable.

“For the present please join us in the prayer, that the preacher stationed at that difficult place may receive grace, wisdom, and the power of the Holy Ghost. I speak of this the more earnestly because he has mentioned in his recent letters, not so much his discouragement on account of almost every outward aspect, as his hope, his desire, and his prayer that he may receive upon himself and his little flock the special gift which only cometh from on high. We have this encouragement, certainly, — and is it not an important one?

— that much prayer has been offered up for that portion of our Sivas field. Let faith hold on a little longer till the ‘Lord shall turn the captivity of Zion.’”

Eastern Turkey Mission.

THE SCHOOLS AT MARDIN. — OFFICIAL VISITATION.

MR. DEWEY, of Mardin, writes, September 10, of a pleasant interview recently had with Turkish officials sent to inspect the schools, and of the favorable impression made upon them by the examinations. He says: —

“Toward the latter part of June, I was taken by surprise one day by a visit from a government school inspector from Constantinople, the first intimation I had had of the arrival of such an official in these parts, though fortunately I had learned a few days before of the order of the Porte in regard to schools and the sending out of inspectors. He was accompanied by quite a delegation of prominent Moslems, and during the first part of our interview was quite offish, though before leaving he became somewhat more affable.

“Returning his visit a few days after, he treated me very cordially, though in the course of the conversation he dropped two remarks that made me a little apprehensive. One was to the effect that *foreigners* have no business to be teaching in the schools; the other, that the purpose of the government in giving closer attention to the schools, sending out inspectors, and so on, is to secure equalization between the different communities in educational progress. This is to be effected in two ways: by stimulating the communities that are backward to greater zeal, and *by checking those that are in advance.*

“The closing exercises of the Middle School took place the last week in June, when a class of three young men was graduated, the second that has completed the prescribed course of study since the school was organized six years ago. The government inspector was invited to be present at the examinations, and attended those in

geometry, algebra, and zoölogy, accompanied by the principal teacher of the *Kasmeya*, or Moslem Seminary. They were much pleased, and gave frequent expression to their surprise and delight at the proficiency of the pupils. On taking leave the inspector remarked: 'When I came a few days ago and looked around, I thought there was nothing here worthy of notice, but I see I was greatly mistaken,' and then went on to praise the school as

the best he had seen in the city. I was a little fearful as to what this might mean for us, but we have had no trouble, and I hear that he has spoken of our school in other quarters in terms of unstinted praise, holding it up to the other communities as an example in reproving them for their backward state. He also visited the day-schools of the Protestant community later, and praised them in similar terms."

Notes from the Wide Field.

FOREIGN MISSIONS OF THE PRESBYTERIAN BOARD.

We give, from the full report in the *Monthly Record*, the following condensed summary of the Presbyterian Board, which shows a grand work:—

MISSIONS.	Stations.	MINISTERS.		LAY MISSIONARIES.			Communicants.	SCHOLARS.		
		American.	Native.	American.		Native.		Boys.	Girls.	Total.
				Male.	Female.					
Indian Tribes	14	16	26	3	34	16	1,290	352	220	572
Mexico	4	7	21		7	21	7,220	170	222	392
Guatemala	1	1			1					
South America	14	17	6		21	19	1,416	271	248	519
Africa	12	12	4	4	16	21	651	183	139	322
India	19	31	19	2	55	179	1,022	5,902	2,256	8,158
Siam	3	8	2	2	21	8	292	87	161	248
China	10	32	38	4	42	99	2,759	1,159	778	1,937
Chinese in California	2	3	2		5	6	228			
Japan	4	8	13	2	22	16	1,025	301	328	629
Persia	4	10	59	4	22	40	1,717	2,087	544	2,631
Syria	5	14	35		20	160	1,036	4,615	1,200	5,815
Total	92	159	225	21	266	585	18,656	15,127	6,096	21,223

Connected with these stations are numerous out-stations, for example, in Africa, seven; in India, seventeen; in Syria, forty-three; in Persia, eighty-one.

BRAZIL.

MISSION LIFE.—Dr. Butler, of the Southern Presbyterian Board, gives, in *The Missionary* for November, some interesting incidents of mission life in Brazil. He speaks of the deep impression made upon him by the earnestness of the converts, and the unusual fortitude with which they bear indignities and persecutions. He gives some striking instances of the Spirit's blessing the simple truth. He says:—

"It happens sometimes that simply a copy of the Bible, or a tract, is the means of the conversion of some one, and I have heard of a village in the interior of this province where some nineteen persons regularly assemble for worship, and yet a missionary has never seen the place, and none of these people have ever seen a missionary or a colporter. This work all came about by a stray Bible or tract. I have another case in point, where a native walked some eighty-one miles from the interior to this city to see

our minister, whom he had accidentally heard of. The circumstances of his awakening are these: He was a very poor man, and when his sick brother died, and 'had remained a long time in purgatory,' the living brother asked the parochial priest to 'say a mass' to release his dead brother from the pains of purgatory. But the priest, knowing the man had no money, put him off at each request, believing that the man, out of affection for his dead brother, would soon raise the money. The poor man saw the rich from time to time released from purgatory because their masses were paid for, and seeing no probable means of releasing his brother, said: 'This is not the religion for me,' and forthwith set out for Pernambuco. Our minister being out of his house till later in the interview, his wife explained the plan of salvation to the distressed man, and, with much emotion and many tears, he said: 'This is too good to be true. Oh! can it be so?'"

Dr. Butler also gives the following instance of fierce persecution at Parahyba, where a native helper, Senhor Pontes, regularly conducted divine services in a public hall:—

"The Catholics stoned the hall at different times, each assault becoming fiercer and fiercer. The Protestants behaved wisely and nobly, and at each offence applied to the police, who said they did not know what to do. The chief of police not knowing or caring what to do in the case, matters grew worse and worse. The people stoned the hall and broke out all the window blinds, glass, and doors. One night during worship, a stone, weighing eleven pounds, was thrown into the hall and injured two persons—one seriously. The people, led by a priest, destroyed by fire a large number of copies of the Scriptures, and the next day fragments of the sacred pages could be seen all over the streets of the city. These *holy Catholics* prepared themselves for this by seven weeks of penance, and ended all by a grand procession, and on this occasion did their vilest work.

"The Protestants had to vacate the hall after repairing all damages. The native helper's wife lost her mind, and soon afterwards died in this state, and the native helper himself had to flee the place on account of a more personal persecution."

AFRICA.

AN APPEAL TO THE DUTCH CHURCH IN THE TRANSVAAL.—The directors of the London Missionary Society have recently addressed a fraternal letter to the ministers and members of the Dutch Reformed Church in the Transvaal, in the midst of the Boer community, with a view to enlist more widely their Christian sympathy and co-operation in the work of elevating the native tribes. The letter very earnestly and eloquently refers to the claims of humanity, to the Spirit of the gospel, to their own heathen ancestors, to the associated history of England and Holland in their mutual sufferings and sacrifices for the truth, in the hope that, concurring in these sentiments, their "influence, as a Christian church, will be zealously exercised in favor of the native races within and around the borders of the Transvaal, for their protection from social wrongs, and for the protection of those missions by which this and other societies are laboring to bring them to a knowledge of Christ." It would seem as though a Christian church, as favorably situated as this one of the Boers, would be set into a blaze by such an appeal, to pour light into the surrounding darkness. But the ways of churches are sometimes very wonderful.

SYRIA.

A LEARNED SYRIAN.—Dr. H. H. Jessup, in the *Foreign Missionary*, gives a full account of the late Mr. Butrus el Bistany, "the most learned, industrious, and successful, as well as the most influential, man of modern Syria." He was born on Mount Lebanon, of Maronite parentage, in 1819, and, after studying under a Maronite priest, entered the monastery of Ain Wurka, where he became proficient in a wide

range of studies. About 1840, while reading the Syriac Testament, he found and accepted the doctrine of justification by faith, and, Luther-like, leaving the monastery, fled to Beirût, and found refuge in the house of Dr. Eli Smith, where he remained a prisoner for two years, not daring to venture out lest he should be shot by the spies of the Maronite Patriarch. After this he became an invaluable helper of the American Missionaries, assisting Dr. Van Dyck in the Abeih Seminary, and afterwards Dr. Smith in the translation of the Bible, until the death of Dr. Smith in 1857. He also prepared and published from time to time many valuable books, such as a school arithmetic, two Arabic dictionaries, works on bookkeeping, an Arabic grammar, besides translating into Arabic "Pilgrim's Progress," the "History of the Reformation," Edwards's "History of Redemption," and "Robinson Crusoe." But his great literary work was an Arabic Encyclopædia in twelve volumes, of which six were finished at the time of his death, and the remainder nearly so, to be completed by his son, — the whole a monument of industry and literary ability.

He also founded a National School, on his own premises, which continued about fifteen years, training a large number of youths of all sects. He started a fortnightly literary magazine, a semi-weekly journal, and a daily, of which the magazine remains till this present, edited by his son, Selim Effendi. For thirty-five years he was an elder in the Beirût church, of which he was one of the original members; for twenty years President of the Native Syrian Evangelical Society; for years assisting in the preaching services, and looked to for addresses on all important occasions. His wife was the first girl taught to read in Syria; and their house has long been known as a model Christian home.

SIAM.

REVIVING INTEREST. — The Presbyterian *Monthly Record* for November reports a revived state of things in Siam. At Petchaburi, within the last few months, forty-two have been added to the church, and the number of inquirers is increasing. A native preacher, who had been under discipline, returned, deeply penitent, anxious to be restored; and others, who had been led away by him, confessed their faults and were received. Rev. E. P. Dunlap, the only preacher for a vast field, reports inquirers in eleven different villages. As an example of his work we give the following: —

"Last week Dr. Sturge and I went down to Pak Talay, a village on the gulf coast, some thirty miles distant. At our last communion in Petchaburi I baptized three men from this village; in all we have ten members there, and a comfortable bamboo chapel in the heart of the village. During this visit we spent a Sabbath; services were well attended. In the morning service eighty persons were present. After service eight persons remained to inquire about our religion, and in the afternoon I preached in a private house well filled — the house of a cripple who for some months has been under Dr. Sturge's care. He now rejoices in Jesus, and the service was held in his house at his own request, for the purpose of baptizing him. He is past sixty years of age, and he made a good profession. His wife wished to unite, but we thought best for her to await further instruction. In this village there are ten persons under instruction, who we hope will soon unite with us.

"The work is growing, and the time has come to push out and do earnest aggressive work. God has opened the door; let us enter and do efficient work for him. My soul longs for the multitudes about me. God forbid that for lack of help we shall have to refuse them the gospel."

COREA.

SUPERSTITION RAMPANT. — The Japan *Weekly Mail* gives an account, by a Korean writer, of the absurd and injurious rumors prevalent among the lower classes of Corea concerning the Japanese residents. They were accused of intending to offer Coreans in sacrifice to the spirits of the Japanese murdered in the outbreak of last summer, and

to concoct medicines of blood drawn from Korean girls and children. "So great was the alarm among the maidens in the capital that many betook themselves to flight; and others actually were married off post-haste without caring much what sort of husbands they were getting, so long as they could save themselves from the impending danger to the unwedded." Another rumor was that the long drought, which has prevailed, was caused by the Japanese hoisting on their flag-staff at the legation their national standard, bearing the device of the sun, and by their music dispersing the wind, and driving away the rain. A similar drought last year, terminating soon after the slaughter of the Japanese, was thought to indicate that heaven smiled upon that slaughter. Surely Rijutei has a great work to do for his countrymen, and will need all we can add to the prayer and sympathy and promised help of Japan.

JAPAN.

INTEMPERANCE. — The pastor of a Methodist church in the North of Japan has contributed to the *Christian Weekly*, of Tokio, a notable article on *saké*-drinking. Besides ably discussing the question in the sanitary and religious aspects, he gives some very striking and interesting facts.

It seems that the Chinese Emperor Buo, three thousand years ago, was a radical temperance reformer. His laws on the subject were very strict, and their violation was punished by death. This system, somewhat modified, was afterwards introduced into Japan, where it remained in force nearly a thousand years. But its influence has long since been lost. To-day intemperance is one of the growing and desperate evils of Japan. The Japanese spend yearly 80,000,000 *yen*, or more than 60,000,000 dollars, for *saké*, in the manufacture of which 26,000,000 bushels of rice are consumed, or almost one fifth of the total yield of the country, leaving a short allowance for food, and none for export. This one drink costs the people as much as does their entire government. The temperance question is, then, for Japan, as for many another more Christian land, a very serious and pressing one, which we hope the present large outpouring of the Spirit will do much to solve.

INDIA.

UGANDA. — The latest advices from Uganda, according to the *Church Missionary Gleaner*, state that the missionaries are well, and things generally prosperous. Visitors and inquirers are numerous. One priest of the *Spirit of the Lake* had cast off his charms and ornaments, and avowed himself a believer in Christ. King Mtesa, at that time in his usual health, had been much excited at the news of the English operations in Egypt. The reinforcing party had been greatly delayed, but Mr. Ashe would soon leave Kagei for Uganda in Mtesa's canoes.

ZENANA MISSIONARIES. — One of the noted men of India at the present time, Surendra Nath Banerjee, editor of a leading native paper in Calcutta, in a recent speech alludes incidentally to the efficiency of female missionaries in the Zenanas. Coming from such a source the testimony is striking. He said: —

"I live in a village, and therefore I am, to some extent, able to gauge the influence which ladies working in a noble cause are oftentimes able to exercise. There are Christian ladies in connection with the Zenana Missions, and there is one such mission in the village where I live. I may truly say, speaking of this mission, that it has shattered to pieces the fabric of Hinduism in the village, and has created a revolution in our domestic circles. The work of construction may not be so perfect; but the work of destruction is all but complete. Therefore we have this fact clearly established, that the European and Eurasian ladies, although they are strangers to our language and strangers to our manners and customs, yet, when they become missionaries in a good cause, are able to effect a mighty revolution in our homes."

MADAGASCAR.

A CHRISTIAN GOVERNOR. — We find, in the *Chronicle of the London Missionary Society*, in "Notes of Journey," by Rev. C. F. Moss, the following pleasing testimony to the influence and example of a Christian governor in Madagascar, which might well be followed by other governors: "Isoanerana, which we reached the next day, enjoys the influence and example of a Hova Governor, whose praise is in all the churches. He and the Christian men around him have gathered and sustained an important church and school, which is a wellspring of religious light and teaching to the whole province of Maroa. Two hundred children are taught reading, writing, and arithmetic, and Scripture truth, in the school. The congregation, on Sunday, numbers at least six hundred. In every village of the Maroa province through which I passed after leaving Isoanerana, I found a church regularly visited by preachers, and a school mainly supported by the Christian people of that place."

CHILI.

Dr. William Taylor, of the Methodist Church, writes of Chili as a field of labor, and of his success there, as follows: "This is a much harder field for direct evangelistic work than India. Indeed, we have never yet had 'special services' in Chili. I find the field is not ripe for protracted revival effort, such as I was engaged in six days a week all the time I was in India. Our school work is opening up nicely, and will yet more and more. We are getting some people converted to God all the time. Most of our pupils are natives. We have regular preaching at every station. We shall soon strike for a general enlargement of our work in Chili. God is leading, and we are succeeding." Later he writes: "The Lord is with us, and our workers in Chili are united, full of hope and good cheer, doing a grand work for God in training the rising generation for his service. We are having, at our regular services at Coquimbo, usually from one to three persons converted to God each week."

 Miscellany.

THE "STATUS" OF THE HEATHEN.

Dr. Davis, of Kioto, has an article in *The Advance*, of November 22, with the above title, from which we make the following extracts: —

"This is a burning question in heathen lands; it has been burned into my soul for twelve years. One of the first questions often asked by one who has found repentance, pardon, and peace in Christ, is, 'How is it with my father, or my grandfather, who died without having heard of Christ?' It is not an easy matter to talk this over with a soul so convulsed with feeling. And when I tell such a soul that I cannot judge his father; that the heavenly Father will certainly do him no injustice;

that, if he used the light he had in his conscience and in nature, if, when he died, his face was toward the light, earnestly desiring to know the truth, and to follow it so that, when the light of the eternal world and the glory of Christ first dawned upon him, the first impulse of his heart was to fall down and worship Jesus, feeling 'this is just what my soul has been longing for and what I need,' that soul is saved — what is the reply? It is, almost invariably, 'But, ah, my father did not do as well as he knew. I fear he had not that spirit when he died.' . . .

"If I hold and preach that some of the heathen may have another chance, it may help thousands of professed Christians to ease their consciences as they excuse

themselves from going to their rescue, either in person, or by proxy. There is too much of this feeling now. I feel that I speak far within bounds when I say, as the result of my observation and experience while in the United States for nearly a year, recently, that not one half of the ten millions of professed Christians in America have any adequate conception, yea, any conception at all, of their responsibility to the heathen. This was the greatest burden that pressed upon my heart. The prominent pastor who wrote me: 'It is not at all certain that Christ's last command, "Go ye," etc., was intended for anybody but his own twelve disciples; it does not apply to us;' and the prominent layman who told me, when he was remonstrating with me for going back again to Japan, that 'he was not responsible for the heathen, he did not make them heathen,' etc., represent a tremendous stagnant body in the current of Christian progress which must make angels weep, as it does many good men. The whole heathen world is open. Seven hundred millions of them are waiting, calling for the light of life. They have been calling these years. The church professes to believe that they are passing into eternity, unsaved and hopelessly lost, at the rate of twenty millions a year. What is she doing? She is doing something, but to those of us who are here on the field among these millions, it seems that what the church is doing might be compared to what it would have been to send a regiment of Union soldiers in 1863, to march alone from Louisville through to the Gulf. And this little that is done is done at the hardest. This whole-world work is crippled and at a standstill almost, for want of men and money. We have Christ's command: 'Go ye into all the world and preach the gospel to every creature.' We have these millions within our reach, ready to hear, and needing the melting, winning power of the gospel of Christ, needing God's truth before them and in their hearts, which the Spirit can use to lead them to God.

What warrant have we that there will ever be another chance to save them, or that any of them will ever repent in the future? Instead of any theory or hypothesis which will help the already half-dead and inert mass of the church of Christ, who are doing *nothing* for the heathen, to still longer excuse themselves, and which will lead many who are doing a little to do less, oh that there were some way by which the whole church of Christ could be made to realize that the eternal welfare of all the millions of this generation hangs upon each one of them personally; that there are living cords which should be fraught with eternal life, uniting each one of these millions to each one of our hearts; that, though we may paralyze those cords for the present, they will be vivified with a living energy again as we stand face to face with these millions at the bar of God, and we know, and they know, and the universe knows, that we saw their mute appeal for the gospel of life which we had, and which Christ commanded us to give them, but we gave it not, and our refusal cost them eternal life! I believe that if these great truths were realized by the church as Christ wants them to be realized this generation would not pass till his last command is fulfilled."

SIR RICHARD TEMPLE ON MISSIONARY
ADMINISTRATION IN INDIA.

Sir Richard Temple, late Governor of Bombay, presided at the recent anniversary of the English Baptist Missionary Society, and in his speech from the chair he said: "You may be confident that the missions in India are doing a work which strengthens the moral foundations of British power, and raises our national repute among the hundreds of millions of people committed to our charge. You may also be confident, when I appeal for your pecuniary support, that the results are fully commensurate with the expenditure. As an old Finance Minister of India, I ought to know, if anybody does, when the money's worth is got by any operation, and having administered provinces which con-

tain, first and last, no less than 105,000,000 of British subjects, that is, nearly half of British India, I say that, of all the departments I have ever administered, I never saw one more efficient than the missionary department; and of all the hundreds of thousands of officers I have had under my command, I have never seen a better body of men than the Protestant missionaries. I say this also, that of all the departments I have administered, I have never known one in which a more complete result was got from the expenditure than in that great, that grand department which is represented by the Protestant missions. Gentlemen, you may say that you ought to have not only statistics and reports, but evidence also, and corroboration of all the fine things that are told you. I say that for all the statistics that are published by the missionaries you have absolute, official verification; that the census of the native Christians of India is as trustworthy as the census of the population of British India itself, that all the main facts upon which you rely if you give your subscriptions are as certain as any financial, or commercial, or political, or administrative fact whatever."

SUCCESS AT HOME AND ABROAD.

The additions to the mission churches are larger in the average for each preacher than those to the churches in the United States. That there may be no unfairness, let the comparison be made by denominations. It will be found that in each of them, comparing the men at work at home and in the foreign missions, the average of conversions to each laborer employed is higher in the missions. And as to money expended there is no comparison. More money is laid out on the churches, chapels, and missions, in New York City, than the American Board expends for the whole Pagan world. So that, instead of such comparisons resulting in disadvantage to the missions, the opposite effect should be produced, and any Christians who are anxious to put their money where it will do the most good will do well to transmit a large proportion to the treasurers of their

respective foreign mission organizations.

Other comparisons may be stated with a like result. The modern missionary era—of which the distinctive characteristic is the diffusion of missionary zeal throughout the churches—began in 1792, ten years less than a century ago. According to the best estimates that can be made, from extant materials, there can be no doubt that the progress of the gospel through the missions of the last ninety years has been greater than in the first century of Christianity. Few, even among the contributors to foreign missions, are aware of the large gains in important fields. It is demonstrable that at the present ratio of advance, which to many seems so slow, Christianity will in fifty years number its adherents in India by millions, and in China by hundreds of thousands. As the ratio of advance is increasing, even larger results are to be looked for. A man who thinks the progress of missions discouragingly slow is, generally speaking, a man who has never adequately investigated the facts.—*The Watchman*.

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Light in Lands of Darkness: A Record of Missionary Labor among Greenlanders, Eskimos, Patagonians, Syrians, Armenians, Nestorians, Egyptians, and Jews. By Robert Young, author of "Modern Missions: Their Trials and Triumphs." London: 1883. 12mo. pp. 426.

These brief sketches will be of great value to those who have not time for the careful reading of extended reports in the many volumes relating to these important mission fields. Mr. Young, from his position in connection with the foreign missions of the Free Church of Scotland, has had opportunities for securing the necessary information, and experience in wisely sifting his material. The facts of special interest are clearly and accurately given, and this volume is a valuable contribution to missionary literature.

Self-Giving: A Story of Christian Missions. By William F. Bainbridge, author of "Around the World Tour of Christian Missions," "Along the Lines at the Front," etc. Boston: D. Lothrop & Co. 12mo. pp. 521.

This volume is written with a purpose. The story seems as a thread on which are

strung the experiences of many missionary lives. The trials and spiritual conflicts of the leading characters, till they reach the ideal of self-giving, of self-consecration to the cause of Christ in the foreign field, are graphically told, though the incidents are so crowded as to trench somewhat on the probability of the narrative. Still it is good to have an exhibition of the loftiest character, made all the more remarkable by juxtaposition with those at home and abroad who are influenced by very sordid, not to say ungenerous, sentiments.

We are pained to think that such meanness can exist as is portrayed in these pages, from which Christians at home, missionaries abroad, and even a secretary of a missionary society, are not exempt. Happily such exhibitions must be very exceptional, and if the reader is led to lower an extravagant and unwarranted conception of the saintliness of some good men, and to recognize the fact that the grace of God may use even the weak things of this world to enforce the mighty, the sermon will not be in vain. Some good friends may also learn to be less

exact in their demands, and more considerate of the comfort of returned missionaries. It is a volume fitted to give the reader some inside views of missionary experience, that may call forth a larger sympathy while it holds up the possible grandeur of a consecrated life.

BOOKS RECEIVED.

The Sunday-School Library. By Rev. A. L. Dunning. Boston: Congregational Sunday-school and Publishing Society. pp. 105.

How to Build a Church. By Rev. C. L. Goodell, D. D. With an introduction by Rev. E. B. Webb, D. D. Boston: Congregational Sunday-school and Publishing Society. pp. 76.

Christ Preaching to Spirits in Prison. By William DeLoss Love. Boston: Congregational Sunday-school and Publishing Society. pp. 167.

A Pansy Text Book. Compiled and illustrated by Miss L. N. Little. Price, 75 cents. *Peace.* Price, 40 cents. *The Gift of Gifts.* Price, 35 cents. Published by A. D. F. Randolph. New York.

Christmas and New Year Cards. By L. Prang & Co. Boston.

The Forged Letter, and Other Stories. By Sarah P. Brigham. Boston: Congregational Sunday-school and Publishing Society. pp. 203.

Chatterbox Junior. R. Worthington. New York.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the outpouring of the Holy Spirit upon all flesh, so that all the ends of the earth might see his salvation. (See page 7.)

DEPARTURES.

November 22. From San Francisco, Rev. John H. DeForest and wife, returning to the Japan Mission.

December 1. From San Francisco, Miss Emily S. Hartwell, daughter of Rev. Charles Hartwell, to join the Foochow Mission.

ARRIVAL IN THE UNITED STATES.

November 12. At New York, Dr. and Mrs. C. L. Stevens, of the Central Turkey Mission, who now withdraw from their connection with the Board.

ARRIVAL AT STATION.

October 26. At Kobe, Japan, Miss Julia E. Dudley and Miss Susan A. Searle.

For the Monthly Concert.

[Topics and questions based on information given in this number of the *Herald*.]

1. Contrasts in Micronesia. (Page 37.)
2. Need of a new *Morning Star*. (Page 8.)

3. A trip in Japan. (Page 22.)
4. News from Japan churches. (Page 23.)
5. Effects of the revival wave in Japan. (Page 24.)
6. Missionary experiences in Shanse, China. (Page 20.)
7. Turkish inspection of schools. (Page 25.)
8. Spiritual condition of the common people of India. (Page 19.)
9. Characteristics of the Brahmans. (Page 19.)

Donations Received in November.

MAINE.

Cumberland county.	
Brunswick, 1st Parish Cong. ch.	101 96
Cape Elizabeth, Miss M. L. Minott,	1 00
Portland, Seamen's Bethel ch., 75.50;	
State-st Cong. ch., 50; St. Lawrence-st ch., 8.56,	134 86
Yarmouth, 1st Cong. ch.	20 51—257 53
Kennebec county.	
Hallowell, Cong. ch. and so.	37 31
Penobscot county.	
Bangor, Central Cong. ch. (of wh. for Van, 4),	267 00
Brewer, 1st Cong. ch.	15 00—282 00
Piscataquis county.	
Brownsville, A friend,	1 00
Somerset county.	
Bingham, Cong. ch. and so.	1 50
York county.	
Acton, Cong. ch. and so.	7 00
Cornish, Cong. ch. and so.	12 75
Kennebunkport, North Cong. ch.; 10; South Cong. ch., 8,	18 00—37 75
	617 09

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
East Jaffrey, Cong. ch. and so.	8 55
Coös county.	
Gorham, Cong. ch. and so.	10 50
Grafton county.	
Lyme, Cong. ch. and so.	6 25
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Hancock, Cong. ch. and so.	25 00
Strafford county.	
Laconia, Cong. ch. and so.	51 30
Hazen's Mills, A friend,	10 00
	111 60

VERMONT.

Addison county.	
Vergennes, Cong. ch. and so.	20 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Peacham, Cong. ch. and so.	36 25
St. Johnsbury, "A. J. S."	10 00—46 25
Chittenden county.	
Charlotte, Cong. ch. and so.	32 20
Milton, Cong. ch. and so.	22 55—54 75
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Swanton, H. Stone, wife, and daughter,	5 00
Orange county.	
Fairlee, A friend,	2 00
Orleans county.	
Newport, Cong. ch. and so.	14 50
Westfield, Cong. ch. and so.	5 31—19 81
Rutland county.	
Rutland, Cong. ch. and so., with other dona., to const. CHARLES P. HARRIS, H. M.	16 00
West Rutland, Cong. ch. and so.	60 60—76 60
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro', Central ch., m. c., 28.71; "H.", 5,	33 71

Townshend, 1st Cong. ch.	13 50
Westminster West, Mission Band, for Mission chapel, Madura, Windsor county.	30 00—77 21
Windsor, Cong. ch. and so.	56 25
	357 87

MASSACHUSETTS.

Barnstable county.	
Harwich, Cong. ch., m. c.	14 10
South Dennis, Cong. ch. and so.	25 72—39 82
Berkshire county.	
Monterey, Cong. ch. and so.	8 00
West Stockbridge, Cong. ch. and so.	28 25—36 25
Bristol county.	
Attleboro', 2d Cong. ch.	140 00
Berkley, Ladies' Cent Society,	13 70
Mansfield, Cong. ch. and so.	9 25
Taunton, Union ch.	27 08—190 03
Brookfield Asso'n. William Hyde, Tr.	
Brookfield, Evan. Cong. ch.	100 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane-st ch., m. c.	17 50
Lynn, North Cong. ch.	19 44
Topsfield, Cong. ch., m. c.	2 63—39 57
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Orange, Cong. ch. and so.	12 00
Hampden co. Aux. Society. Charles Marsh, Tr.	
Longmeadow, Gents' Benev. Soc.	68 25
Palmer, 1st Cong. ch.	7 70
Springfield, Olivet ch.	46 95
Tolland, Cong. ch. and so.	6 00
Wilbraham, Cong. ch. and so.	44 50—173 40
Hampshire co. Aux. Society.	
Hadley, Russell ch.	17 40
Prescott, 1st Cong. ch.	12 00—29 40
Middlesex county.	
Auburndale, Cong. ch. and so., 855.52; do., m. c., 30.03,	885 60
Cambridge, A tithing,	3 00
Lexington, Hancock ch.	19 75
Marlboro', Union Cong. ch.	135 42
Newtonville, Central Cong. ch., to const. Rev. FRANK W. GUNSAULUS and HENRY C. HAYDEN, H. M.	160 17
Wayland, Ev. Trin. ch.	10 00—1,213 94
Middlesex Union.	
Leominster, Cong. ch. and so.	45 52
Maynard, Cong. ch. and so.	130 00—175 52
Norfolk county.	
Norwood, Cong. ch. and so., add'l,	5 00
Quincy, Ev. Cong. ch.	87 01
Weymouth and Braintree, Union Cong. ch.	70 89—162 90
Old Colony Auxiliary.	
Lakeville, Cong. ch. and so.	58 80
Suffolk county.	
Boston, South Evan. ch. (West Roxbury), 428.94; Berkeley-st ch., 381.66; Central ch. (Jam. Plain), 125; Union ch., 7.90; Highland ch., 5.40; Chinese Sunday-schools, for the Hong Kong Mission, 122.25; A friend, 4,	1,075 15
Chelsea, 3d Cong. ch.	39 50—1,114 65

Worcester county, North.

Hubbardston, Cong. ch. and so., add'l,	14 75	
Westminster, 1st Cong. ch.	30 00	—44 75
Worcester co. Central Asso'n. E. H. Sanford, Tr.		
Princeton, Cong. ch. and so.	64 30	
Webster, Cong. ch. and so.	50 00	
West Boylston, Cong. ch. and so.	76 42	—190 72
Worcester co. South Conf. of Ch's. William R. Hill, Tr.		
Saundersville, Cong. ch. and so.	15 00	
do., Collection at Conference,	10 65	—25 65
		3,607 40

<i>Legacies.</i> — Boston, Mrs. C. A. Stimson, add'l,	28 03	
Weston, Maria Fiske, by Alonzo S. Fiske, Ex'r,	300 00	—328 03
		3,935 43

RHODE ISLAND.

Phenix, Baptist ch.	2 60	
Providence, Miss A. F. STEVENS, to const. herself H. M.	100 00	
Tiverton, Amicable Cong. ch.	15 00	—117 60
<i>Legacies.</i> — Providence, Sarah B. Phillips, by T. Salisbury, Adm'r,		118 08
		235 68

CONNECTICUT.

Fairfield county.		
Bridgeport, 1st Cong. ch.	346 20	
Green's Farms, Cong. ch. and so.	111 00	
Norwalk, 1st Cong. ch.	141 69	
Stamford, Cong. ch. and so. (of wh., m. c., 6.57),	95 20	—694 09
Hartford county. E. W. Parsons, Tr.		
Suifield, Cong. ch. and so.		4 27
Lithfield co. G. C. Woodruff, Tr.		
Cornwall, Cong. ch. and so.	18 52	
Litchfield, Cong. ch. and so., 156; do., m. c., 180.30,	336 30	
Milton, Cong. ch. and so.	13 71	
New Milford, 1st Cong. ch., to const. GEORGE HINE, H. M.	200 00	
New Preston, Village Cong. ch., 31.55; Rev. Henry Upson, 50,	81 55	
Norfolk, A friend,	25 00	
Thomaston, Cong. ch. and so.	31 95	
Watertown, Cong. ch. and so.	50 55	
West Winsted, 2d Cong. ch.	200 55	
Winsted, "X."	10 00	—968 13
Middlesex co. E. C. Hungerford, Tr.		
Essex, 1st Cong. ch.	27 06	
Hadlyme, Cong. ch. and so.	10 00	
Middletown, A friend,	10 00	
Portland, 1st Cong. ch.	37 00	—84 06
New Haven co. F. T. Jarman, Agent.		
Meriden, Centre Cong. ch.	50 00	
New Haven, Ch. of the Redeemer, 97; Dwight-place ch., 60.80; 3d Cong. ch., 27; Howard-ave Cong. ch., 19.12; Centre ch., m. c., 12.18; North ch., m. c., 6.06; A friend, 5,	227 16	
Northford, Cong. ch. and so.	20 00	
South Britain, Cong. ch. and so.	25 00	
Wallingford, Cong. ch. and so.	65 00	—387 16
New London co. L. A. Hyde and L. C. Learned, Tr's.		
Lebanon, 1st Cong. ch.	59 24	
New London, Ch. of Christ, 88.46; do., m. c., 10.67; 2d Cong. ch., 7.73,	106 86	
Norwich, Broadway ch., 300; Park Cong. ch., 110.77,	410 77	—576 87
Tolland county. E. C. Chapman, Tr.		
Columbia, Cong. ch. and so.	82 73	
Gilead, Cong. ch. and so.	57 00	
Staffordville, Cong. ch. and so.	5 00	—144 73
Windham county.		
Killingly, "L. G. J."	10 00	
Plainfield, Cong. ch., m. c.	2 80	
Williamsville, Cong. ch. and so., for Japan,	3 22	
Woodstock, 1st Cong. ch.	48 82	—64 84
		2,924 15

NEW YORK.

Albany, Mrs. E. H. Wood,	5 00	
Bainbridge, A. F. Moses,	25 00	
Brookport, Mrs. E. P. Maynard,	3 00	
Brooklyn, Edw. F. Carrington,	5 00	
Buffalo, 1st Cong. ch.	300 00	
Flushing, 1st Cong. ch., for Papal Lands,	25 18	
Ithaca, 1st Cong. ch.	55 00	
Keeseville, J. W. Davis,	5 00	
Marion, Cong. ch. and Sab. sch.	23 29	
Massena, 2d Cong. ch.	13 65	
New Village, Cong. ch. and so.	6 10	
New York, Broadway Tabernacle, 1,280.08; A friend, 200; A. M. Manning, 10; A friend for chapel in Madura, 5,	1,495 08	
Patchogue, Cong. ch. and so.	20 00	
Portland, 1st Cong. ch.	22 61	
Rocky Point, Mt. Sinai Cong. ch.	25 00	
South Salem, Elizabeth Beers,	2 00	—2,030 91
<i>Legacies.</i> — Cazenovia, Mrs. Sarah Hutchinson, by I. N. Goff, Ex'r, less exch.		497 42
		2,528 33

PENNSYLVANIA.

Lock Haven, G. B. Perkins,	2 00	
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NEW JERSEY.

Bernardsville, J. L. Roberts,	60 00	
Hanover, Mary H. Parker,	20 00	
Jersey City, 1st Cong. ch.	115 37	—195 37

VIRGINIA.

Herndon, Cong. ch.	7 00	
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NORTH CAROLINA.

Wilmington, Rev. W. H. Thrall, for W. C. Africa,	5 00	
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OHIO.

Bellevue, Cong. ch., 4.02; do., S. W. Boise, 25,	29 02	
Berea, Cong. ch.	20 00	
Brooklyn, Cong. ch.	16 65	
Cleveland, 1st Cong. ch.	28 29	
Evansport, Mrs. H. C. Southworth,	10 00	
Huntsburgh, Cong. ch.	55 00	
Kent, Cong. ch., an. int. on \$1,000, from Austin Williams, deceased,	60 00	
Parkman, Cong. ch.	6 00	
Toledo, Mrs. Eliza H. Weed, a thank-offering,	5 00	—229 96

INDIANA.

Terre Haute, Mary H. Ross,	10 00	
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ILLINOIS.

Cambridge, 1st Cong. ch.	24 75	
Canton, 1st Cong. ch.	35 00	
Chicago, Union Park Cong. ch. (of wh., m. c., 9.83), 610.53; 1st Cong. ch., 99.51; A Chicagoan, 40,	750 04	
Earlville, Cong. ch.	39 85	
Geneva, Cong. ch.	42 50	
Henry, "A friend of Cong. ch."	20 00	
Lacon, Rev. William Walters,	10 00	
Lake View, Cong. ch.	7 06	
Oak Park, Cong. ch.	77 46	
Onarga, Mrs. L. C. Foster,	20 00	
Paw Paw, Ind. Union ch.	9 70	
Port Byron, Cong. ch.	3 43	
Roseville, Mr. and Mrs. L. C. Axtell, for Mexico,	333 39	
Waverly, Cong. ch.	23 46	—1,396 64

MISSOURI.

Amity, Cong. ch.	20 00	
Kansas City, 1st Cong. ch.	119 35	
Kidder, Cong. ch.	3 15	
New Cambria, Welsh Cong. ch.	3 00	
North Fork, Cong. ch.	4 05	
Springfield, Cong. ch.	6 00	

St. Louis, Pilgrim Cong. ch., to const.
Rev. C. W. DRAKE, MORRIS TRUMBULL, CHARLES MORRIS, DAVID A. SOUTHWORTH, JAMES H. PARKER, WALTER B. DAVIS, JOSIAH A. PARKER, and Wm. COLLISON, H. M. 1,008 19-1,163 74

MICHIGAN.

Adrian, Mrs. G. B. Richardson, 2 00
Baldwin, Rev. S. B. Demarest, 2 00
Croton, Cong. ch. 2 00
Grass Lake, Cong. ch. 18 00
Holloway, Rev. Jas. Vincent, 10 00
Kalamazoo, M. Heydenburk, 10 00
Lansing, Plymouth ch. 42 00
Michigan Centre, Cong. ch. 6 00
Old Mission, Cong. ch. 11 07
Three Oaks, Cong. ch. 41 13
Vienna, Union Cong. ch. 4 50—148 70

WISCONSIN.

Columbus, Olivet ch. 27 00
Hammond, Cong. ch. 13 00
Janesville, Cong. ch. 10 45
Kinnickinnick, Cong. ch. 10 00
Lodi, Wm. Malcolm, 100 00
Madison, 1st Cong. ch., with other dona., to const. J. B. CASSADY, H. M. 50 00
Milwaukee, Grand-ave. Cong. ch. 84 00
Quincy, Mrs. C. E. Berry, 5 00—299 45

IOWA.

Anamosa, Cong. ch. 26 52
Belmond, Rev. J. D. Sands, 1 00
Grinnell, Cong. ch. 29 17
Quasqueton, Cong. ch. 4 20
Tabor, Cong. ch. 62 60—123 49

MINNESOTA.

Minneapolis, Plymouth ch., 36.55;
Pilgrim Cong. ch., 19.85,
Rochester, Cong. ch. 56 40
27 27—83 67

KANSAS.

Great Bend, Cong. ch. 2 88
Millwood, Chas. S. Foster, 35 00—37 88

NEBRASKA.

Burchard, S. E. Hillis, 20; M. Hillis, 5, 25 00
Clay Centre, Cong. ch. 15 00
Omaha, A friend, 20 00
Rising City, Cong. ch. 7 00
York, Benjamin Bissell, 100 00—167 00

CALIFORNIA.

Murphy's, Cong. ch. 2 55
San Francisco, 1st Cong. ch. 200 90
Stockton, Cong. ch. 21 25—224 70

WASHINGTON TERRITORY.

Skokomish, Cong. Mission ch. 22 05
Walla Walla, 1st Cong. ch. 13 00—35 05

MONTANA TERRITORY.

Helena, Cong. ch. 8 25

DAKOTA TERRITORY.

Grove Hill, Cong. ch. 2 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.
Miss Emma Carruth, Boston, *Treasurer*.
For school furniture at Harpoot, 152 06
FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer, 1,000 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Eastport, Central Cong. Sab. sch., 5; Yarmouth, 1st Cong. ch., 12.72, 17 72
NEW HAMPSHIRE.—East Jaffrey, Cong. Sab. sch., for Umzila, 3; Lyme, Cong. Sab. sch., 20; New Ipswich, 21st annual Fair, 5, 28 00
MASSACHUSETTS.—Monson, Cong. Sab. sch., 20; Quincy, The Pearl Seekers of the Ev. Cong. ch., for a boy in Mr. Winsor's school, Sirir, 15; Southboro', Pilgrim Cong. ch., for Lazarus, care Rev J. P. Jones, 40; South Framingham, Cong. Sab. sch., 40, 115 00
CONNECTICUT.—Danbury, 1st Cong. Sab. sch., for Kioto Training-School, 40; Hartford, 4th Cong. Sab. sch., 20; Kensington, Cong. Sab. sch., 4.82; A class of little girls, for Japan, 1; Milford, Plymouth Sab. sch., 14.64; Taftville, Cong. Sab. sch., 11.63; Westport, Cong. Sab. sch., 3.25, 95 34
NEW YORK.—Angola, Cong. Sab. sch., 2; Sherburne, 1st Cong. Sab. sch., for China, 42.12; Smyrna, 1st Cong. Sab. sch., Miss. Soc. (of wh., for scholar at Harpoot, 30), 150, 194 12
PENNSYLVANIA.—Audenried, Welsh Cong. Sab. sch. 5 00
VIRGINIA.—Herndon, Cong. Sab. sch. 15 00
OHIO.—Brooklyn, Cong. Sab. sch., 1.75; Cuyahoga Falls, Cong. Sab. sch., 10.60; Mecca, Cong. Sab. sch., for So. African Sem'y, 16.90, 29 25
ILLINOIS.—Chicago, Union Park Cong. Sab. sch., for Kioto Training School, 100; Sandwich, Cong. Sab. sch., 5, 105 00
WISCONSIN.—Geneseo, Rev. J. K. Kilbourn, for Kioto Training-School, to const. G. W. HENDERSON, H. M. 100 00
CANADA.—Woodbridge, Humber Summit Cong. Sab. sch. 3 00
707 43

DONATIONS FOR SUPPORT OF
"THE MORNING STAR."

IOWA.—Le Mars, Cong. Sab. sch. 12 91
Donations received in November, 15,778 92
Legacies received in November, 943 53
16,722 45

Total from September 1 to November 30, 1883: Donations, \$76,521.28; Legacies, \$14,693.51=\$91,114.79.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL—
"THE MORNING STAR."

MASSACHUSETTS

Steamer Aid Society, 126 65

CONNECTICUT.

Cobalt, Rev. Daniel Denison, 5 00

NEW YORK.

Brooklyn, Tompkins-ave. Cong. ch., 175; East Cong. ch., Auxiliary W. B. M., 20, 195 00
Remsen, Starr Hilltown Sab. sch. 1 00—196 00

NEW JERSEY.

East Orange, Grove-st Cong. Sab. sch. 17 00
Montclair, Phil. Branch W. B. M., Annual Meeting, thank-offering. 32 74—49 74

MICHIGAN.

Bay City, 1st Cong. ch., Girls' Mission Band, 30 00
Previously acknowledged, 407 39
803 40
1,210 79

FOR YOUNG PEOPLE.

CHRISTIAN AND HEATHEN IN MICRONESIA.

BY REV. EDWARD T. DOANE, OF PONAPE.

In the picture below, we have a representation of heathenism and Christianity, as seen side by side on this island of Ponape. Here are the heathen man and chief, and the Christian woman and chieftess, with their child, "a blossom," between them.

The man will of course be recognized sitting on the right, his native skirt on, trinkets about the neck, belt around the waist, and that marked ornament of every heathen chief, a black, dirty, half-burnt pipe hanging from the lobe of his



A NANAKIN OF PONAPE, WITH WIFE AND CHILD.

right ear. Having no pockets in his cocoanut-leaf trowsers, he inserts the stem of his pipe in his ear and so carries it, making the lobe render some service, if it is less ornamental. I may say that the lobe of the ears of all this native population is punctured, or slit up, and presses open ready for almost any use and for any kind of ornament. But the man! A simon-pure heathen he was, when living, and a terrible drunkard. For many years he was a hard drinker and was almost always drunk. How often have I seen him carried by our house at Kiti, too drunk to call, but not too drunk to keep up such howling as often made

our hearts faint, and our cheeks white, lest he should do some terrible, bloody deed ! He hated the missionary and his work, and once, when half drunk, took a torch and fired the church, burning it to the ground. When one of his wives fled from him, he demanded her of the Christian chief with whom she had taken refuge. She was brought to his house, tied to a stake outside, while he was within reviling her, until finally, wholly drunk, he seized his knife and took her life. He was determined that his little son, who sits beside him, should be a drinker ; but, as the boy refused, he was caught and the liquor poured down his throat. This is the way heathenism works itself out in its votaries.

But the woman !—a dear Christian woman. The daughter of an Englishman, living once in Ponape, but dead now, she grew up pretty as a wild tropic flower ; was wooed and married to the nanakin, or chief, preceding the one in

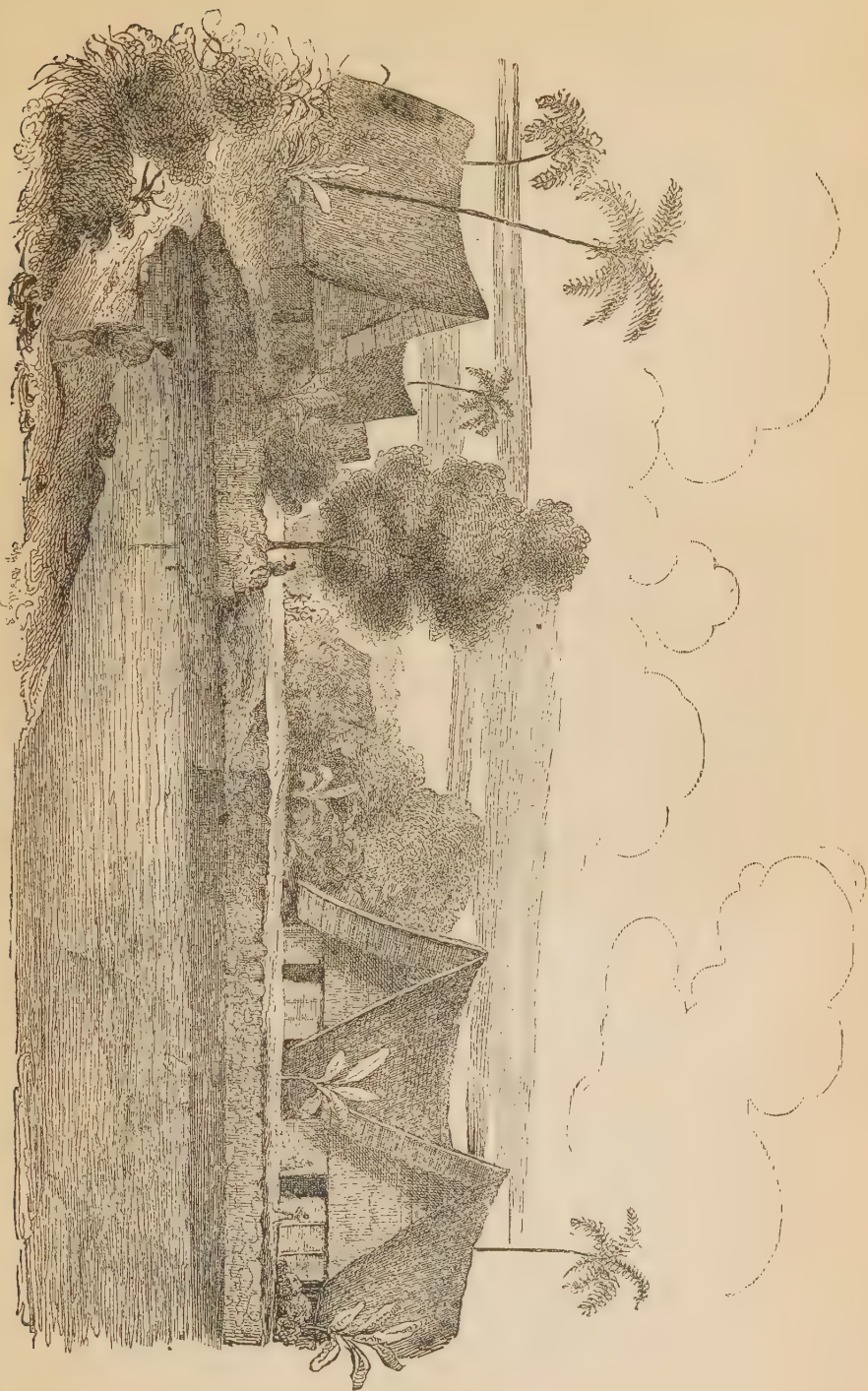


MISSION PREMISES ON PONAPE.

the picture ; and when he died, his successor took her as his wife. But she clings to the Christian life she had begun, and is true to it, although this second husband's sad life is a great distress to her. How neatly she is dressed ! Heathen women don't dress so usually in Ponape. What a mild, pleasant face ! Heathenism in these islands seams and scars the faces of the females, often making the young maiden wear the look of an old hag. This woman is not sitting in the weeds of widowhood exactly, but that loving, tender heart often sat there. A widow now, she follows Christ closely, and will till he calls her home, we think.

But the blossom !—the little fellow would smile to be called that now. He has grown to be a young man, with a charming wife, daughter of good Narcissus, and has three babes born to him. "But how does he blossom out?" you ask. Into a fine, Christian young man, true as steel, a good worker for Christ. Though a chief of considerable prominence, he and his wife stand ready to-day to labor

A VILLAGE ON KUSAIE, MICRONESIA.



upon any heathen shore to which we will send them. A sweet blossom is he not, my young lad reading this story? Will your life blossom out, in like manner, into all that is good and beautiful, full of love to Jesus? Are you ready, like this our Henry (for thus is he named), to take up your work on any heathen shore?

Our boy is represented in the engraving in pure heathen dress, as he was when under the direction of his stepfather. He has a skirt made of cocoanut leaves, trowsers, a belt, a wampum, beautifully wrought, necklaces, and a head-wreath, showing off well on his light olive-colored skin. But he has discarded these long since, dressing now as a good Christian should dress, with clean and well-made clothes. Boys, girls! let us pray for the dear Christian mother. She needs our prayers, for she has trials. A sister, once more beautiful than she, and two brothers, are all living heathen lives. Let us pray for the boy, now such a noble young man, that he may avoid all the snares and pitfalls that heathenism lays for him, and be ever true to his noble temperance principles and to Christ. This heathen stepfather has gone beyond the reach of our prayers; but we can pray for many other fathers, now living in Ponape. Only a few miles to the east of me lives a nanakin, of the same rank with this man, and, like him, a drunkard and murderer. How often my soul cries out to the Lord for him! Will you not join me in that prayer?

A NEW MISSIONARY SHIP.

THE young people will find, on another page of this number, some proposals about building a new vessel for missionary work among these people of Micronesia, some of whom Mr. Doane writes about above. It is not necessary to repeat what is said there, but, as the missionary ship specially belongs to young people, a word should be said about it in their department.

When the *Morning Star* was built in 1866, the children and other friends gave for the purpose more money than was asked for; namely, \$28,696.37. When that vessel was wrecked in 1869, the insurance money amounted to \$18,000, and additional contributions of over \$8,800 were made to complete the present *Morning Star*, which for thirteen years has gone back and forth among the islands of Micronesia, doing noble missionary work.

Are the young people in our Sunday-schools and churches ready to give the full amount necessary to build such a vessel, with steam-power, as the missionaries desire? Once a year only do those who go to the distant islands of the Pacific, to tell of God's love and Christ's salvation, get their mails and supplies of food. One of them writes of having once endured a thirty days' calm, when sails would not help them a mile on their way. It was in one such calm that the *Star*, built in 1866, was wrecked by drifting on to a reef. To give speed to the vessel when so becalmed, thus shortening the long journey and making the voyage safer and more comfortable, steam-power is much to be desired. Will the young people, while not neglecting the missionary work they are now doing, give, in addition, enough to build a new *Morning Star*, with steam-power attached? A great many people believe they will. We shall soon see.

THE
MISSIONARY HERALD.

VOL. LXXX. — FEBRUARY, 1884. — No. II.

FOUR MONTHS. — The receipts for December were but \$45,764.75, which is \$5,000 less than those for the corresponding month of the preceding year. For the first four months of the financial year, the advance over the same period for the preceding year is only about \$12,000.

A NEW sketch of the missionary work in Micronesia (pp. 16) has been prepared by Rev. Mr. Logan, and will take its place among the series of mission sketches issued by the Board. Price, 6 cents. A new "Concert Exercise" on Africa has also been issued. Like those which have preceded it, on Japan, India, Turkey, and China, this "Exercise" will be found interesting and instructive to any church using it. This, with a variety of leaflets for the pews, will be sent to applicants, freely, in such numbers as may be desired. Address C. N. Chapin, Room 14, Congregational House, Boston.

A TELEGRAM from Calcutta, January 8, announces the death of Keshub Chunder Sen, the leader of the "New Dispensation," one of the branches of the Brahmo-Somaj. One of the latest reports received concerning this remarkable man was that he had in contemplation a journey around the world, to proclaim a divine message with which he deemed himself specially entrusted. Though his immediate followers in India were not very numerous, his influence was great, and his death will doubtless produce a deep impression. A striking testimony given by Chunder Sen concerning the results of Christian Missions in India will be found under "Notes from the Wide Field."

SINCE the letters from Western Mexico, on another page, were in type, word has been received that a church has been organized at Tlajamulco, consisting of eighteen members, with several candidates for admission in the future.

CHEERING reports come from many churches and Sunday-schools, East and West, indicating a purpose to provide the needed funds for building a new *Morning Star*. It is too early to make any definite statement as to what will be done by the children and youth, but they seem to be taking hold of the work with an enthusiasm which promises success.

AS WE go to press a letter reaches us from Captain Garland of the *Morning Star*, dated "Off Jaluij, November 3." The work in the Gilbert Islands had been finished, and the vessel was then engaged in collecting the helpers on the Marshall Islands, to take them to Kusaie for the general meeting. The missionaries were in good health. Captain Garland does not expect to reach Honolulu before the middle of April.

WE ARE happy to report that the new Map of the World, published by the Board, is receiving hearty commendation from all quarters, and is selling rapidly. That a series of seven maps on cloth, including such an excellent map of the world, can be sold for \$9.50 naturally excites surprise. It will be readily understood that these maps are issued not for the profit of the publishers but of those who use them.

REGULAR DONATIONS. — It is important that the regular donations, upon which the Prudential Committee mainly relies for the ability to meet the regular appropriations for the missions, should advance at least ten per cent. over those of the preceding year. Upon this point we would urgently request pastors and officers of churches to put special emphasis, in making arrangements for their contributions for Foreign Missions for 1884. The stability of our entire work is dependent upon it.

SOME of the papers have reported that copies of our magazine have been confiscated by the Turkish Government, which has pronounced it "a bad book, in which every number has something about Turkey." We have no information that any thing like this has happened. It is quite true that every number of the *Missionary Herald* has something about Turkey, and we are bound to admit that some of the facts stated are bad. But we shall not believe, until we are forced to, that a magazine which seeks in such good faith the welfare of Turkey will be prevented from entering its territory.

ONE of the blessings conferred by Christian missions upon Pagan lands is the impulse given even to those who are not converted to the new faith, to care for their own people. A striking instance of this comes just now from India, where for centuries the Brahmans have not only despised the lower classes, but have deemed it a part of their religion to do so. Roused by the efforts of missionaries in behalf of the Pariahs, and the consequent turning away of this class from the national faith, a society has been formed entitled the "Native Philanthropic Association for the regeneration of the Pariahs," and two prominent Brahmans have sent out an appeal to the native princes, zamindars, and gentlemen of South India, calling for contributions for the establishment of charity schools for the education of the lower orders, and the employment of preachers to teach religion and morality. The appeal is a striking testimony to the influence of missionary labors in reaching the lower classes, as it complains of the readiness of these Pariahs to embrace foreign faiths. It is no slight good to have thus stirred these men to care, to some extent, for their own neighbors, for whose welfare they have hitherto been totally indifferent.

LETTERS now coming from Turkey indicate that the action of the Board at the last Annual Meeting in reference to affairs in the Turkish missions is, in the main, regarded with favor both by natives and missionaries. Already a new impulse has been given in the matter of co-operation, and the communications speak hopefully of the prospect for the future.

PANDITA RAMABAI, the Brahman woman who has been lecturing on reforms among her own people in India, with such remarkable power, has been baptized into the Christian church. In a communication to the *Herald* some time ago, Dr. Bissell spoke of her as not far from the kingdom of God. A short time since she visited England, and was baptized on the twenty-ninth of September, joining the English church. This conversion has caused much excitement among her Hindu friends, and, being a very gifted woman, with a great reputation for learning and oratorical power, she seems destined to exert a wide influence over her people.

AFTER ten years settlement in a pastorate in Glastonbury, Connecticut, Rev. Dr. W. W. Scudder has resigned, in order to engage again in missionary service in India. Naturally he goes to the old Arcot mission, where his parents labored, and where he and his brothers have been engaged in service. It is an interesting fact that one who has reached Dr. Scudder's years, and is in a successful pastorate, should turn away from his present work to enter the missionary field.

WHO shall rule on the Congo? This is a very pressing question, the settlement of which will not be easy. The men of commerce are beginning to appreciate the fact that this mighty river is to be a highway for a vast traffic, and the reports sent by Mr. Stanley and other explorers indicate not merely the abundance and variety of products of the great valley, but the immense population that may receive in exchange the manufactures of the civilized world. France, under the lead of De Brazza, is determined to gain a foothold on the upper waters, and England, Belgium, Portugal, and other nations, can hardly be said to be quietly looking on. The *African Times* proposes that the region be declared neutral country, and placed under the guardianship of all the Powers, leaving the lower Congo as it has been heretofore, while the interior, from Stanley Pool, shall be governed by a mixed commission. Whatever may be said of the plan, the motive is good, to prevent conflicts between the Great Powers, and to save the vast interior from the demoralization which has always followed the planting of the Portuguese flag.

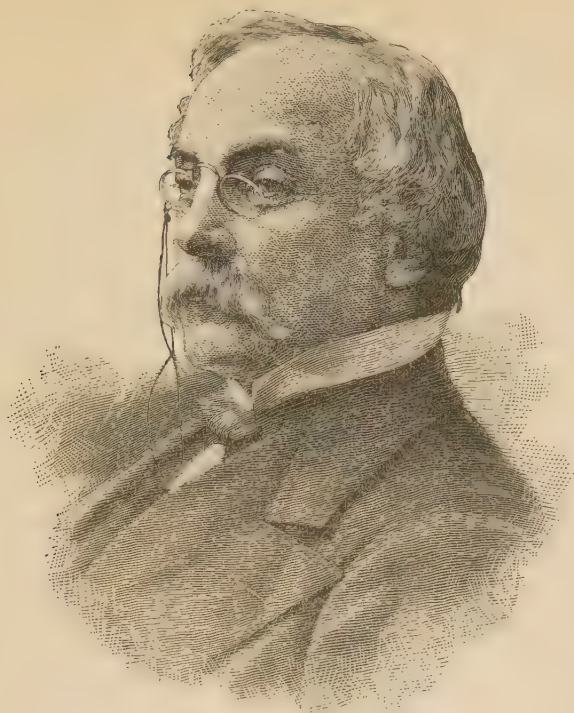
DELIGHTFUL evidence of genuine spiritual life in the mission churches of India will be found in letters from Maratha mission on another page. One of the best tokens of this life is the missionary work undertaken by the Bombay church, of which a report is given by Mr. Hume. Mr. Abbott writes that there are a dozen men in the Bombay church who are able and willing, and who do preach in public, and this not as contributing in any way to their support, but freely, esteeming it a privilege to proclaim the truth of Christ. Their preaching seems to have special power upon the people, inasmuch as it is known that they are moved thereto by an inward impulse, and not for any earthly reward.

THE Soudan, of which we now hear so much in connection with the revolt of El Mahdi, means, it is said, the "Country of the Blacks." The Arabs apply the name to the interior of Africa generally, while the Egyptians apply it to the region south of the second cataract on both sides of the Nile. Nominally it extends from Assouan to the equator, and from the Red Sea to the western limit of Darfur. Khartoum, some fifteen hundred miles south of Cairo, by the way of the Nile, is the seat of the provincial government.

MR. LOGAN, of Micronesia, who returned to this country on account of the state of his health, but who anticipates returning the present year, has not been idle while at home. He has been carrying through the press a series of Bible stories in the Mortlock language. Recently the last verse of the last chapter of the Mortlock New Testament has been put in type, completing the version, and we do not wonder that Mr. Logan says, in recording the fact: "My eyes fill with tears as I write this. God has been very kind to give us this privilege. Blessed be his name forever."

THE present Corean *Chargé d'affaires* in Japan is said to have been once a bitter opponent of Christianity, and full of the persecuting spirit which made the profession of Christian faith in Corea so dangerous. Since coming to Japan he has had charge of the young Coreans sent there for education, and has sought to have them trained in all forms of infidelity. Rev. Mr. Loomis, agent of the American Bible Society in Japan, reports that this man has recently received from him a copy of the New Testament and a volume on the "Evidences of Christianity," both of which he has been studying carefully, seeking such instruction as he could obtain and the advice of Christian people. At a recent entertainment he declared that he would open Corea for the preaching of the gospel within two or three years.

ONE cannot help being amused at reading a letter of Mr. Moncure D. Conway's, the "Liberal" preacher of London, describing his experiences at Honolulu, at which port the steamer touched which was carrying him from San Francisco to Australia. The vessel stopped there only over a Sabbath, and the disgust of this traveler at the strictness with which the people kept the day is very great. He expected on landing to witness "merry scenes, islanders swimming around the ship in Arcadian innocence, the joyous dance and song of guileless children of the sun," but his anticipations were rudely destroyed by finding a "silent city," "paralyzed by piety." "Never in Scotland or Connecticut have I seen such a paralysis as fell upon Honolulu the first day of the week." This traveler found the stores shut, and in a druggist's shop they would not even sell him a glass of soda. No one being willing to show him the sights of the place, he was compelled to go to church in order to look upon the people. He was impressed by what he saw there, especially at the Chinese church under the care of Mr. Damon, whose work in elevating the people he cannot help praising. But, after all, he can enjoy little where the Sabbath is kept so strictly, and complains bitterly of the "pietistic plague" which prevails on the island. This testimony to the success of Christian efforts in the Hawaiian Islands is undesigned, but not the less valuable.



John O. Means.

DR. MEANS AS MISSIONARY SECRETARY.

BY REV. N. G. CLARK, D. D.

OF our late beloved associate, Dr. Means,* as a citizen interested in all public questions, as a faithful pastor and preacher of the gospel, as a Christian man in all the ordinary relations of life, including also to some extent his connection with the work of foreign missions, others have spoken and written well and worthily. Yet it may not be amiss for one, who knew him intimately as one of the Corresponding Secretaries of the Board, to add a few words in reference to the special labors of his later years.

* JOHN OLIVER MEANS, D.D., son of John and Sarah Means, was born in Augusta, Maine, 1822, August 1. Was graduated at Bowdoin College, 1843; Bangor Theological Seminary, 1843-44; purser United States Navy, 1844-47; graduated at Andover Theological Seminary, 1849. Ordained East Medway, Massachusetts, 1851, December 3; dismissed 1855, August 14; installed Vine Street (now Immanuel) Church, Roxbury, 1857, June 3; dismissed, 1877, September 13. Secretary Congregational Publishing Society, 1878-80; Corresponding Secretary American Board of Commissioners for Foreign Missions, 1880, until his death, which occurred at Mt. Pleasant, Boston, December 8, 1883.

The form and face of Dr. Means had become familiar to many at the Annual Meetings of the Board, where for fifteen years he served as Recording Secretary. His wide acquaintance with men from all parts of the country, his familiarity with the necessary routine of a public meeting, his accuracy and promptness in matters of detail, neglecting nothing which ought to be done, and his clear, ringing voice that could and would be heard, whatever the confusion of the great assemblage, admirably fitted him for the duties of that position. He had thus, better than most, become acquainted with the general work and methods of the Board.

Dr. Means believed in the divine plan of redemption for the world. He believed in foreign missions, he believed in the American Board. He recognized the divine blessing attending its operations in many lands, and had profound respect for the judgment and practical wisdom of those who from time to time had been called to conduct its affairs. The names of Worcester, Evarts, Anderson, and Treat, of Gordon Hall, Bingham, Coan, Goodell, Perkins, Stoddard, Lindley, Maria Ogden, and Fidelia Fiske, and of scores more of devoted men and women who had given their lives to the work of Christ in the regions beyond, were held by him in affectionate remembrance.

The call to assist the Secretaries of the Board in some special work, during the spring of 1879, took him by surprise. The manner, however, in which he fulfilled the duty committed to him — the study of Africa as a field for missionary effort — excited general admiration at home and abroad. And when, at the Annual Meeting of the Board the following year, it was decided to appoint another Corresponding Secretary, there was no question as to the man to be chosen. In addition to other duties, the immediate charge of new missions on the Dark Continent was assigned to Secretary Means.

With the humblest estimate of his personal fitness, he loyally accepted the position, in the confident assurance that the Master had called him to it, and would, for the sake of the cause, give him the needed wisdom and grace. It was a work to which he could give all his heart. Whatever hope he cherished as to the ultimate triumph of the kingdom of Christ; whatever love he felt toward the Lord Jesus for what the gospel had been and was to his own soul; whatever affectionate regard he had cherished for the American Board, its Committee, its Secretaries, and its missionaries, all served as an inspiration to the noblest and most self-sacrificing effort.

Looking back over the four years of Dr. Means's connection with the Board, we cannot forbear grateful recognition of a special providence in securing his services, not only for the work first given him to do, but to meet unforeseen emergencies. Hardly was the work for Africa well in hand, and but six months after his appointment as one of the Corresponding Secretaries, when the care of the Home Department was largely thrown upon him for five months, during the illness and absence of the Home Secretary. A year and a half later, in consequence of the ill health of the Foreign Secretary, he was called to increased labor in the Foreign Department, and six months after, in April, 1883, the charge of both the Home and Foreign Departments, in the absence of the two other Secretaries on their deputation to Turkey, was committed to him.

Weakened, more than his colleagues or his nearest personal friends were aware, by his incessant labors in studying up, first Africa, and then other mission fields, the burden thus imposed on him, with all the help that could be given him by the senior member of the Prudential Committee, and by the editor of the *Missionary Herald*, was too great. With the loyalty of a Christian soldier, he remained unflinchingly at his post, though keenly conscious of his danger, till help arrived by the return of the Home Secretary. There followed months of waiting, and, later on, of suffering, yet of sweet trust and gladness in the work accomplished for Him whom he loved,—his native self-distrust and reticence at last broken, and his Christian feeling finding delightful utterance in prayer and praise.

We would fain, had we space, dwell on some of the peculiar characteristics of our departed brother: his conscientious fidelity; his thoroughness in investigation, whatever the subject in hand; his keen sense of responsibility for the use of mission funds; his generous hospitality and kindness to missionaries, and lively sympathy with them in their trials; his self-denying helpfulness as an associate at the Missionary Rooms,—qualities of mind and heart that seemed to fit him so happily for his work, and now deepen our sense of loss. Though we have left to us as a precious memorial of his service, his invaluable papers on Africa and the mission he organized on its West coast, it is not easy to estimate the loss to the work of his stores of information and experience, all ready for use.

If his term of service was too brief to permit him to witness the full results of his labors, he was glad of the *work* for its own sake, and would have made his own the words of Gordon, the accomplished missionary of the Church Missionary Society, who was killed at Kandahar, in the late Afghan war, while gallantly rescuing wounded English soldiers: "I have often thought of that text, 'Show thy work unto thy servants, and thy glory unto their children.' We would be thankful if the *work* only is ours, so that God's glory is manifested to the next generation."

GROWTH IN THE MADURA MISSION.

BY REV. JAMES HERRICK, OF TIRUMANGALAM, SOUTH INDIA.

IN the first report of the Madura Mission which I have seen, that for 1842, schools alone were reported. These schools numbered ninety-nine, with 4,177 pupils. The number of schools of all kinds in 1882 was 168, with 5,087 pupils. These figures, however, are by no means a true indication of the progress made in education during this time. The schools of the mission at the present day are of a much higher order than were those of the earlier day, in respect to the pupils who attend them, the instruction given, and the character and qualifications of teachers. At the beginning, and for many subsequent years, nothing was received as school fees.

The report for 1845 is the first I have seen giving the statistics of churches and "village congregations," or "Christian villages," as they were then called. In this report the number of churches was not given. But it is probable that a church had been organized at each of the seven stations. The number of church members reported was 120. In 1882, the number of churches was

thirty-four, and of church members, 2,886. In 1845, the number of "Christian villages," now termed "village congregations," was forty-four, and of people in them, 1,081. In 1882, the congregations had increased to 255, with a membership of 11,629, living in 373 different villages. It should be noticed also that these congregations have been yearly improving in knowledge and stability.

The first ordination of a native to the gospel ministry took place in 1855. In 1882, there were seventeen ordained natives in the mission, all but two of them laboring as pastors of churches.

The following statistics are interesting as exhibiting progress in matters pertaining to self-support. In the early stages of the mission, tracts, and all kinds of books distributed among the people, were given without price. The first record in a mission report of books sold is found in that of 1867, when about \$70 were received from the sale of books. In 1882, the sum received was not far from \$580. At first, neither the people, when they embraced Christianity, nor even mission helpers, were expected to contribute regularly to the support of the gospel, or to objects of benevolence. The first record in a mission report of money thus given was in 1851, when \$170 were acknowledged as given by "benevolent societies for supporting readers and teachers in village congregations, and relieving the distressed and needy." The amount contributed in 1882, toward the support of the pastors and catechists, the erection and repair of buildings, etc., was not far from \$2,500.

In the earlier stages of the mission, the people gave nothing toward the support of those who taught their children, or the support of children taught in boarding-schools. The first record of school fees is found in the report for 1869, in which \$363 are acknowledged. The report for 1882 acknowledges what is equivalent to \$2,320 received as school fees.

Though less progress has been made than we have all desired to see, and less than we hope to see in the future, yet these statistics show *real advance*, which should inspire us with gratitude and courage. There has never been greater encouragement for active, earnest work in this district, and, as I believe, in few other places than now. "The harvest truly is plenteous, but the laborers are few." Cannot more be sent without much delay?

"THE ORIENTAL CHRIST."*

THE publication of this volume and the recent visit of the author to this country have very naturally called attention to the "New Dispensation," the last result of the development of what has been known as the Brahmo-Somaj. The ability, the fine culture, and the manifest sincerity of the author have made a very favorable impression on many who have become personally acquainted with him. The contrast between such a man and the traditional Hindu is a most remarkable instance of the changes in progress in India through the influence, pre-eminently, of Christian missions. While not accepting Christianity, the author is free to admit that "Christian missions, Christian men, and Christian literature, above

* The Oriental Christ. By P. C. Mozoomdar. 12mo. pp. 193. Boston: Geo. H. Ellis. 1883.

all, have roused the dormant nature of Eastern people, — pre-eminently of our own (Hindu) people, — suggested inquiries and stimulated thought, the natural results of which show themselves in that religious activity which, more or less, characterizes every part of India." But he also claims that the efforts of these European, and he would doubtless include American, agencies also, "do not go deep enough, but still float on the surface and affect the merest externals of people's life," and so he would give us, as an Asiatic only can, the conception of the true, the Oriental, Christ.

The story of the author's religious experience is a thrilling one, and prepossesses the reader strongly in his favor. There is so much to admire and sympathize with in some of his conceptions of the character of Christ, that we are not prepared for the painful caricature presented in the author's contrast of the Western and the Oriental Christ. The singular bitterness which here seems to take possession of the writer, the allusions and flings at currently received beliefs and theological doctrines, suit an anti-evangelical radical of this country rather than a cultured man, educated in the intellectual and moral atmosphere of India.

On the other hand, it would not be difficult to find in any of our recent collections of Christian hymns, as the "Songs of the Sanctuary," for instance, every excellence of character ascribed to the Oriental Christ, and many more that are needed to complete the conception of the Christ of the Gospels. We can not concede to the author all the sweetness and beauty and loveliness of the Christ whom he describes, as foreign to Him whom we adore. Other instances of like misrepresentation would suggest the possibility of interpolations by another hand. Some sentences and paragraphs remind us of passages in "Ecce Homo," especially the chapter on the "enthusiasm of humanity" and the concluding chapter of that work.

The truth seems to be that the sublime moral character of Jesus of Nazareth, so much superior to that of all other teachers of mankind, has profoundly impressed thoughtful men among the Hindus, and roused in them a genuine admiration. In the volume before us, the resources of an Oriental imagination have been taxed to ascribe to an ascetic and mystic Hindu devotee whatever is most winning and attractive in the life of our Lord, yet so as scrupulously to exclude everything distinctively supernatural or miraculous, whether in his miracles of healing or in his resurrection. Indeed the writer evidently regards the story of the resurrection as a harmless fiction, helpful to some minds, and therefore not to be rudely exposed.

As we have read this volume, we have been more and more surprised at the eclecticism of the author, at his moral inconsistency in selecting some of the characteristics of Christ, some portion of his work and life, and setting aside the rest. How it is possible to admit the moral integrity of Christ, holding him up as such a sublime character, and yet reject some of his plainest teachings, is a wonder. It may be Oriental, it may be a peculiarity of the Oriental mind, and yet it is not wholly peculiar to the East. The fact that thousands and tens of thousands of Hindus of every caste, from the proudest and most cultured Brahman down to the humblest Mang and Karen, have accepted the Christ of the Gospels, shows that there is, after all, nothing in the Oriental mind, as such,

requiring any different exhibition of the life and work of our Lord than is found effective to the enlightenment and spiritual regeneration of other races of mankind.

The Christ that is placed by the "New Dispensation" at the head of the saviours of the world is not the Christ of the Scriptures, whose resurrection was the joy and comfort of Paul and of the early church. Much as we value the work accomplished by the Brahmo-Somaj, through its rejection of idolatry, of caste, and many of the degrading customs and superstitions of the Hindus, and for its inculcation of a lofty morality that in many respects would do honor to the Christian name, we find no recognition of that which is distinctively of the Christian system, the righteousness which is by faith, and a faith which worketh by love. In the further development of the Brahmo-Somaj we would hope for a proper recognition of this one great want, and a turning to Christ as the Life, as well as the Light, of the world.

Since penning the foregoing, we are pained to hear of the death of Keshub Chunder Sen, the recognized leader of the "New Dispensation." This fact gives the greater significance to the volume here noticed, as the last formal expression of his views by one of his pupils. The steady progress Chunder Sen had made, the valuable work he had accomplished, had inspired in us the hope that the Holy Spirit would yet lead him to the full and joyful acceptance of the Christ as his personal Redeemer and Lord.

N. G. C.

RECENT CHANGES IN BULGARIA.

BY REV. J. F. CLARKE, OF PHILIPPOLIS.

THE changes which have taken place in Bulgaria within the past few months have been so great, and bear so directly upon mission work, that they deserve special notice. Russia, having been kept from conquering Constantinople only by the threats of England, re-established in 1878 the Bulgarian kingdom, which, five centuries ago, extended from the Danube to Salonica and from Ochrida to the Black Sea. Both Bulgarians and Russians have bitterly felt the seeming injustice of dividing this country and again subjecting a portion to its former oppressors. Bulgaria and Eastern Roumelia were fairly well organized, but the progress of law and order in the latter province has been much greater than in the former. In Bulgaria the people adopted a liberal constitution, and chose for their ruler Alexander, a German prince, nephew of the late Empress of Russia. The history of the centuries when their nation was free — their kings renowned for bravery and statesmanship — had been so well taught in the schools that the nation was enthusiastic in welcoming the new Prince of Bulgaria. But this Prince desired more power than the liberal party regarded as constitutional, and they outnumbered, six to one, the conservatives, including the clerical party, who sided with the Prince. He prorogued two national assemblies having a majority of liberals, and, by a special appeal to the people, succeeded in securing an extraordinary assembly to abrogate the constitution for seven years, and leave all the power in the hands of the Prince and his council. The liberals were active and bold. Because of his partisan conduct they obtained the banishment of the

Bishop of Sophia, and several refused to serve the Prince as ministers or officials. On the other hand, the government used its power vigorously to repress liberal tendencies, and it was reported that, at one time, twenty teachers were drafted into the army simply to prevent their influence among the people. An ex-minister, then teaching school in Sophia, was taken from his bed at night and exiled from the city. The scholars of the city to which he was banished, however, met him with garlands and flowers. Under the circumstances it was but natural that American schools should be under suspicion. Those of the Methodist Board were closed unjustly, and repeated efforts were made, with and without the forms of law, to shut up those of the American Board at Samokov. The latter, however, were on a firmer basis, and the only result was a reduction in the number of students.

A few months ago the prospect for civil and religious liberty in Bulgaria was very dark, but quite unexpectedly a great change has taken place. The government had been passing more and more into Russian hands. Prince Alexander, returning from an absence of some months, apparently felt that his power was decreasing, while the mass of influential Bulgarians were disaffected toward him because of the abrogation of the constitution. But by bold, vigorous, and seemingly wise measures he regained much of the lost confidence and regard of the nation. He recalled the banished ex-minister and teacher, welcomed him back to the capital, apologized for his own previous action, and requested him to form a ministry composed of members of both parties. The constitution was also promptly restored with the understanding that some definite portions should be changed. When Russians opposed his radical measures, he promptly required the acting minister of war to resign his position and dismissed all Russian officers serving in his army. This last act took place October 27, 1883. It was bold, but just.

To those who have been watching the course of events it seems that a brighter day is now dawning on the nation. Mission work from its commencement and through all the years of trial has been slowly advancing. By their earnest, constant, and self-sacrificing efforts in times of war as well as of peace, missionaries have shown that they were seeking the highest good of the people, who have more and more come to confide in them.

God has given to American Christians the great privilege of going to a down-trodden race, nominally Christian, but with scarcely any spiritual vitality, and of living among them increasingly loved and trusted, till now a large part of the nation has become politically free, revealing a high intellectual capacity and a capability for self-government. The native Christians have taken a decided stand as devoted and efficient workers in all departments of labor. Eighty foreign and native workers, with some thirty congregations numbering near fifteen hundred persons, from among whom nearly four hundred have been received to the church, and some twenty Sabbath-schools with over one thousand pupils, are but a part of the results already secured. About one hundred and forty thousand copies of the Scriptures, in whole or in part, hundreds of thousands of Christian books, tracts, and of the Christian newspaper, the *Zornitsa*, have had an influence much wider than the living preacher could exert. The revivals of the past years have led to deeper heart experiences and to a fuller knowledge of the word of God. And still the work goes on.

LOVEDALE MISSIONARY INSTITUTE.

BY REV. HERBERT D. GOODENOUGH, OF THE ZULU MISSION, NATAL.

THE educational institution at Lovedale, in British Caffraria, South Africa, connected with the Free Church Mission of Scotland, has, under the singularly wise and able management of Rev. Dr. James Stewart, become famous. The impression made upon us in our recent visit, and with increasing force every day we stayed, was that Lovedale surpasses even its reputation. The work done is solid and enduring. The spiritual earnestness pervading the workers extends to the students and people, and is very impressive. It was like getting back to Oberlin.

The object of this institution is to prepare the youth of both sexes for the various spheres of work and leadership in a civilized and Christian State. It seeks, therefore, to train preachers of the gospel, teachers of native schools, skilled workmen in the various mechanic arts, as well as to furnish a general education. The work in both departments, male and female, which are carried on *separately*, is educational and industrial.

The curriculum embraces a preparatory, a literary, and a theological course, each occupying three years. The studies, mainly English, are of a high order and a wide range. The school is open to European as well as native students. Each class is in charge of a white teacher. And by means of a thorough system of daily marking, yearly examinations, prizes, printed lists of personal standing sent to the parents, and other stimulating methods, a fair amount of studying is secured.

But the industrial department, although really not the most important, has given the institution its greatest reputation in Africa. Lovedale is known, from the Cape to the Zambezi, and beyond, as the place where they teach "niggers to work." To many natives it is attractive as a place to send their boys, mainly because there, even though they do not learn a trade, they are taught to be industrious. The industrial atmosphere is stimulating to boys brought up as these have been. Here are taught the various mechanic arts, as well as general agricultural work. And though great difficulties are encountered from the roughness and ignorance of the boys, these have been mostly overcome by wise and ingenious methods.

One very interesting feature of the institution is the "native court," organized for the government of the school by its own representatives; the fountain idea, it may be, of the Amherst method, now somewhat celebrated. This court is composed of twelve natives, chosen each session, by the whole body of students, from a larger number nominated by the teachers. From the twelve, one is selected by the teachers for chairman. The court chooses six additional boys as "scouts," to act as a sort of police and execute the orders of the court. All are pledged to honesty and fidelity. Care is taken that the different native tribes shall be equitably represented in the full constitution of the court. All violations of the rules, offences against good manners, misbehavior on the Sabbath, damage to the buildings, unnecessary noise, lying, swearing, fighting, and the like, come to trial here. The penalties are mostly in work, from a few hours to a week or

more. The offender has the right of appeal to the board of teachers, though the decisions of the court are very generally respected.

In establishing this native court, Dr. Stewart thought that the natives were keen in sifting evidence, and knew better than the whites how to deal with their own race. The result seems to justify this opinion. Certain it is, that a great deal of the worrying kind of work in such an institution is performed quietly and successfully by this court; the success of which is doubtless largely due to its chairman from the start, John Knox Bokwe, a native long connected with the institution as student, treasurer, and confidential clerk to Dr. Stewart, gentlemanly, modest, one among a thousand, and laboring with incessant and heartfelt interest for the welfare of all.

Another very interesting feature of the institution is the Missionary Association, organized in 1874, when more than a hundred students professed conversion, most of whom remain faithful. Its main purpose is to carry the gospel to the regions around. Every Sabbath, some sixty members, in companies of two, three, or four, go out to the heathen kraals, to preach and teach. A weekly devotional meeting is held, and a monthly meeting to report the work and the results of the month. This association is proving a great power for good, both in the institution and in the surrounding region.

Thus we see what a grand work Lovedale is fitted to do, and is doing, for Africa. Its success is due, under God, to the noble, faithful and skilful labors of the devoted men and women in charge. May the divine blessing descend upon them in yet larger measure. And may other Lovedales be built up, and blessed, in the broad fields of needy heathendom.

Letters from the Missions.

Northern Mexico Mission.

FIRST FRUITS.

MR. EATON, having been absent from Chihuahua for some time on account of ill health, reached that city again November 3. He writes encouragingly of affairs connected with the mission, and gives the following incident:—

“On the evening of our return to Chihuahua, while we were taking a little food by lamp-light, still in traveling dress, the good woman Antonia, who watched over our possessions during our absence, exclaimed, ‘Oh, Señor, I have such *good news* for you!’ and proceeded to tell of a husband and wife who had become thoroughly convinced of the errors of Romanism, though before very devout church people, and had cast out of sight the altar, images,

and pictures of saints which had been their instruments of worship. They had not been to our services, but bought a Bible of me last summer; and the reading of this, joined to conversations with Antonia, were the means blessed of God to their conversion. They had also read, subsequently, publications of the Tract Society; and, after conversations with them, I administered to them the ordinance of baptism, on public confession of their faith, Sunday, the eighteenth inst., at the close of our American chapel services. Every ‘American’ remained to witness the novel service. The responses of the candidates were refreshingly distinct and emphatic, far more so than is common in the United States.

“Felipe’s old mother was one of the six or eight Mexican friends of the couple

present; and it meant a great deal to me when she, faithful still to the church in which she was born, warmly grasped my hands and, with tears in her eyes, expressed her Christian sympathy with me, wishing me health and happiness. The two converts, the 'first fruits' of the gospel in Chihuahua, go soon to El Paso, Texas. But they will carry good seed with them, and the Lord can raise up other helpers for us here."

Western Mexico Mission.

TLAJAMULCO. — A CHRISTIAN WEAVER.

THERE has been little to report from this mission since the arrival at Guadalajara of the three missionary families sent out in 1882. They have, of course, been occupied in learning the language, but are now beginning their direct labors for the people. Mr. Watkins, formerly connected with the Board, has turned over his work to the Southern Methodist Board of Missions, and the churches at Guadalajara and Ahualulco have transferred their relations to that society. The city of Guadalajara is, however, so large and so central, that there is ample room for enlarged missionary operations, and our brethren are encouraged by the prospect of success in the work they have undertaken. The following interesting account of a Christian community and its leader at Tlajamulco has been sent by Mr. Howland:—

"Tlajamulco is a village of about three thousand inhabitants, and lies about twenty miles south by southwest from Guadalajara. Ten years or more ago the five volumes of a copy of Scio's Spanish Bible were quite extensively circulated in the village, and thus the ground was prepared for the harvest. About eight years since, Don Lino Pacas, an Indian, who cultivates a small piece of ground during the rainy season, and weaves *serapes*, or shawls, during the winter, became interested in the new religion, and came to Mr. Watkins for information concerning it. He received some instruction and was given a Bible, with the advice to read it

and see for himself what the Protestants believe. He did so, and, becoming convinced of its truth, he was afterwards admitted to the church. From time to time, as he came to the communion, he was accompanied by one and another, whom he had brought to the light of the truth. While Mr. Watkins was absent from the field, Mr. Edwards visited the place, and public worship was begun in the house of Senor Pacas. For some time preachers went from here, but after the departure of Mr. Edwards the work was conducted by Don Lino alone.

"In 1881 or 1882 this man consecrated to the Lord a piece of ground, which he owned, and on which he had intended to build a house for his son-in-law. With the little means at his command he began to build a church. The other members of the church are all very poor, and aided him very little, if at all. He refused *all* outside assistance because, as he says, if outsiders had a claim upon the building, they could sell or transfer it without the consent of the members, while if he kept the property in his own hands, it would be safe. In this spirit the work was begun and carried on, sometimes interrupted until more money could be earned, and then advancing again. At the setting in of the June rains of this year, the adobe walls were completed. Here arose a difficulty. The timbers for the roof, doors, and windows must be bought at one time. These would cost at least forty dollars, and this sum was entirely beyond his slender means. So he came and asked a *loan*, to be paid back by yearly instalments. He is planning to begin work again as soon as the rains cease, and they hope to dedicate their house of worship before the new year. He has visited us several times, as have various other Christians from the village, and they have frequently asked us to give them advice and sympathy, and, if possible, a preacher."

THE VILLAGE VISITED.

"As the church at Guadalajara, to which Don Lino belongs, has at length made definite proposals to the Methodist Church South, and as he protested so

strongly that they of Tlajamulco did not wish to follow this action, it seemed best to go and see for ourselves the real state of affairs. Accordingly, Messrs. Crawford and Bissell visited them in September. News of their coming having preceded, they were met outside of the village and guided to the house of Don Lino, where they found all the Christians, and some others, already assembled. Religious services, formal and informal, were held for several hours, and the afternoon was spent in calling from house to house. Later in the day another meeting was held, and was well attended, among the hearers being the judge of the place and a lawyer. All the members were present at the services, and seemed unanimous in their desire to remain with the Board. They were not urged at all, but were plainly told that it would be better to go with their church than to make a division among themselves."

Writing on November 27, Mr. Bissell gives further account of the opening at this village:—

"The general prospect is much clearer than in August last. We are unanimously agreed that it is our duty to take up work in Tlajamulco and push it vigorously. We intend to take turns, visiting them often. I spent last Sabbath there, going Saturday. Sixteen adults were present Sabbath morning, and thirteen in the afternoon. The fact that their crops are still exposed in the fields accounts for the absence of some.

"After the morning service they seemed very glad to have me take up the Sabbath-school lesson for half an hour—a new thing with them. They are fond of singing, and in the afternoon, when all *sat down* after the benediction, we spent some time in learning hymns, with an occasional explanation. They were much interested in what I told them in connection with the 'Christian Hymn.'

"It is not their custom to have a third service, but in the evening four women, who had not attended during the day, came in and asked to have a chapter read and explained, one mentioning Matthew, xxiv. It gave me great pleasure to hear

this request. I learned that two of these women had never before attended a Protestant service. Others came in, till some thirteen more were present, and we had a pleasant informal meeting of an hour. On some parts of the chapter Don Lino also commented, and I was interested to see the clearness of his ideas. He answered a question of one of these women—'How can we pray?'—simply and clearly.

"Tlajamulco is the centre of a 'Departamento.' Making a list of the towns and hamlets of this region, as given me by Don Lino, I find they number sixteen. In some of these places there are a scattered few who read the Bible and attend service when in Tlajamulco. One such, a young man, was present Sabbath morning."

West Central African Mission.

ENCOURAGING SIGNS.

THE letters received from Bailunda refer chiefly to matters of detail connected with the life of the missionaries. Of course, little direct work can be done as yet, the brethren being occupied in learning the language. Much, however, has been accomplished toward gaining the confidence of the natives. The incidents given below show that the people are beginning to trust the white men who have settled among them. Little is said of the war in which Kwikwi is engaged, the time of the king and his army seeming to be devoted to preparations. The health of the missionary band continues good. Of his school, which has had many interruptions on account of the impossibility of convincing the boys and their parents that an education would be of any advantage, Mr. Miller writes:—

"I started school again on Monday, the tenth of September, with seven pupils, all of whom are employed by us. This insures regular attendance, of which I am very glad. We have told them if they don't go to school we will not employ them. This rule is only necessary in the case of two of the boys, who had not

attended school regularly last session. The rest are willing to attend without compulsion. I have had no new pupils since I began this session.

"Some who came last session are not in the neighborhood. Parents and children manifest very little desire for school since the immediate gain they expected is not realized. Their lot is a hard one, and I sympathize with them. A boy here who has attained the proper school age is expected, partly or wholly, to support himself by his labor; and, since his daily bread depends on his daily work, he can ill afford to forego these necessities of life to attend school as he should. It is certain that the parents have very little material aid to impart to their children, though I think they might do more in urging their children to school whenever there is a chance.

"Mr. and Mrs. Sanders left this morning for Ochilumbu, a native village several miles southeast of us, near the foot of the mountains, to spend a short time in camp-life, for the sake of a change."

Mr. Walter writes:—

"To show what confidence and trust the people here now have in us, I will only speak of Chikulu, who has the care of our yoke of oxen and donkeys, for which he gets one piece (or sixteen yards) of cloth per month. He asked last week for his pay, and I found by my book that he was last paid on September 15, 1882, just eleven months ago. His pay amounted in all to ten and a half pieces of blue cotton cloth. He took eight pieces of cloth and one good blanket, which cost two and a half pieces. He said that hereafter we had better pay him every month, so that his ox and donkey boys can buy something to eat."

Mr. Stover writes of two natives:—

"Yesterday Olokoso wanted to know if I would give him my little daughter to wife. I said: 'What will you give for her?' He replied: 'A bale of cloth.' I said: 'She is worth a hundred bales.' 'Did you give that for *your* wife?' was the quick reply.

"A few days ago Cato came and wanted

me to have my *ondona* make him a pair of trousers. 'Where is your cloth?' I asked. Whereupon he produced several yards of trade cloth, unbleached sheeting, about as good as you could buy in Boston at four cents per yard. Mrs. Stover cut the trousers and I made them on the sewing-machine. You will laugh, I know, but he looks very nice in them, with his clean shirt. I wish you could have seen him Tuesday with his new trousers and clean calico shirt on, standing at the table ironing; yes, *ironing*. Mrs. Stover says she has had much duller pupils in that branch of female education, at home."

Of some of the moral ideas of the natives, Mr. Fay writes:—

"One evening, while talking with our boys, I learned that their belief in regard to the punishment of sin is not unlike that of Job's three friends. Some days before, while talking with one of the boys, I was told that a certain man had no fear of wild beasts at night because he had no sin (or, more specifically, crime). I was told that a lion would not catch a man unless he had crime. When a man was caught by an animal, they always said it was because of '*ekandu liae*,' his crime. In confirmation of this doctrine, in the evening talk above referred to, they told us of a heavy storm, during which the lightning struck in their village. The lightning uprooted some of their palisades, knocked down all the people of the village, and gave them a big scare. The main force of the lightning fell in front of one man's hut. They explained it by saying that he had a crime. A year or so before he had killed a man. They believed that the spirit of that man had gone to *Suku*, and said 'I have no sin,' and so *Suku* sent the lightning to punish the criminal."

Eastern Turkey Mission.

"CO-OPERATIVE ALLIANCE OF ERZROOM."

MR. W. N. CHAMBERS, in a letter dated October 15, reports the organization of a society with the above name, composed of missionaries, pastors, and represen-

tatives of the churches in and near Erzurum. After giving the details of the plan for co-operation, Mr. Chambers says:

"Very encouraging reports were given by the different representatives, and the very best spirit animated the whole proceedings. The organization gives every promise of success, and we already see good results in the greater interest and effort on the part of the native brethren. The organization and the discussion of the principles of work develop a more intelligent interest, and engender a healthy *esprit de corps*, and now we feel that we are fellow-workers in the vineyard of our Lord.

"As representatives of the Alliance, Miss Van Duzee and I have just made a tour through the Khanoos and Passen districts. Together with the pastor of the Khanoos church we visited eight different villages in that district, where the gospel has gained a greater or less hold. The time was rather early, as the people, both men and women, were still busy in their fields and threshing-floors. The harvest is good, and we were glad to find that there was every prospect that the communities would fully redeem their pledges. The spiritual condition of the people is not what we would rejoice to see. The terrible oppression is crushing out all hope. One man entered where we were preaching, and, standing a moment to hear, cried out: 'What good are those words to us who have to live on barley-bread and under such oppression?' However, the reading and preaching of the Word has had a persuasive power over men's hearts, so that few are now to be found, in those villages where the gospel work has been established, who do not assent to the truth or who hope for salvation outside the simple gospel way. In fact, the majority of the Gregorians of those villages are known as Protestants when they go abroad preaching from the Testament and rejecting everything not written in the Book. The attendance at the various preaching places is good and very encouraging. It seems as if the people were just ripe for a touch of the Spirit to kindle a flame of

sacred fire in the hearts of multitudes. We long for times of refreshing from the presence of the Lord, such as is making the Central Mission rejoice.

"The item of special interest was our visit to the capital of the Khanoos district. Here are found a few men who have become awake to the blessings of education and the gospel. One of the number has been more or less in attendance on the Protestant services in Bitlis. They can not be said to be stanch Protestants, as they have had nothing to try them to show what manner of men they are in heart. They show commendable zeal, especially for education, and are quite anxious to have gospel work established in that town. To that end three men have promised sixty pounds toward building a chapel and school. There are three or four others who are friendly but poor, and possibly could make up ten pounds additional. A year ago they asked for a teacher, — a female teacher preferred. At that time, Kohar, who had been acting as Bible-reader in Erzurum, was at command, and she went down. One of these men gives her board and lodging, and another provides a room for a school. Kohar has now a good school of twenty scholars, the number being limited on account of the smallness of the room. Judging from the applications for admission, she might have fifty pupils instead of twenty."

NEED OF HELPERS.

Mr. Knapp, of Bitlis, writes, November 20, of the difficulty of supplying the demand for suitable helpers: —

"We continue in need of suitable helpers. Just this moment I have been interrupted by a call from our pastor, deeply concerned as to how we can supply three of our out-stations. We sift our congregation, to find the men willing and competent, but as yet can not satisfy the demand. This condition of things renders our effort to build up our high school all-important. In this we have some thirty, mostly too young to go out now; but in the course of three or four years we hope a few will be able to enter this field."

In the *Herald* for August of last year (page 307) will be found an account of the murderous assault, by Koordish robbers, upon Mr. Knapp and Dr. Raynolds, on the road from Moosh to Bitlis. Mr. Knapp writes as follows of what is doing to bring the assassins to justice:—

“The business connected with bringing the Koordish assassins to justice has taken no little of my time, by way of correspondence. On the twenty-second ult., just five months to a day from the assault, owing to a pressure from the Porte brought to bear upon our *vali*, I was called to identify, from four persons presented to me, the one who attacked and mutilated Dr. Raynolds with a sword. I recognized the Koord, who proved to be Mussa Bey, son of Meza Bey. This Mussa Bey is a noted robber and murderer, a man of about thirty years of age. To give you an idea of the friendship shown such men by our *vali*, I would state that Mussa Bey was not imprisoned, but was allowed to return to his village without giving bail, and it is rumored that the Bey has started off with a drove of sheep for the Aleppo market!

“Meanwhile, efficient measures are being inaugurated in diplomatic circles to have the period of anarchy in this region put a stop to. By last post I have a note informing me unofficially that the ministry have recommended the dismissal both of the *vali* of Bitlis and of the *vali* of Van.”

Maratha Mission.

A FOREIGN MISSION FOR THE BOMBAY CHURCH.

THE readers of the *Herald* will remember a most interesting account given in the number for July last (page 263), by Mr. E. S. Hume, of a Christian community discovered at Lalitpur, about seven hundred miles northeast of Bombay. This Christian community had been in existence for several years, independent of any aid from outside, though they had been seen and encouraged by members of the Bombay church, who came originally from that region. Mr. Hume visited Lalitpur in

March of last year, and found the people earnest and devout, some of them of high caste, and well off in this world's goods. On account of the great distance of the place from Bombay, and the proximity of the Swedish missionaries, it was deemed best, at that time, to commit the community to the care of the Swedish society. A letter recently received from Mr. Hume reports that that society has been much weakened of late, and is unable to care for this young Christian community. The church at Bombay has, therefore, resolved to take up the work and send one of its best men to labor at Lalitpur. This movement in the Bombay church is remarkable, indicating vigor and true spiritual life. Mr. Hume writes (November 1):—

“Last Friday, at the missionary meeting, the matter of sending Imam Baksh to Lalitpur as a missionary from our church, was formally acted upon. By a rising vote all present indicated their approval of the plan, and promised to help support him. The burden of the meeting was that, although it may be our duty to enter upon this work, we should rather think of it as a privilege which God is giving us. There was but one opinion, and all heartily joined in furthering the undertaking. One and another promised certain sums for the work, while the young people brought forward and placed upon the table a ‘mite-chest,’ containing the collections which they had made at the meetings of their ‘I will’ class during the first half of the year. Earnest prayers were offered, thanking God for this opportunity of doing good, and commending the brother who is to be our representative in that distant field. I call it distant, for, although it is only about seven hundred miles away, it takes a week to reach the place, and to these simple people Lalitpur is almost as distant as India seems to be to the Christians of England or America.

“Imam Baksh, too, made a very touching address. He said that when he became a Christian, he had to give up his family and friends, and begin living among those who were entire strangers. This was a great trial, but it was his duty, and

he was comforted by the thought that God would be his friend, and that he was dearer to him than all his friends. The experience through which he was now about to pass was similar to that first experience. In these intervening years he had learned to regard the Christians as his dear brothers and sisters, and it was a trial to leave them. Still he was anxious to go. Two things, he said, gave him great pleasure. The first was that there was such a glorious opening in that Lalitpur field; and the second, that he was to be sent out and supported by his own church. He promised to be as faithful as possible in the work, and to take, without question, whatever the church might send him.

"It seems to me that such an opening as that in Lalitpur, and such a rising to meet the emergency among these Christians here in Bombay, ought to encourage every Christian who hears of it, and ought also to stop the mouths of those who speak disparagingly of missions and of the native Christians. Only to-day I have heard of a civilian, who has lived in Calcutta, making the remark that all the native Christians in India are 'rupee Christians.' Such a remark exhibits not only ignorance, but a willingness to speak evil of a great and good enterprise. Our Christians are not rupee Christians. The money which is to be used for this new work in Lalitpur has been given or collected by our native Christians, and they are to manage its expenditure. The whole movement is as truly of God as that which is described in the first few verses of the thirteenth chapter of Acts."

TRANSFORMING POWER OF THE GOSPEL.

Mr. Harding writes from Sholapur (November 7) :—

"It is wonderful what Christianity, or rather Christ, does for men. Most of the students are from the lowest castes, and now several of them would pass for Brahmans where they were not known, and all are greatly changed in appearance and speech. About twenty-five years ago I saw a recently converted Mongolian at one of our stations. He seemed the lowest of the low, and yet his son is now

one of the strongest and most promising men of the senior class. His sharply-cut features are but an index of his clear and active mind. Speaking of faces reminds me of the appearance of the Girls' School at Ahmednagar. I seldom forget faces, and this year I could not but contrast the looks of the girls in the school with those seen there twenty years ago. How much brighter and finer, and more expressive of our better nature! The girls now in school are nearly all the second or third generation of converts from heathenism. And thus Christianity, or again I may say Christ, is gradually moulding the faces of all nations, and giving them, even in features and expression, the impress of his own blessed character."

THE ANNUAL MEETING OF THE MISSION.

The annual meeting of the Maratha Mission at Ahmednagar, in October, appears to have been one of unusual interest. The attendance was large, the exercises stirring, and the spirit admirable. Mr. R. A. Hume writes :—

"We have had a blessed mission meeting and annual gathering with the native Christians this year. The reports of revivals in Turkey, Japan, and elsewhere, made many here feel as if the Lord were indicating his readiness to bless us too, and we longed and prayed and labored for a similar blessing. The public services in connection with the large gathering were from October 25-28; but from the first day of the month the Christians here had held a daily prayer-meeting, the theological students another, and part of the time the women a third. In connection with some of these meetings, Christians were much affected. Those who had been estranged were reconciled, and those who were first quickened made earnest efforts that others also should be abundantly blessed. Some of the theological students were the most active and helpful in these efforts.

"In this state of mind, the Christians from various places met here for the anniversary services. Nearly one thousand Christians were present, including some from other missions. It is getting to be common even for Hindus from other

towns to visit Ahmednagar for the sake of these meetings. As outsiders come most readily to evening meetings, the services intended mainly for this class were held on six evenings. One evening there was an English lecture on temperance; on the other evenings there were evangelistic addresses, interspersed with much singing, in Marathi and Hindustani. The impression on Hindus and Mussulmans was decided, and one day four Hindu men and one Brahman widow professed faith in Christ."

EXPRESSIONS OF THANKFULNESS.

"In the prayer-meeting on Sunday evening many notes were sent to the leader, expressing great thankfulness for spiritual blessings received during the meeting, and a purpose to live, hereafter, more wholly for Christ. It was undoubtedly a great blessing to all present. There will be holier living, and more earnest efforts for the salvation of others, as a result of it all. On Saturday one hundred and seventy-five rupees (seventy-two dollars) were given in thank-offerings to the Lord, which will go to the sustentation fund for the weaker churches. During the year enough money has been received by this fund to supplement the salaries of the pastors of the feebler churches; so that for another year the twenty-two churches connected with the mission — most of which are served by ordained pastors — have been conducted without any grant from the mission.

"At this meeting the Girls' Boarding-school at Ahmednagar was transferred from the charge of Mrs. Bissell to Misses Fairbank and Harding, who came a year and a quarter ago for this work. The teachers and pupils had a special meeting, which was presided over by the collector, and numerous attended by Hindu and Parsee gentlemen, as well as by the whole Christian community, to express their love and appreciation of Mrs. Bissell's arduous and successful labors for the school for twelve years. With smiles and tears, original songs of affection and praise were sung, a fitting address was made, and

some beautiful presents were given. Heaven alone can tell the many blessed results of Mrs. Bissell's labors in this school."

Madura Mission.

THE ANNUAL MEETING.

THE annual meeting of this mission, in conference with the native helpers, appears from accounts received from several missionaries to have been of more than usual interest and value. The sudden death of Mr. Rendall had impressed many; thoughts of duty and of personal obligation had been earnestly pressed upon the helpers at the monthly meetings; the gathering had been preceded by much prayer, and many were expecting the blessing which came. The meetings for the whole week were full of interest and profit, but the Sabbath was a high day. Mr. Tracy, of Tirumangalam, writes: —

"The exercises of the Sabbath, though not of quite so public a nature, will long be remembered by those present. Notice was given out that a 'consecration service' would be held in the East Gate Church in the evening. It was the subject of many prayers during the day. At six o'clock, P. M., our mission circle met, and had an hour of earnest and prayerful consecration. From that service we went to meet our native friends and co-workers. For nearly three hours, prayer and confession and consecration were constant. Surely and manifestly the Holy Spirit was present with us to arouse and quicken. Such an influence carried from there to all parts of our district will surely call down a rich blessing, if only our hearts are ready to receive. The same meeting was continued on Monday morning for an hour, in the same place, and other meetings of a like nature followed at later intervals.

"May the Master carry forward and enlarge the good work begun. Our hearts have been stirred and our faith strengthened. Much reduced as our circle is in numbers, we have the blessed assurance that *the work goes on*. We urgently need more *men*, but we need also the *prayers* of

those who know our circumstances. Send us more men as soon as ever you can, but above all things let us have the prayers of those who can prevail."

RESULTS.—EFFICIENT HELPERS.

Dr. Chester, of Dindigul, writes:—

"I feel confident that the work in my station during the remaining months of this year, and in the months of the new year, will give proof of the power of this meeting. Beyond everything else my plea with my helpers was that they might do more to win souls; that they might devise new plans of evangelistic work; that they might stimulate the members of our congregations to do more for the unconverted around them. In all such attempts to influence my native helpers to greater diligence and earnestness in their work, I have the hearty and valuable support of Mr. John Colton, the native pastor of the Dindigul church. At all the monthly meetings I hold with my native helpers, Pastor Colton renders me the greatest service. He has entire charge of the Dindigul church, and I preach here only about once in seven weeks, at Pastor Colton's invitation. I still keep charge of the Tamil Sunday-school, which has a session at four o'clock every Sunday afternoon, because nearly a hundred of the boys from my English school attend. But Pastor Colton has an important class, and takes his turn in making the address. My Sunday mornings I devote to holding services with my village congregations, having seven centres where I administer the Lord's Supper. In one case seven different congregations come together, in another four, and in another three. I try to administer the communion once in two months. But I can return from any of my villages in time for the afternoon Sunday-school; and as I am in Dindigul at six o'clock on Sunday evening, it is no trouble to have my English service, and it does not in any way interfere with my Tamil work.

"My schools are doing very well, both those in Dindigul town and in the villages. I find that it pays well to have a village school inspector, a well-educated and capable man, who gives his whole time to

visiting and inspecting the schools in the villages, looking after the registers, assisting the teachers at the monthly meetings, and doing anything necessary in the way of correspondence. And it is a great help in my work that I have Pastor Colton to assist me in the manner already noted, and an efficient inspector of schools, and capable men in charge of the Dindigul and Madura mission dispensaries."

HOPE IN DISCOURAGEMENT.

Mr. Burnell, who has recently taken up the work at Mana Madura, writes, August 30, of his new field:—

"This town is thirty miles southeast of Madura, and the station has an area of 406 square miles, and probably contains 575 villages and 110,000 inhabitants. The thought that the destiny of so many people may hang upon the labors and prayers of two American missionaries is certainly overwhelming. I have the impression that some in America think these people are hungering for the bread of life. We have seen no such hungering. These people care nothing for Christ. They are contented; they only wish to be left alone. When preached to they listen through curiosity, and when the missionary has finished go back again to their follies. Christ, in the parable of the marriage feast, expressed the idea of the necessary treatment of these people when he said 'Compel them to come in.' Their coming to us expressly to hear us tell about Christ is next to an unheard-of thing.

"But, discouraging as all this is, the work grows. Mr. Capron wrote, in 1862, that there were but three congregations outside of his compound in the Mana Madura station; now there are eleven congregations, under the supervision of eight catechists. At the beginning of the year there were ten catechists. One was discharged, mainly because of his inability to work, while the other, though a poor worker, I was obliged to discharge because of the lack of funds."

A NEW AND PROMISING CONGREGATION.

"I am pleased to report the addition, during the year, of a new congregation of

some twenty-five or thirty members. This village is five miles from Mana Madura, making it convenient for me to visit them occasionally Sunday afternoons. There are many hopeful signs in connection with them, for from the first they seem to have come over completely to us from heathenism, and have shown no inclination to return, although they have been much annoyed by their heathen friends. They desired that a catechist's house and a church be immediately built. Securing all I could for them, their desires were fulfilled. Soon after the buildings were completed, Mrs. Burnell and I visited them. An encouraging congregation came before us, filling our hearts with joy; but this was not all. The people recited their lessons, which they had learned since joining the congregation. They began with the coming of John, and ended with the death of our Lord, answering all the questions promptly and correctly. This was done by all, even by the women and children, which pleased us especially, since in some congregations this is an unheard-of thing."

North China Mission.

TOUR TO YU-CHO.

MR. SPRAGUE, of Kalgan, writes, September 6, from "Wayside Inn, on homeward road from Yü-cho":—

"Twenty miles from home, after nearly a month's absence, and blockaded here by rain! I started on this tour August 14, and have had with me our helper, henceforth to be known as T'sai Shien Shêng, as he completed the course of theology at Tung-cho this spring, and was licensed to preach. We have gone over the usual route to Yü-cho and back, reaching right and left as many places as we could, and be sure to visit all the native Christians, and return within the month allotted. We have attended six large fairs, and sold a good many books. We find an increasing number who wish to have our books, and to be acquainted with them. But most of our hearers are those who have bought one or more books, tried to read them, and failed

to understand them or to find anything interesting in them, and so do not care for any more. They listen, however, a little more familiarly, perhaps a little more intelligently, to the preaching."

OPIUM-SMOKING.

"I am deeply impressed by the greatly increasing numbers of opium-smokers. I hardly stand up to speak to a crowd, or to a half dozen, for a few minutes even, without having forced upon my vision one or more far-gone cases, painfully manifest by their wan, colorless faces and glistening eyes and rasping voices, if indeed I am not applied to directly for a medicine that will cure. If the taking of a single pill, and that sugar-coated, would prevent their ever desiring opium again, I guess a good many might be persuaded to take that pill. In every inn, in city or country, one can hardly rest for an hour without seeing one or more lying on the *kong* with his little lamp and opium-pipe. And in going along the streets the smell often comes to us out through the windows. In fact, one traveling here is hardly out of sight or smell of opium using or opium users. And while the reputation of the 'Foreigners' opium-cure medicine office,' at Kalgan, is spreading rapidly, and many are availing themselves of the benefit of it, and we are constantly hearing good reports from those who have reformed, still I am sorry to say that we also frequently hear of some who, having been cured, have after a while returned to its use. It is a terrible, terrible evil; and it seems to me that it must so impoverish this already poor people as to produce the most serious consequences."

LABORERS FOR THE HARVEST.

"But the crops are mostly very good all through this section of the country. It has been a delight to ride through the waving grain, so rich and heavy, on every hand. The ripening fields have kept constantly in my mind—'The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest.'"

"We at Kalgan are feeling the need of native helpers more and more, as we are extending our touring work. We have sent three boys to the school at Tung-cho this year. One has been there already two years. Another, Gao Shi, is the boy Brother Pierson had by the hand when he was mobbed in Yü-cho, many years ago. He has been in our employ for several years. He has quite won our hearts by his quiet, earnest persistence in sticking to the idea, all these years, of yet becoming a preacher, without saying much to any one about it, but praying for it all the time.

"On this tour we have held over twenty religious meetings with the native Christians, and administered the Lord's Supper in four places. At Shi-He-Ying, Brother Sao, the father of the schoolboy spoken of above, has given a room in his house for a domestic chapel, and the Christians there have pledged weekly contributions, though small, to furnish the same. We hope good from this movement toward self-help."

Japan Mission.

WORK OF THEOLOGICAL STUDENTS.

DR. GORDON, of Kioto, writes as follows of important work done by theological students from that city, the past summer, among the neighboring villages:—

"A number of the theological students were away preaching during the summer. They were not without trials and difficulties, but were on the whole encouraged.

"Mr. Tsuji, of the class that graduated in June, ministered to the Hikone church, being wholly supported by the people. He had two Bible classes daily, and the usual Sunday services. Mr. Neesima went there and baptized five persons at the close of the vacation. Some of the members of this church living at Nagahama, six or eight miles further up the lake, invited Mr. Hori, of our theological class, to work for them during the summer, they assuming the expenses. He did so, with evident benefit to the believers, and with some increase of interest among others. Both

he and Mr. Tsuji plan to visit these places twice monthly during the coming year.

"Two young men went to Fukui, where they had good audiences, many of those most interested being school-teachers, doctors, officials, etc. At Kameoka, in Tamba, there was steady interest and progress. Two persons were baptized early in this month, becoming members of our third church in Kioto.

"In Kishi Wada the interest is reviving. Six persons from that place were received into one of the Osaka churches in August. They have asked Mr. Matsuo, one of our theological students, to go there for work among them, when he has finished his course of study.

"Mr. Kameyama, of the same class, went to Kurashiki, west of Okayama. A wealthy *saké* merchant from that vicinity has just been here, and has decided, after consultation with the Christians, to give up his business. At Kasaoka, another outstation of Okayama, one of our students labored, and reports that a goodly number are interested.

"Another theological student went to Shikoku, to help Mr. Ise. The development of the work there is truly wonderful. Preaching has been kept up almost daily at Imabari and other places.

"At Komatsu there was violent opposition; the Christian meetings were stoned. The Christians did not retaliate, except by praying for their persecutors, who soon grew tired of their fruitless efforts to anger or frighten the Christians. The stones that were thrown—a good-sized pile, I am told—were afterward gathered up, and they propose to put them into the foundation of a new church, which they are planning to build. To this church ninety members have been added since January 1.

"An almost equally prosperous work is going on at Annaka, the former home of Mr. Neesima's parents. In the six years since this church was organized, about one hundred persons have become members of it. The additions of the past few months have been about seventy. They are planning and doing a broad work for the surrounding villages."

OKAYAMA AND VICINITY.

We are permitted to give the following extracts from a private letter from Rev. Mr. Neesima to his friends in Boston:—

“After finishing the contract for the new brick building for our training-school, I left Kioto for this place, to attend the ordination of the new pastor at Takahashi, which has thus far been an out-station of the Okayama church. The ordination took place on Friday, the ninth inst. Everything went on very pleasantly. There were eight delegates from other churches, and also a large number of people from neighboring towns. In the evening of the tenth, we who went to Takahashi from other churches to attend the ordination, including Mr. Cary, preached in a theatre building. The meeting was largely attended, and the people listened closely. I believe there were over eight hundred persons present. On Sunday we held a prayer-meeting in the morning, and the Lord's Supper in the afternoon. In the evening we held services in the theatre again. It may seem rather strange to you, to use such a house for God's service, but we had no other place to accommodate so many people as those mentioned above. The new pastor is not one of our Kioto graduates, but was educated in one of the mission schools in Tokio. He is a well-educated man, and loved and respected by us all. This place is an old castle town, and the population about eight thousand.

“When we finished our mission at Takahashi we separated into three parties. One party went up to Ashiai, another to Kushishi, and Rev. T. Ise and myself went to Kasaoka, where we found ten persons about ready to receive baptism, and twenty-eight are much interested in Christian truth. On the twelfth we held two meetings, one in the afternoon and one in the evening. In the latter meeting there were three hundred people present. They were very attentive, and very few left the meeting before it closed, although it lasted two solid hours. There was no disturbance. After the meeting we met quietly at the house of one of the believers, prayed with them, and encouraged them to con-

tinue in their faith. On the thirteenth we met with them again, and returned to Okayama, where the people were waiting for us, and were ready to get up public preaching.

“I was sleepless for many nights, and unable to do anything. I am entertained by Mr. and Mrs. Pettee, and am resting quietly. Rev. Mr. Sawayama is staying with Mr. and Mrs. Cary, and Rev. Mr. Ise and his wife with Dr. and Mrs. Berry. I was saying yesterday that the Okayama station is getting to be an asylum for the workers in broken health. Thanks be to God for even our broken health! The Lord is pleased to advance his kingdom through feeble hands. It must seem marvelous to an unbelieving world, but it is an undeniable fact. Since last January there has been a wonderful advance and growth among our Christian communities throughout the empire. Oh! if we have workers enough, what will be the Lord's harvest? Please pray for us to the Lord of the soul's harvest.

“Please remember us to the gentlemen of the Board. I find it quite hard to write much on account of my head. I am almost inclined to take an entire rest for several months, although it is a tremendous trial to me.”

JAPANESE MUSIC.—THE LUTHER ANNI-VERSARY.

Mr. Allchin, who is at Osaka, is able, while devoting his strength to the acquisition of the language, to do a good deal by way of instruction and training in sacred music. He writes from Osaka, November 12:—

“It is gratifying to see the enthusiasm which the Christians are showing for music. The bulk of the Japanese songs are unfit for Christians to use. These are invariably sung with accompaniment on some instrument, such as the *samisen* or *koto*. When a person becomes a Christian, not only is the song given up, but very often the *samisen* and *koto* also. She (for they are mostly women who play and sing) eagerly turns to the Christian hymn to fill the place of the music she has given up. It is a pleasing feature in the native Christian worship that so many sing.

As the singing is always in unison, the cultivated ear of the missionary is spared the shock of a discord. There are some of our intervals which the majority of the Japanese at present can not sing accurately. On the different musical instruments which I have examined, I have found every tone of our scale. But the Japanese do not use the tones in the order in which they occur in our scale, and so are unfamiliar with many of our musical phrases. Nearly all their music is in the minor mode.

"I must mention the celebration of the four hundredth anniversary of Luther's birth. The idea was first suggested by Pastor Miyagawa, and all the arrangements were made by the Christians themselves. This is significant as showing that the churches in Japan take an interest in the affairs of Christ's kingdom in other parts of the world. The meeting was held in a large house, formerly owned by the ex-governor of Osaka, which is located close to the foreign concession where the missionaries reside. A few months ago a Buddhist purchased this house for the purpose of holding regular Buddhist preaching services, to counteract the influences of Christianity. These meetings continued through the summer, but for some reason the owner became dissatisfied with the Buddhist priests who conducted the services. The house was closed for a few days, but the owner, though a Buddhist still, offered to rent it to the Christians for a preaching place.

"Last Thursday Pastor Miyagawa came into my study to inform me that all the idols were being driven out to prepare the building for the Luther celebration on the following Saturday. This is another token of the dying condition of Buddhism, and of the leavening power of Christianity.

"The celebration was a decided success, and perhaps will leave a deeper impression on the people than any large meeting that has been held in Osaka. There were over eight hundred present. Invitations were sent to the Osaka city officials, and most of them came. Three addresses were given, two by native pastors and one by the Rev.

Mr. Warren, of the C. M. S. The Japanese young men have eagerly received the *speculations* of Western scholars, but that day there was held up to their admiration a foreigner who obeyed his *convictions*. One Christian said that he took three of his friends to the meeting who were opposed to Christianity, and they left with the spirit of opposition taken out of them. I feel that these officials heard more truth on that day than on any previous day of their lives."

Northern Japan Mission.

THE JOURNEY TO NIIGATA.

NOTICE has already been given in the *Herald* of the purpose of the Board to inaugurate a new mission, under the charge of Messrs. O. H. Gulick and R. H. Davis, at Niigata, in Northern Japan. This is a large and important city of 50,000 inhabitants, the only Treaty Port on the west side of the island, and the only place for a distance of more than a thousand miles, teeming with population, where a missionary is allowed to reside. Here the English Church Missionary Society for a few years maintained a mission, but have withdrawn, leaving the field open for our occupation. Dr. Palm, spoken of in the following letter, is connected with the Edinburgh Medical Missionary Society, and has for some years been engaged in an important and successful medical work in Niigata and the surrounding region, with able native assistants in healing and preaching. Upon his return from a temporary absence in England, he will no doubt give our missionaries hearty welcome and assistance. Messrs. Gulick and Davis have arrived in their new field, and we give below, from a letter of Mr. Davis, of October 15, some account of the perils of their passage, and of their cordial welcome in their northern home. He writes:—

"All the members of the Niigata station arrived here on the morning of the eleventh inst. My family left Kobe on October 1, just five years from our sailing from San Francisco, and I set out the next day,

overtaking them at Kioto, and we reached Tsuruga, on the north coast, the same day. Mr. and Mrs. and Miss Gulick followed us within two days, so that we were able to sail together on the same steamer from Tsuruga, expecting to reach Niigata in two days. But, alas! Japanese steamers, engaged mainly in carrying freight, are uncertain things; and storms at this season of the year on this coast are very certain. So we delayed here and there for freight, or for a smooth sea, that freight barges could come alongside to load or unload. While thus delaying the third day at Fushiki, a violent typhoon came down upon us, and for several hours we were in danger of parting our cables, and being driven upon the shore. But the engine was kept constantly at work, so as to relieve the anchors; and this and our prayers were effectual in saving ourselves and the ship. But none of us wish to see another typhoon.

"Dr. Palm left here about the last of September. He called on Mr. and Mrs. Gulick, at Kobe, the day before they set out. He seemed very much worn. He expects to be gone about eighteen months. We are all staying in his house, so that we are doing very nicely, — vastly better than if forced to go into a native hotel."

CORDIAL WELCOME.

"Some of the Christians were at the custom-house on our arrival, to welcome us, and are daily showing themselves friendly. Yesterday we celebrated the Lord's Supper with them, and attended two preaching services. The two latter were at the chapel, in the centre of the city, and attended by about seventy-five in the morning, and sixty-five in the evening. The Lord's Supper, on account of the noise and confusion on the street corner around the chapel, was observed at the chapel of Dr. Palm's hospital. It was good to sit down with the brethren and sisters, to the number of nearly forty (a few not being able to be present), and observe this feast of our Saviour's dying love. We shall labor, and pray, and look for an increase of the number of them that believe. We trust the Lord, who has pointed out this field to us, assisted us in our preparation to come, and guided us with his protecting care, through dangers seen and unseen, in our journey hither, will preserve us in health, assist us daily in the work, and crown our labors with his abundant blessing, to the glory of his grace. We ask the prayers of the friends of the Board in behalf of our new station."

Gleanings from Letters.

Albert W. Clark, Prague, Austria. — Last Sunday I was in Tabor and received another former Romanist to our church. A poor shoemaker and his wife came five hours' walk to hear the gospel in Tabor. They live in a village of seven thousand people, and are the only ones there specially interested.

Edwin E. Bliss, D.D., Constantinople, Turkey. — Yesterday I attended the Turkish preaching service at the Bible House. The audience must have numbered one hundred and twenty, the great majority young men with intelligent faces, and giving good evidence of hearty interest in

what Mr. Constantian was saying to them. He is deeply interested in his work, and is doing good. The Lord add his blessing! From the Bible House I went up to Mrs. Schneider's house in Ghedik Pasha, and saw the Sunday-school there, one of the most lively and inspiring spectacles I have seen for many a day; all the rooms (halls, dining-room, sitting-room, etc.) crowded with young men and maidens, old men and children, now singing together the songs of Zion, and now gathered around their teachers for the study of their lessons; while among them, ever moving here and there, keeping all

things in order, and making everything go on harmoniously and efficiently, were the three missionary ladies, their faces fairly radiant with their interest in the work. There are at least two bright spots in old Stamboul — the Bible House Sunday service and that Sunday-school.

Edward Riggs, Marsovan, Western Turkey. — We have an important item of good news to communicate with regard to the church in this city. They have united in the decision to call a settled preacher, with a view to having him become their pastor. The man selected is the Rev. Mardiros Ignatiosian, formerly pastor of the church in Egin, now for two years an instructor in the Central Turkey College. All that can be heard in regard to him appears to indicate that he will be the right man in the right place, if he decides to come, as we have reason to suppose he will. It is understood that he is desirous of leaving his present position in order to have a service of more direct labor for souls. You can hardly realize how this matter rejoices our hearts, for we have been laboring and praying for some such arrangement for long years past. The church is in great need of a devoted pastor, and we are glad to feel that there are no serious internal dissensions to make the work peculiarly difficult.

John S. Chandler, Pasumalai, South India. — Yesterday I went out for a Sabbath service in a village five miles away, where, excepting the catechist, only hea-

then live. He had been teaching them verses out of the Christian almanac, and one old man repeated two in such a way as to attract my attention. The verses he repeated were "Come unto me," etc., and "Godliness with contentment is great gain," and I was told that he had come to the catechist, saying that his sins were a great burden to him, and that he was willing to become a learner and regular attendant at the Christian services. I hope he will be the first of a new congregation in that place.

J. D. Davis, D.D., Kioto, Japan. — Of the students who have been present this term, twenty-nine are in the theological department; fourteen in the five-years course, to graduate next summer from the college department, all but two of whom are Christians; thirteen are in the four-years course, all but two of whom are Christians; twenty-nine in the three-years course, all but four Christians; forty-five in the two-years course, who came, most of them, from heathen homes a little more than a year ago, about half of whom are Christians; and thirty-five in the one-year course, just entered, five or six of whom are Christians as they enter, the first fruits, as it were, of our Christian families. Such is the spiritual status of the school. It is glorious. The work is glorious. Oh, that these one hundred and sixty-five young men were all ready to go out and preach the gospel to-day!

Notes from the Wide Field.

FIFTY YEARS OF AMERICAN PRESBYTERIAN MISSIONS.

The Presbyterian Board of Foreign Missions, with the last year, closes half a century of missionary work, the results of which may justly call for thanksgiving from all the friends of missions. We condense from an article in *The Foreign Missionary* for January a few interesting facts in regard to the history and work of this noble society during this period.

It was organized in October, 1837, as successor of the Western Foreign Missionary Society, organized in 1831, but which did not accomplish anything permanently until 1833, when a station was established among the Wea Indians in Kansas, from which date Presbyterian missions really commence.

In the early years the work was chiefly among the American Indians, so that, when the war of the Rebellion broke out, and the stations in the Indian Territory were either broken up or taken in charge by the Southern Presbyterians, the number of communicants suddenly fell from 2,857 to 681. This was almost like beginning anew.

But promising work had already been undertaken in foreign lands, notably in India, China, Siam, Bogota, Brazil, and Japan, so that, at the date of the Reunion in 1871, the number of communicants had risen to over two thousand. In the same year, upon the withdrawal of the Presbyterian churches co-operating with the American Board, several missions were transferred to the Presbyterian Board, by which the number of communicants was increased to 3,512. Since then the growth and success of the work have been remarkable, especially in Mexico, Chili, China, Siam, and Japan. Below we give tabulated results by decades :—

HALF-CENTURY TABLE OF AMERICAN PRESBYTERIAN MISSIONS.

YEAR.	MISSIONS .	STATIONS .	MINISTERS.		LAY MISSIONARIES.				COMMUNICANTS .	SCHOLARS.				TOTAL SCHOLARS .		
			AMERICANS .	NATIVE. .	AMERICAN.			NATIVE. .		BOARDING.		DAY.				
					Ordained .	Licentiate .	Male .			FEMALE.		Boys .	Girls .		Boys .	Girls .
										Married	Single					
1833 . .	2	1	1	28	8	28	2	4	51	138	69	507	20	734		
1843 . .	10	14	28	2	21	48	22	30	492	322	215	2,395	114	3,046		
1853 . .	21	34	54	2	16	57	14	94	765	316	218	4,152	324	5,010		
1863 . .	21	59	65	2	15	113	43	387	4,476	301	399	7,575	1,530	10,961		
1873 . .	23	78	133	33	21	136	128	580	18,656	720	971	14,407	5,125	21,223		
1883 . .	29	91	160	92	133											

The expenditures have risen from \$507,281 in the first decade, beginning with 1836, to \$3,725,490 in the fourth decade, and to \$3,529,871 in the last seven years.

It is very gratifying that the missionary work of the brethren, who in most respects are nearest to us in the great family of Christ, has been so signally favored and blessed of the Master.

CENTRAL AMERICA.

MOSQUITO COAST. — The wonderful work of grace in this region, under the labors of the Moravians, has frequently been alluded to in this department of the *Herald*. Recent accounts show that the work is spreading and deepening, and that many converts are being added to the churches. The missionary at Karata says :—

“ There are seventeen villages connected with this place, and of each of them something interesting might be narrated. Here at Karata we have had a work of grace proceeding for the last two years, which has led to the conversion of many souls. Such earnestness and apparently deep sincerity as are now to be felt in their prayers we never experienced before. What a desire they manifest for the Word of God! Every day we have services in the morning and evening, besides instruction of candidates for baptism and teaching in the school. People from surrounding villages are continually coming, feeling—as they say—a power drawing them to the Church which they can not resist. Our church has been enlarged at a cost of £55, which the people have themselves contributed, besides giving free labor, and, notwithstanding the enlargement, the place is occasionally too small for the auditory that flocks to it.”

Of another station, Blewfields, the missionary in charge writes :—

“ The Christian natives from a distance, who come here to work, are exposed to many

temptations to give way to sin, but we find them, through the grace of God, behaving consistently. In the evening I often hear them singing and praying in our boathouse, where they like to lodge. I am glad to say that the Spanish Commandant at Cape Gracias has given us permission to preach the gospel in his district. What a change has come over this people! Formerly it was a great difficulty to persuade an Indian to go to church. He might show respect and attachment to you, and be most ready to serve you in any way; but to attend a religious service was quite a different thing. Now the brethren among the Indians can not let a single evening pass without a service: people who have just returned home tired from hard labor in the distant provision grounds will not rest without food for their souls."

INDIA.

KESHUB CHUNDER SEN is continually surprising both his admirers and those who are not in sympathy with him, by his utterances. It can hardly be that a recent statement of his, respecting what has been accomplished by Christian missions in India, will meet the approval of many of his associates in the Brahmo-Somaj. These are his words:—

"The success of Christian missions is no longer a problem. For myself I can say I feel no misgivings. I fully believe Christ has come into India, and has taken possession of India's heart. Some say India *will* be Christ's, but is not yet. I hate the idea of conjugating Christ's success in India in the future tense. It is a thing already achieved. When a native of India bears testimony, let not foreigners dispute it. I say emphatically that the Spirit of Christ has gone into the depths of India's heart. . . . I declare that the sanctifying and civilizing influences of Christ's life and teachings are working wonders in this land."

Believing most heartily that a grand work has already been accomplished by the followers of Christ in India, it is yet impossible to say that such language as is quoted above is warranted. A glorious beginning has been made, but as yet India has not been conquered for Christ. The language of Chunder Sen on this point is characteristically extravagant.

CEYLON.

THE WESLEYANS.—The *Missionary Notices* for December contains accounts of large blessings received by the Wesleyan missionaries in South Ceylon. A great work of revival was reported some months ago at Kandy, and several remarkable conversions have occurred among the Portuguese mechanics, a much-neglected class of the population. Now Rev. John Scott writes from Colombo:—

"I am thankful to be able to tell you that there have been evident tokens of the mighty working of the spirit of God in many parts of our district. At Rawatawatu, ten days of special prayer and preaching resulted last month in the conversion, as we have every reason to believe, of upwards of eighty souls. At Pantura, during the present month, a similar effort was made; one week, and then a second passed, with only a few brought to decide for God. Whereupon, on the succeeding Sunday, the Rev. D. J. Ferdinando made a solemn appeal to the congregation. Power came from on high; and at that morning service about twenty persons found peace with God. The Rev. Philip Willenburgh has been greatly encouraged in his work among the Portuguese people at Galle for many months past. Some notorious drunkards have been reclaimed, and many have been added to the Lord. In many places the Word preached at the ordinary services has been blessed to the salvation of sinners. At a week evening service held in Singhalese in our Colpetty chapel, two persons sought and found peace with God. It was immediately arranged to have a series of meetings night after night, and at these meetings seventeen professed to obtain the forgiveness of their sins. My colleague, Rev. Z. Nathanielz, has, in the Sunday services in the jail, had the happiness of leading several poor convicts into glorious liberty. Our English services have also

been greatly blessed. Most of the converts have belonged to our congregations and been thus under instruction; but there have been cases of Buddhists and Roman Catholics brought suddenly to the light and joy of faith."

AFRICA.

UGANDA. — The English Church Missionary Society has received news from Uganda, Central Africa, up to July 1. The new missionary, Mr. Ashe, writes very warmly of the condition of the mission. Classes for instruction are held daily, and the people, though characterized as terribly depraved and great thieves, are not apathetic, but are eager to learn and quickly acquire knowledge. There are twelve new candidates for baptism.

LIVINGSTONIA. — Letters from Dr. Laws, dated the twenty-third of July, report that the first five converts and their wives at Livingstonia are commending themselves by their Christian lives and labors. There are others who are looking forward to making a profession of faith in Christ, including four young men and three young wives. Here is the beginning of a native church for this mission.

DEATH OF JAMES STEWART. — Mr. Stewart was a civil engineer, of high Christian character, for many years in government service in India. But his heart was in missionary work, and he resigned his commission to follow up the explorations of Dr. Livingstone, and to aid in the mission of the Free Church of Scotland on Lake Nyassa. When Mr. James Stevenson, of Glasgow, provided \$20,000 for the opening of a highway between Lakes Nyassa and Tanganyika, Mr. Stewart undertook the task of construction, and in July last reported that the road was well advanced, and that the mission steamer of the Scotch society, *The Good News*, was fifty miles on her way from Nyassa to Tanganyika. Tidings now come that he died August 30, of fever. This is another martyr for Africa.

Miscellany.

BIBLIOGRAPHICAL.

Self-Support; Illustrated in the History of the Bassein Karen Mission from 1840 to 1880. By Rev. C. H. Carpenter. 12mo. pp. 426. Boston. 1883.

This is a very interesting and suggestive volume. It is interesting in its details of missionary work and of the power of the gospel in awakening life and hope among one of the most oppressed and degraded tribes of mankind. It is hardly less interesting in its exhibition of what earnest, devoted, and self-denying missionaries can accomplish. It is seldom that we meet men of such sturdy common sense, down-right moral earnestness, and sublime faith in the Word and grace of God, as are revealed in the lives of Messrs. Abbott

and Beecher. The faith of such men moves mountains.

In reading this volume we are constantly reminded of the experiences of the missionaries of the American Board in the Sandwich Islands, not to refer to very similar experiences on the part of other missionary societies among tribes and peoples of like position in the scale of civilization, as in the South Seas, in Madagascar, among the hill tribes of India, like the Kohls, Santhals, and others. The special interest developed among the Karens was from five to eight years later than in the Sandwich Islands, and spread from family to family, and village to village, much in the same manner, till thousands had embraced the gospel. A like spirit of benevolence was shown, and

a readiness to support their own schools and churches. Twenty years since, the work in the Sandwich Islands became practically independent of the Board, and all expense for common schools and churches was assumed by the people. Since 1870 these churches and communicants have not been included in the annual reports of the Board. Indeed, they had received little, and, in most instances, no assistance from the Board toward the erection of schoolhouses and churches. In these respects the Karens of the Bassein Mission have done remarkably well from the first, and now, under the guidance of their missionary teachers, are taking the lead, so far as we know, of all native Christian communities on mission ground, in efforts to secure for themselves the advantages of higher Christian education.

The comparison of these two fields in their points of resemblance, as well as in their differences, would make an inter-

esting study; but we must content ourselves here with congratulating our Baptist brethren on the success which has attended their efforts in this field, and our thanks to the author for this valuable contribution to missionary literature. However different other fields may be, no missionary can read this volume without gaining many hints and practical suggestions of the greatest value. The theory of self-support, as *limited*, and *illustrated* in this mission, is one we heartily accept and commend to all missionaries of the American Board.

BOOKS RECEIVED.

The Autobiography of the Rev. Enoch Pond, D.D., Professor in Bangor Theological Seminary. With an introduction by Rev. E. P. Parker, D.D. pp. 147. Boston: The Congregational Sunday-school and Publishing Society.

The Uplands of God, and other Religious Poems. Selected and edited by the compiler of "The Changed Cross," etc. New York: Anson D. F. Randolph & Co. Price, \$1.25.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For colleges and seminaries of learning at home and abroad, that they may develop the moral and spiritual, as well as the intellectual, life of their pupils, and that the power which accompanies knowledge may be consecrated to Christ and his church.

RESIGNATION.

Rev. Thomas L. Gulick and wife, of the mission to Spain, who have been absent from their field for some months on account of the health of Mr. Gulick, having no immediate prospect of being able to return to Spain, have resigned their connection with the Board, and are now laboring in Cuba in connection with the American Bible Society.

DEATHS.

October 29, 1883. At Kodi Kanal, South India, Ethel Mandeville, infant daughter of Rev. and Mrs. J. T. Noyes, of the Madura Mission.

August —, 1883. At Madura, South India, Arthur, son of Rev. and Mrs. J. P. Jones; also, October 27, Eleine, infant daughter of Mr. and Mrs. Jones.

November 27, 1883. At Mosul, Eastern Turkey, Ashur Wright, son of Rev. and Mrs. W. C. Dewey, aged three years.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The annual meeting of the Madura Mission. Mana Madura. (Page 60.)
2. Growth in the Madura Mission. (Page 47.)
3. A foreign mission for the Bombay church. Other events in the Maratha Mission. (Page 58.)

4. Japan: Work of theological students; Mr. Neesima's tour; The Luther celebration. (Page 63.)
5. Journey to Niigata, Northern Japan, and welcome to the new missionaries. (Page 65.)
6. A tour in North China. (Page 62.)
7. Recent changes in Bulgaria. (Page 50.)
8. News from Erzroom and vicinity. (Page 56.)
9. Encouraging items from the West Central African Mission. (Page 55.)
10. News from the Mexican Missions. (Pages 53 and 54.)

Donations Received in December.

MAINE.

Cumberland county.		
Portland, St. Lawrence-st ch., 5.93;		
T. B. Percy, 5; Miss M. L. Minott, 1,	11 93	
South Freeport.	1 00	—12 93
Hancock county.		
Bucksport, Elm-st ch.		67 52
Lincoln and Sagadahoc counties.		
Bath, Mrs. Silence A. Hill,		50
Oxford county.		
Bethel, 1st Cong. ch.	13 83	
South Paris, Cong. ch. and so.	6 25	—20 08
Penobscot county.		
Bangor, Central Cong. ch., 4; Ham-		
mond-st ch., 125,	129 00	
Hampden, Cong. ch. and so.	4 00	—133 00
Somerset county.		
Norridgewock, Cong. ch., m. c.		24 00
Union Conf. of Churches.		
Hiram, Cong. ch. and so.	9 00	
North Waterford, Daniel Warren,	30 00	—39 00
Waldo county.		
Belfast, 1st Cong. ch.		47 55
York county.		
Biddeford, Pavilion ch.		15 00
		359 58

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Rindge Cong. ch. and so.	8 83	
Swanzy, Cong. ch. and so.	16 50	—25 33
Grafton county.		
Bristol, Cong. ch. and so.	6 14	
Hanover, A friend,	5 00	
Oxford, John Pratt,	20 00	
West Lebanon, Cong. ch. and so.	6 72	—37 86
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		
Nashua, 1st Cong. ch.	60 63	
New Boston, John N. Dodge,	10 00	—70 63
Merrimac county Aux. Society.		
Pittsfield, Cong. ch. and so.		55 84
Rockingham county.		
Exeter, Nathaniel Gordon,	50 00	
North Hampton, E. Gove,	10 00	
Raymond, Mrs. J. T. Dudley,	5 00	—65 00
Stafford county.		
Dover, 1st Cong. ch.	123 33	
Farmington Cong. ch. and so.	19 52	
Milton, Cong. ch. and so.	6 15	
Wakefield, Cong. ch. and so.	15 00	—164 00
		418 66
Legacies. — Hanover, Andrew Moody, by Frederic Chase, Trustee,		
Salisbury, Sarah B. Greeley, by Sherman Little, Adm'r,	50 00	
Tilton, Corban Curtice, by C. W. Colby, Adm'r,	25 00	
	83 11	—158 11
		576 77

VERMONT.

Addison county.		
Middlebury, Cong. ch. and so., 174.18;		
Mary A. Mead, 10,		184 18

New Haven, Cong. ch. and so., with other dona., to const. HUGH POTTER, H. M., 16; "Memorial offering," 100,		
	116 00	—300 18
Bennington county.		
Bennington Centre, Mrs. G. D. Harrington, to const. Rev. JAMES L. HARRINGTON, H. M.	50 00	
Manchester, Cong. ch., m. c.	19 85	—69 85
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
Lyndon, Cong. ch., for Japan,	5 00	
McIndoes Falls, Cong. ch. and so.	25 00	—30 00
Chittenden county.		
Burlington, 3d Cong. ch.	121 50	
Essex, "Cash,"	40	—121 90
Orange county.		
Corinth, 1st Cong. ch.	35 35	
Fairlee, A friend,	5 00	
Newbury, 1st Cong. ch.	8 00	—48 35
Orleans county.		
Derby, Mrs. E. A. McPherson,	10 00	
North Craftsbury, Cong. ch. and so.	20 00	—30 00
Rutland county.		
Brandon Cong. ch. and so.	22 50	
Clarendon, Miss E. Hosford,	1 00	
Rutland, A friend of missions,	10 00	—33 50
Washington county. Aux. Soc. G. W. Scott, Tr.		
Northfield, Cong. ch. and so.		12 56
Windham county Aux. Soc. H. H. Thompson, Tr.		
Brattleboro', Central Cong. ch.		23 18
Windsor county.		
Chester, Alpheus Atwood,		2 00
—, A friend,		100 00
		771 52
Legacies. — Westminster West, Sally Patch, by Wm. B. Cutting, Ex'r,		
		95 50
		867 02

MASSACHUSETTS.

Barnstable county.		
Harwichport, Leonard Robbins,	5 00	
West Barnstable, Cong. ch. and so.	10 00	—15 00
Berkshire county.		
Housatonic, Mrs. Wm. R. Fuller,	5 00	
North Adams, 1st Cong. ch.	45 93	
Pittsfield, 1st Cong. ch., 200; South Cong. ch., 18.13,	218 13	
Sheffield, Cong. ch. and so.	12 00	
Williamstown, 1st Cong. ch.	35 71	—316 77
Bristol county.		
Fall River, 3d Cong. ch.	27 93	
Taunton, Trin. Cong. ch. (Broadway), to const. Mrs. PHILANDER WILLIAMS and FERDINAND S. READ, H. M.		
	254 79	—282 72
Brookfield Asso'n. William Hyde, Tr.		
North Brookfield, 1st Cong. ch., to const. Mrs. LYDIA G. DUNCAN, H. M.	134 00	
Oakham, Mrs. James Packard,	10 00	
Warren, 1st Cong. Ch.	25 00	—169 00

Dukes and Nantucket counties.		
Nantucket, 1st Cong. ch.	12 26	
Essex county.		
Andover, West Parish Cong. ch.	29 83	
Methuen, 1st Cong. Parish, m. c.	22 22	
North Andover, Cong. ch. and so.	50 00—102 05	
Essex county, North.		
Haverhill, Centre Cong. ch.	76 96	
Ipswich, 1st Cong. ch.	19 18	
Newburyport, Whitefield Cong. ch.	65 32—161 46	
Essex co., South Conf. of Ch's. C. M. Richardson, Tr.		
Beverly, Dane-st ch., 9.39; Wash- ington-st ch. and so., with other dona., to const. JOHN JENKINS, Jr., H. M., 75.66,	85 05	
Lynn, 1st Cong. ch., with other dona., to const. JOHN F. PATTEN, H. M.	34 81	
Manchester, Orth. Cong. ch.	37 00	
Salem, Tabernacle ch.	31 20—188 06	
Franklin co. Aux. Society. Albert M. Gleason, Tr.		
Coleraine, Cong. ch. and so.	12 50	
Greenfield, 1st Cong. ch.	12 50	
Hawley, A friend,	30—25 30	
Hampden co. Aux. Society. Chas. Marsh, Tr.		
Chicopee Falls, Mary B. Sweetland, Holyoke, 2d Cong. ch.	3 40	
Huntington, 2d Cong. ch.	75 06	
Longmeadow, Mrs. M. B. Bartlett, Monson, Cong. ch. and so.	22 94	
Palmer, Un. Evan. ch.	13 40	
Southfield, Cong. ch. and so.	30 00	
Springfield, E. A. Thompson, Westfield, 1st Cong. ch.	23 65	
West Springfield, 1st Cong. ch.	6 00	
Hampshire co. Aux. Society.	5 43	
Cummington, Cong. ch. and so.	21 00—205 53	
Enfield, Edward Smith,	20 00	
Haydenville, Cong. ch. and so.	80 00	
North Amherst, Jonathan Cows,	25 00	
Northampton, Edwards ch., 20.94;	20 00	
Rev. H. L. Edwards, 10,	30 94	
North Hadley, Cong. ch. and so.	4 90	
South Amherst, Cong. ch. and so.	5 80	
South Hadley, 1st Cong. ch.	20 00—206 64	
Middlesex county.		
Cambridgeport, Pilgrim ch.	16 38	
Everett, Cong. ch. and so.	7 15	
Holliston, Cong. ch. and so., 160.86;	161 86	
"F. S. L.", 1,		
Lowell, Eliot ch., 50; John-st. Cong. ch., 22.87,	72 87	
Malden, 1st Cong. ch.	61 08	
Melrose, Cong. ch. and so.	9 76	
Newton, Eliot ch.	304 84	
Somerville, Winter Hill Cong. ch., to const. Rev. CHARLES L. NOYES, H. M.	100 00	
Stoneham, Cong. ch. and so.	22 13	
Watertown, Phillips ch., to const. Rev. SAMUEL N. HOWELL, and FANNIE E. LYMAN, H. M.	158 76	
Wilmington, Cong. ch. and so.	58 70	
Winchester, 1st Cong. ch.	241 74	
Woburn, Cong. ch. and so. (of wh. from Mrs. M. J. Kyes, 100), to const. JAMES CHESTER HANSON, FRANK B. RICHARDSON, and J. WILLIAM FOX, H. M.	568 00—1,783 27	
Middlesex Union.		
Acton, Evan. ch.	18 00	
Ashby, Cong. ch. and so.	7 90	
Fitchburg, Mrs. C. K. Fuller,	1 00	
Harvard, Cong. ch. and so.	16 50	
Littleton, Orth. Cong. ch.	100 00	
No. Leominster, Cong. ch. of Christ,	10 24—153 64	
Norfolk county.		
Braintree, 1st Cong. ch., 12.00; So. Cong. ch., 10.32; A friend, 2,	24 32	
Cohasset, 2d Cong. ch.	44 55	
Dover, 2d Cong. ch.	2 41	
East Medway, Cong. ch., m. c.	4 00	
Holbrook, Winthrop ch., m. c.	32 34	
Randolph, 1st Cong. ch., m. c.	99 83	
South Weymouth, 2d Cong. ch., with other dona., to const. C. C. TOWER, H. M.	53 00	
West Medway, Mrs. Patience Shum- way,		5 00—265 45
Old Colony Auxiliary.		
Lakeville, A christmas gift,	5 00	
Plymouth county.		
Middleboro', 1st Cong. ch.	28 86	
North Middleboro', A friend,	50 00	
South Abington, Cong. ch. and so.	89 82—168 68	
Suffolk county.		
Boston—Summary for 1883:—		
Old South church,	7,402 59	
do. to Woman's Board,	502 60—7,905 19	
Park-street church,	6,647 65	
do. to Woman's Board,	792 00—7,439 65	
Central church,	3,189 78	
do. to Woman's Board,	897 86—4,087 64	
2d church (Dorchester),	2,479 92	
do. to Woman's Board,	301 16—2,781 08	
Mount Vernon church,	2,143 62	
do. to Woman's Board,	464 25—2,607 87	
Union church,	2,004 51	
do. to Woman's Board,	490 15—2,494 66	
Shawmut church,	1,699 22	
do. to Woman's Board,	431 00—2,130 22	
Phillip's church,	822 12	
do. to Woman's Board,	500 92—1,323 04	
Eliot church,	811 74	
do. to Woman's Board,	421 45—1,233 19	
Immanuel church,	1,003 10	
do. to Woman's Board,	160 12—1,163 22	
Berkeley-st. church,	631 66	
do. to Woman's Board,	290 53—922 19	
Walnut-ave. church,	743 72	
do. to Woman's Board,	78 50—822 22	
Centrai ch. (Jam. Plain),	430 00	
do. to Woman's Board,	300 62—730 62	
Winthrop church,	479 85	
do. to Woman's Board,	155 00—634 85	
South Evang. ch. (West Roxbury),	453 94	
Evang. ch. (Brighton),	193 00	
do. to Woman's Board,	176 00—369 00	
Highlands church,	183 15	
do. to Woman's Board,	150 50—333 65	
Village ch. (Dorchester),	123 79	
do. to Woman's Board,	180 50—304 29	
Maverick ch., to Woman's Board,	220 00	
Pilgrim church,	6 58	
do. to Woman's Board,	80 25—86 83	
Trinity ch. (Neponset),	20 52	
Olivet church,	19 25	
Boylston church,	8 55	
do. to Woman's Board,	5 00—13 55	
E-st. church,	6 70	
Miscellaneous and Legacies to Woman's Board,	381 02	
H. M. Vining, 5; Chinese schools, add'l, 50c.; other donations and legacies, particulars of which have been acknowledged,	6,409 26	
	44,893 65	
Acknowledged elsewhere,	43,793 29	
	1,100 36	
Chelsea, 1st Cong. ch., 58.75; Miss A. M. Dutch, 5,		63 75—1,164 11
Worcester county, North.		
Gardner, 1st Cong. ch.	50 00	
Phillipston, Cong. ch. and so.	45 40	
Royalston, 1st Cong. ch.	136 50	
Winchendon, North Cong. ch.	19 81—251 71	
Worcester co. Central Ass'n. E. H. Sanford, Tr.		
Clinton, 1st Evan. ch.	100 00	
Holdea, Cong. ch. and so.	15 00	
Oxford, Mary S. Porter,	165 00	
Shrewsbury, Cong. ch. and so., to const. Rev. FRANK H. ALLEN, H. M.	50 00	
Webster, Cong. ch. and so.	15 99	
Worcester, Old South ch., to const. Rev. J. F. LOVERING, and L. B. WITHERBY, H. M., 169; Summer- st. ch., 2.50; David Whitcomb, 1,000,	1,171 50—1,517 49	

Worcester co. South Conf. of Ch's.

William R. Hill, Tr.

Upton, 1st Cong. ch.

Westboro, Cong. ch. and so.

—, A friend,

43 64
22 61—66 25
3 00

7,063 39

Legacies.—Mouson, Andrew W. Por-

ter, by E. F. Morris, Ex'r,

Topsfield, Mary Towne, by J. P.

Towne, Ex'r,

1,650 00
75 00—1,725 00

8,788 39

RHODE ISLAND.

East Providence, Cong. ch. and so.,

to const. Rev. L. S. WOODWORTH,

H. M.

50 00

Pawtucket, Cong. ch. (of wh. for Papal

Lands, 28.94), \$7.66; do., one of its

members, to const. Rev. ALEX. Mc-

GREGOR, H. M., 100,

157 66

Providence, Plymouth Cong. ch., 22.23;

Mrs. Samuel Wilson, 4,

26 23—233 89

CONNECTICUT.

Fairfield county.

Bridgeport, 2d Cong. ch.

125 00

Danbury, 1st Cong. ch., to const.

Mrs. GEO. E. RYDER and EDGAR

A. BENEDICT, H. M.

195 00

Greenwich, 2d Cong. ch., to const.

Rev. GEO. A. GORDON and L. P.

HUBBARD, H. M.

225 00

Huntington, Cong. ch. and so.

36 90

Norwalk, 1st Cong. ch.

58 31

Ridgefield, 1st Cong. ch.

87 55—727 76

Hartford county. E. W. Parsons, Tr.

Berlin, 2d Cong. ch., 15.44; H. N.

Wilcox, 10,

25 44

Bristol, Cong. ch. and so.

54 00

Buckingham, Cong. ch. and so.

2 82

East Avon, Cong. ch. and so.

45 00

East Hartland, Cong. ch. and so.

15 00

Farmington, 1st Cong. ch., quar. coll.

61 77

Glastenbury, 1st Cong. ch.

400 00

Hartford, Centre ch., 1,600.50; Weth-

ersfield-ave ch., 34; Fourth Cong.

ch., 31; A friend, 4,

1,669 50

Kensington, Cong. ch. and so.

9 43

New Britain, 1st Ch. of Christ, to

const. ARTHUR C. BLAKE, MERVIN

C. STANLEY, and FREDRIC W.

BENHAM, H. M., 484.97; A friend,

784 97

Newington, Cong. ch. and so.

82 61

North Manchester, 2d Cong. ch.

50 00

Plainville, Cong. ch. and so.

108 34

Plainville, Cong. ch. and so.

290 18

Pequonock, Cong. ch. and so.

112 20

Southington, Cong. ch. and so.,

129.61; Wm. Black, 3,

132 61

West Hartford, Cong. ch. and so.

(of wh. for Mexico, 1),

86 66

Wethersfield, 1st Cong. ch.

67 84

Windsor, Cong. ch. and so., to const.

DANIEL PAYNE, H. M.

156 57

Windsor Locks, Cong. ch. and so.

100 00—4,254 94

Litchfield co. G. C. Woodruff, Tr.

Canaan, 1st Cong. ch.

6 44

Falls Village, Cong. ch. and so.

3 68

Goshen, Cong. ch. and so.

87 76

Kent, 1st Cong. ch.

19 06

Salisbury, M. M. Blake,

3 00

Sharon, Cong. ch. and so.

130 73

Washington, Cong. ch. and so.

103 60—354 27

Middlesex co. E. C. Hungerford, Tr.

Deep River, Cong. ch. and so., 56.13;

Mrs. Asabel Watrous, 4,

60 13

Hadlyme, Cong. ch. and so.

15 00

Middletown, 1st Cong. ch. (of which

from Selah Goodrich, 20),

145 93

Saybrook, 2d Cong. ch.

14 00

Westbrook, Cong. ch. and so.

18 66—253 72

New Haven co. F. T. Jarman, Agent.

Cheshire, Cong. ch. and so., 41.13;

A friend, 20,

61 13

East Haven, Cong. and so.

21 19

Madison, Cong. ch., m. c.

11 37

Milford, 1st Cong. ch.

107 16

New Haven, 1st Cong. ch., 744.76;

North ch., m. c., 5.50; Church of

the Redeemer, 2.10; Nelson Hall,

50,

802 36

North Haven, Cong. ch. and so.,

to const. CHARLES H. THORPE,

H. M.

106 06

Southbury, Cong. ch. and so., 15.66;

Benj. Strong, 25,

40 66—1,149 93

New London co. L. A. Hyde and

L. C. Learned, Tr's.

Colchester, 1st Cong. ch.

199 95

Griswold, 1st Cong. ch.

52 00—251 95

Tolland county. E. C. Chapman, Tr.

Columbia, Cong. ch., m. c.

6 22

Ellington, Cong. ch. and so., to

const., HARRY C. McKNIGHT,

H.M.

96 60

Mansfield Centre, 1st Cong. ch.

64 00

Rockville, 2d Cong. ch.

15 65

Somers, Cong. ch. and so.

115 52

Talcottville, Cong. ch., m. c.

42 85

Tolland, Cong. ch. and so.

17 88—358 72

Windham county.

Ashford, Cong. ch. and so.

5 00

North Woodstock, Cong. ch. and so.

18 00

Putnam, 2d Cong. ch., to const. WM.

H. SHARPE, H. M.

118 10

Thompson, Cong. ch. and so.

52 24—193 34

—, A friend,

10 00

7,554 63

Legacies.—Farmington, Belinda Jones,

by George Langdon, Ex'r,

30 00

Stamford, Ira Bliss, add'l, by John

A. Crum and Horace S. Ely,

Ex'rs,

3,446 19

Stamford, Mrs. Haxton, by A. P.

Beals,

3 00—3,479 19

11,033 82

NEW YORK.

Brooklyn, Pilgrim ch., 1,605.09; Cen-

tral Cong. ch., 1,115.27; Chinese Sab.

sch. Thanksgiving offering for Hong-

kong Mission, 30; Julius Davenport,

to const. FRANKLIN SELLECK, ELISHA

COMSTOCK, HARRIET A. COMSTOCK,

H. M., 300; A friend, 1,

3,141 36

Busti, Eli Curtiss,

5 00

Canaan Four Corners, Mrs. A. Barstow,

15 00

Chateaugay, Joseph Shaw,

4 00

Cortland, 1st Cong. ch.

18 59

Deansville, Cong. Sab. sch.

5 22

East Guilford, Pres. ch.

5 00

Glens Falls, Mrs. Harriet N. Wing,

50 00

Hamilton, 2d Cong. ch.

19 00

Jamestown, 1st Cong. ch.

43 50

Millville, Cong. ch. and so.

3 27

Morrisville, Cong. ch. and so.

13 35

New Lebanon, Washington Hitchcock,

5 00

New York, Olivet Chapel, 25; Mrs.

John Byers, 100; Mrs. N. W.

Haynes, 1,

126 00

Port Leyden, Cong. ch. and so.

5 00

Poughkeepsie, Mrs. Burton Gilbert,

10 00

Schenectady, Cong. ch. and so.

11 31

Sidney Plains, Cong. ch. and so.

10 00

Spencerport, Cong. ch. and so.

19 16

Watermills, Maria Halsey,

1 00—3,510 76

Legacies.—New York, Henry T. Mor-

gan, by Henry P. Butler, for Ex'rs,

3,000 00

Royalton, Anna M. Crosby, by C.

E. Bixby and L. M. Crosby, Ad's,

658 29—3,658 29

PENNSYLVANIA.

7,169 05

Carbondale, Cong. ch.

5 00

Philadelphia, Central Cong. ch., m. c.,

14.15; do., "J. E.," 10; "Dundee,"

50,

74 15

West Spring Creek, Cong. ch.

2 00—81 15

Legacies.—Philadelphia, Miss Eliza-

beth Morrison, by J. Edmands,

19 00

100 15

NEW JERSEY.

East Orange, Grove-st. Cong. ch.

39 33

Jersey City, Waverly Cong. ch.

21 00

Lakewood, Pres. ch., m. c.	5 88
Montclair, 1st Cong. ch.	19 00
Newark, 1st Cong. ch., 43-50; A friend, 1,	44 50
New Brunswick, Mrs. F. A. Wilber,	5 00
Orange, Trinity Cong. ch.	25 49
Orange Valley, Cong. ch.	50 00
Plainfield, A friend,	10 00—220 20

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.	18 52
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SOUTH CAROLINA.

Summerville, Rev. C. S. Sherman,	10 00
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FLORIDA.

Fernandina, A friend,	25 00
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TENNESSEE.

Grassy Cove, J. Silsby,	1 50
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TEXAS.

Palestine, 1st Cong. ch.	15 20
San Antonio, Mrs. S. M. Newton,	3 00—18 20

OHIO.

Akron, Cong. ch.	153 14
Birmingham, Cong. ch.	2 00
Centre Belpre, Cong. ch.	5 70
Chatham, Mission band, for publishing	
Mortlock Bible Stories, 20; Sab. sch.,	
for do., 5,	25 00
Cleveland, Herbert E. Brooks,	100 00
Florence, Cong. ch.	3 00
Lancaster, George H. Smith,	5 00
Mount Vernon, Cong. ch.	60 94
Oberlin, Rev. Samuel F. Porter and	
wife, 50; J. B. Clarke, 10,	60 00
Parisville, Rev. D. W. Hughes and	
wife,	8 67
Parkman, Cong. ch., m. c.	2 00
Rochester, Cong. ch.	5 85
Rock Creek, Cong. ch. and Sab. sch.	7 40
Tallmadge, Luther Shaw,	5 00
Troy, 1st Cong. ch.	4 00—447 70

INDIANA.

Terre Haute, 1st Cong. ch.	62 35
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ILLINOIS.

Albany, A friend,	11 00
Bloomington, Mrs. Abr'm Brokaw,	20 00
Blue Island, Cong. ch.	14 00
Chicago, Plymouth Cong. ch., 100;	
N. E. Cong. ch., 96.51; 1st Cong. ch.,	
70; Union Park Cong. ch., m. c.,	
8.40,	274 91
Evanston, Cong. ch.	88 12
Geneseo, Cong. ch.	160 00
Highland Park, L. S. Bingham,	1 00
Illini, Cong. ch.	9 00
Kewanee, Cong. ch.	100 00
Manteno, Theophilus Packard,	1 00
Maywood, Cong. ch.	13 20
Payson, Cong. ch.	12 89
Princeton, Cong. ch.	31 17
Richmond, R. R. Crosby,	2 50
Rockford, 2d Cong. ch.	296 96
Roseville, Mr. and Mrs. L. C. Axtell,	370 00
Turner, Mrs. R. Currier,	10 00
Wilmette, Arthur B. Smith,	25 00—1,440 75

MISSOURI.

Eldon, Cong. ch.	2 00
Kansas City, Clyde ch.	4 00—6 00

MICHIGAN.

Ann Arbor, 1st Cong. ch.	65 39
Calumet, A friend,	25 00
Detroit, Trumbull-ave Cong. ch., 14.29;	
Philo Parsons, 100,	114 29
Dexter, Dennis Warner,	10 00
Edmore, Cong. ch.	8 97
Graffville, Cong. ch.	2 55
Hilliards, L. A. T. Pomeroy,	5 00
Pontiac, 1st Cong. ch.	12 72
Port Huron, 1st Cong. ch.	61 72
Saxton's, Cong. ch.	1 48
West Bay City, John Bowen, for W.	
C. Africa Mission,	50 00
—, "Pensioner,"	12 00—369 12

WISCONSIN.

Beloit, 1st Cong. ch., 238.30; 2d Cong.	
ch., 53.07,	291 37
Blake's Prairie, Cong. ch.	6 00
Bloomington, Cong. ch.	7 61
La Crosse, Cong. ch.	40 00
Ripon, Mrs. O. J. Wolcott, 2; Last	
gift of a young girl, 1.50,	3 50
Shopiere, Cong. ch.	9 68—358 16
Legacies.—Milwaukee, Jonas Whitney,	
less taxes and part exp. sale of house,	649 10

1,007 26

IOWA.

Blairstown, Mrs. J. H. French,	8 00
Chester Centre, Cong. ch.	43 00
Cresco, E. T. Stoddard,	40
Decorah, 1st Cong. ch.	48 72
Dunlap, Cong. ch.	21 77
Elliott, Cong. ch.	2 68
Emmetsburg, Cong. ch.	15 00
Farmington, M. H. Cooley,	4 00
Fayette, Cong. ch.	13 00
Grand View, Ger. Cong. ch., add'l,	2 60
Hillsboro', John W. Hammond,	5 00
Manchester, Cong. ch.	25 00
McGregor, Cong. ch.	25 76
Mt. Pleasant, 1st Cong. ch.	14 90
Osage, Cong. ch.	5 25
Shenandoah, Cong. ch.	16 00—250 48

MINNESOTA.

Faribault, Cong. ch.	34 61
Medford, 1st Cong. ch.	10 00
Minneapolis, Plymouth ch.	39 85
Northfield, Cong. ch., 71.30; "Minne-	
sota friends," 500,	571 30—655 76

NEBRASKA.

Nebraska iCty, A friend,	15 00
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NEVADA.

Reno, Cong. ch.	17 20
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COLORADO.

Coal Creek, Union Cong. ch.	19 00
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DAKOTA TERRITORY.

Mayville, Cong. ch.	15 00
Howard, Cong. ch.	2 00
Sanborn, Central Cong. ch.	2 00—19 00

CANADA.

Province of Ontario.	
Guelph, Cong. ch.	13 22
Toronto, Rev. Edward Ebbs,	10 00—23 22
Province of Quebec.	
Montreal, Immanuel ch., m. c.	191 77

FOREIGN LANDS AND MISSIONARY STATIONS.

Germany, Leipzig, Rev. C. M. Mead,	
50; Mrs. C. T. Mead, 50,	100 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, Treasurer.

For several missions, in part,	8,168 69
For repairs of Mrs. Capron's house,	
Madura,	100 00
For outfits and traveling expenses of	
Misses Fensham, Melvin, Cole, and	
Hartwell, and for support of Misses	
Proctor and Sears,	2,935 00—11,203 69

MISSION SCHOOL ENTERPRISE.

MAINE.—Brewer, 1st Cong. Sab. sch., 15;	
Castine, Trin. Cong. Sab. sch., 5,	20 00
NEW HAMPSHIRE.—Campton, Cong. Sab. sch.,	
45; Hampstead, Cong. Sab. sch., 13; Tem-	
ple Cong. Sab. sch., 28,	86 00
VERMONT.—Barnet, Cong. Sab. sch., for	
India, 40; Middlebury, Cong. Sab. sch.,	
15.35,	55 35

MASSACHUSETTS.—Auburndale, Young Ladies' Miss. Circle, for village school, Madura, 50;	
Cordaville, Cong. Sab. sch., for school in Cesarea, 7.50,	57 50
CONNECTICUT—Colchester, 1st Cong. Sab. sch., 78.97; Columbia, Cong. Sab. sch., 23.72;	
Kensington, Girls' infant class, for Africa, 1;	
Plantsville, Cong. Sab. sch., special for Broosa, 30,	133 69
NEW YORK.—Brooklyn, So. Cong. Sab. sch., 25; Flushing, Cong. Sab. sch., for scholar in Broosa, 40,	65 00
PENNSYLVANIA.—Ashland, Cong. ch., for Pasumalai Sem'y, 1.29; Parsons, Welsh Cong. ch., for Pasumalai Sem'y, 2,	3 29
OHIO.—Madison, Central Cong. Sab. sch., for Sem'y in South Africa, 40.50; Springfield, Edgar A. Fay's Sab. sch. class, for W. C. Africa, 1.86,	42 36
WISCONSIN.—Watertown, Cong. Sab. sch.	7 50

IOWA.—Denmark, Cong. Sab. sch.	36 00
KANSAS.—Manhattan, 1st Cong. Sab. sch., 5.35; Maple Hill, Cong. Sab. sch., 1.32,	6 67
CANADA.—Montreal, A little girl's savings for one year,	1 00
	<u>514 36</u>
Donations received in December,	35,980 56
Legacies received in December,	9,784 19
	<u>45,764 75</u>

Total from September 1 to December 31, 1883: Donations, \$112,501.84; Legacies, \$24,377.70—\$136,879.54

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL— "THE MORNING STAR."

MAINE.	
Bath, Rodney Hyde, 50, Mrs. Silence A. Hill, 50c.	50 50
Farmington, Cong. Sab. sch.	8 25—58 75
NEW HAMPSHIRE.	
Hanover, A friend,	5 00
Pelham, Mrs. E. W. Tyler,	2 00—7 00
VERMONT.	
Barnet, Cong. Sab. sch.	12 50
Fair Haven, Welsh Cong. Sab. sch.	7 71
Morgan, Cong. Sab. sch.	2 00
Quechee, Rev. N. F. Carter,	10 00—32 21
MASSACHUSETTS.	
Boston, Highland Cong. Sab. sch., 17.46; Harry W. Dunning, 25c.; Morton D. Dunning, 25c.; Albert B. Dunning, 25c.; Emily B. Dunning, 25c.	18 46
East Brookfield, Cora F. Stoddard, 10c.; Florence L. Stoddard, 10c.	20
Gloucester, Sidney F. Haskell, 50c.; Mrs. H. M. Tappan, 50c.; Ida Tappan, 50c.; Lucy Tappan, 50c.	2 00
Granby, Cong. Sab. sch.	20 00
Haverhill, Myrtie M. Noyes, 25c.; Mabel B. Stone, 25c.; Allison F. Stone, 25c.; Howard P. Stone, 25c.	1 00
Merrimac, Cong. Sab. sch.	25 00
Plymouth, Cong. Sab. sch.	14 70
Southfield, Cong. Sab. sch.	3 00
Weymouth and Braintree, Union Cong. Sab. sch.	25 00
Steamer Aid Society, Beverly, Centreville Chapel, 25c.; Peabody, South Cong. Sab. sch., 8.85; Topsfield, Cong. Sab. sch., 60c.; East Orange, N. J., Grove-st. ch. and Sab. sch. and other friends, 12.; Washington, D. C., friends, 1,	22 70—132 06
RHODE ISLAND.	
Barrington, Cong. Sab. sch.	10 00
Providence, Harvey N. Davis,	2 50
Tiverton Four Corners, Cong. Sab. sch.	15 25—27 75
CONNECTICUT.	
Bethel, Cong. Sab. sch.	58 00
Durham, Cong. Sab. sch.	11 75
East Avon, Cong. Sab. sch.	10 00
Southport, Cong. Sab. sch.	47 00—126 75
NEW YORK.	
Cortland, 1st Cong. Sab. sch., infant class,	75
Fairport, Cong. Sab. sch.	22 75
New York, Ruth E. Haydn, 1; Howell M. Haydn, 1,	2 00
Rockaway Beach, Cong. Sab. sch.	2 00—27 50

PENNSYLVANIA.	
Brisbin, Cong. ch.	1 00
NEW JERSEY.	
Upper Montclair, Cong. Sab. sch.	12 50
MARYLAND.	
Baltimore, John K. Carter, 25c.; Miriam M. Carter, 25c.; Samuel A. Appold, 25c.; Bryson C. Milliken, 25,	1 00
DISTRICT OF COLUMBIA	
Washington, "Little Rills of Llenamary,"	2 00
OHIO.	
Bellevue, Mrs. E. K. Byrnes,	1 00
Cleveland, Boys' and Girls' Mission Band, 9.05; Betty Dutton, 10,	19 05
Elyria, 1st Cong. Sab. sch.	15 00
Lodi, Bertha Burr, 10; Alta Adams, 3; Rev. R. W. Logan, 2.50; Mary E. Logan, 2.50; Arthur C. Logan, 2; C. Beulah Logan, 1; Chester Prouty, 1; Jennie M. Prouty, 1; Zoe Prouty, 1; Emma Wagar, 50c.; Sam'l Woods, 50c.; Alice Fitts, 50c.; Georgie Lowe, 25c.	25 75
Oberlin, Carrie Chittenden, 1; Mamie Chittenden, 1; Mrs. Wheeler, 1,	3 00
Painesville, Cong. Sab. sch. infant class,	1 23—65 03
ILLINOIS.	
Paw Paw, Mary E. Breed,	2 00
Providence, Cong. Sab. sch.	12 27—14 27
MICHIGAN.	
Clarkston, Methodist and Baptist friends,	5 00
Port Sanilac, Cong. Sab. sch.	50—5 50
IOWA.	
Cedar Rapids, Cong. Sab. sch.	27 11
KANSAS.	
Manhattan, 1st Cong. Sab. sch.	5 35
NEBRASKA.	
Clay Centre, James S. Taylor,	1 00
COLORADO.	
Clayton, Rev. J. H. Strong,	24
DAKOTA TERRITORY.	
Springfield, Cong. Sab. sch.	3 00
	550 02
Previously acknowledged,	1,210 79
	<u>1,760 81</u>

FOR YOUNG PEOPLE.

A MORNING STAR IN AFRICA.

THE young people interested in the missions of the American Board have been asked to build a new *Morning Star*, which, from their previous success in such undertakings, we have no doubt they will do. When built, it will have to make a passage of more than eighteen thousand miles from Boston, around Cape Horn, and will spend its days in long voyages among the beautiful islands of the Pacific, carrying joy and blessing to thousands. We hope it will have an existence of many years, and do a glorious work. But it will be pleasanter to describe it after it is built, and to tell what it has done, rather than what we hope it will do.

Meanwhile, all who expect to assist in the building will be interested to hear of another *Morning Star*, recently built, and now in actual service in the heart of Africa. It is not a great affair in itself, a lifeboat, only thirty-two feet long and eight feet wide; but it is made of steel, and as the importance of boats is not, any more than the importance of people, measured by their size, it is doing a more valuable and blessed work in the world than many a larger craft. It belongs to the London Missionary Society, and is used in missionary service on Lake Tanganyika, a large and beautiful inland sea in Central Africa, the southern portion of which is represented in a picture on the next page, taken from "Livingstone's Last Journals."

The *Chronicle* of the London Society for December contains an interesting account of this little *Morning Star* (called in African *Nyota ya Assabui*), from its hammering out in the English workshops to its launching in its home in the beautiful lake, under the superintendence of Captain Hore, who tells the story.

This steel lifeboat was built in sections, and shipped from England to the East coast of Africa, and then carried on men's shoulders eight hundred miles inland to Ujiji, on Lake Tanganyika. This was an undertaking of great difficulty; but it was successfully accomplished through the skill and energy of Captain Hore, for the huge pieces of steel might easily have been lost in some African swamp or river. Captain Hore thus describes the way they crossed the Malagarasi River, sixty miles from Ujiji, with its vast swampy shores: "Right in front, and a little below, stretches a great level plain, apparently uniformly covered with long bright green grass, and diversified only by a few regular mounds, covered with the same grass—these are anthills. North the vast plain seems to continue as far as eye can reach. Very beautiful



VILLAGE ON LAKE TANGANYIKA.

it looks, but it is treacherous. It is a vast swamp, the mounds are but islands, and in the midst is the great river." After wading through the tall grass, higher than their heads, and sometimes in water to their waist, for more than half a mile, they reached the proper river bank. Here boats were waiting, secured with much delay and difficulty from the native chiefs, to carry them over, all the odds and ends of cloth being used up for fare. The camp equipage and other baggage were taken across first, and the precious sections of the *Morning Star* left for the last. For these, two of the largest canoes, twenty-two feet long, built of a single piece of bark, pinched together at the ends, were taken, and two stout poles laid across them, tightly lashed on, upon which one boat section at a time was placed, and so all were carried safely over.

On the twenty-third of February, one hundred and five days after leaving Saadani, on the coast, the caravan arrived at Ujiji. Here they set to work at once to put the vessel together and launch it upon the lake. This was successfully accomplished on Monday, the twenty-first of May. The account of this we must let Captain Hore give in his own graphic way:—

"As the boat neared completion, she was daily visited by people of many tribes. She was the sight of the place; people landing from boats after a voyage made first to the white man's building shed; and Wajiji from the hills, who seldom or never visited the town, came down to see the wonderful iron canoe. As the steel sides grew up, the natives tapped and felt in silent wonder; the Arabs and Wangwana confessed 'this indeed is work.' As the shell of the boat became filled up with the various fittings, the excitement and wonder increased, and when the bulwark and rail rose up, and the gold stars on her bows shone forth, and inside and out gleamed with paint and varnish, she was pronounced to be *the most wonderful* thing, at least in all the world they knew. 'Those Wangwana,' said the natives, 'whose work we used to wonder at and admire, where are they beside such work as this?—tut, but they are nowhere.'

"Early on Monday morning we started from the house, with our men carrying the masts, ropes, and all gear necessary for the launch. Blocks had already been laid from the shed to the lake, a distance of one hundred feet. A stout and long rope was passed around the boat and secured, the blocks were greased, and we only waited the arrival of long-promised help. The men from the town, chiefly Arabs' slaves and followers, arrived first. Then in the far distance we saw a long line of natives approaching along the beach. Later on another group arrived from Gungu, and so, at last, we mustered about two hundred and fifty or three hundred men. A smooth, steady drag brought the boat to the water's edge, sliding over the blocks as smoothly as could be. Here the mainmast was put in, and our Mission flag, the dove with olive branch, hoisted. One more good pull and our boat was afloat upon the waters of Tanganyika: while from a hundred African throats, she was pronounced to be the *Nyota ya Assubui*, or *Morning Star*. Numbers of the people rushed into the water, firing off their guns, and dancing and shouting, until it was announced that the promised beef was to be distributed.

"The *Morning Star* is now riding at anchor off the town. As I look upon her I recall to mind some events of that wonderful journey she achieved while still

her parts were separate. All those parts have in due course arrived, the work of erection has been completed; and there she rides, the last, but not the least to



THE TOWN OF UJJI, ON LAKE TANGANYIKA.

be remembered of our mission fleet—destined, we hope, to a considerable share in the conveyance of the good news to all the twelve tribes of Tanganyika."

THE
MISSIONARY HERALD.

VOL. LXXX. — MARCH, 1884. — No. III.

WE had hoped to be able to announce, in this issue of the *Herald*, that a new Secretary had been secured to take the place of Dr. Means. Correspondence has been held on the matter, but at the time of our going to press no definite statement can be made. We trust that our friends will not cease to pray that the vacant place may be speedily filled, and that whoever fills it may have wisdom and grace for the responsible trust.

FIVE MONTHS. — The regular donations for the first five months of the present fiscal year amount to \$157,712.58, an advance over those of the corresponding period of the preceding year of about \$8,000. The total receipts, including legacies, which have fallen off about \$5,000, have advanced only about \$3,000.

THOUSANDS of children, to say nothing of some thousands who are not children in years, will be glad to read the announcement, on another page, that the gifts and pledges for the building of a new *Morning Star* are already sufficient to warrant the Prudential Committee in deciding to build the vessel with auxiliary steam power. Pastors, superintendents, and Sunday-schools are taking hold of the matter with growing enthusiasm. It is something remarkable that in so short a time \$25,000 should be pledged, while we hear from all quarters of offerings yet to be made. There is room for them all, for the vessel has to be maintained, as well as built. The spirit shown in this matter leads us to thank God and take courage.

THE friends of the Board will be glad to know that our missionaries at Bailunda have decided to move forward and occupy Bihé at once. Since the letter from West Africa, on another page, was in type, word has been received that Messrs. Sanders and Fay started for Bihé November 19, expecting to reach there in a few days. King Kwikwi, of Bailunda, readily gave his consent to the departure of these brethren. When asked if he would allow some of his men from Chilume, who had been employed by the missionaries in the construction of their houses, to go to their aid, Kwikwi replied: "When you get ready to build at Bihé, I'll send the whole village to help you." Surely "the king's heart is in the hands of the Lord, as the rivers of water: he turneth it whithersoever he will."

THE Japan *Mail* of January 5 contains a report of a lecture given by Mr. Mozoomdar, author of "The Oriental Christ," before the faculty and students of the Japanese Imperial University. Mr. Mozoomdar was on his way from this country to India, and, by request, spoke upon the life and teachings of Buddha. Though lauding Buddhism, and speaking of Christianity as the chief of the great religions, he yet said: "I am not a Christian; I am a Brahman, and I believe in the ancient faith of my own country." He dwelt upon the necessity of religion to all men, and expressed regret that Japan was indifferent to the supreme importance of religion. "You cannot prosper without it. Make this religion as rational, as national, as you please, but a religion you must have." But what is the religion that men should have? Is it something to be *made*, or to be *received*? Is man to form it according to his own ideas, or to take it as it is revealed to him? This idea that a religion can be *made* is the weakness of the scheme proposed by Mr. Mozoomdar and the men with whom he is connected.

ONE of the most important duties of the church and the Sabbath-school is to train the young in habits of benevolent giving. This duty is often neglected, on the ground that the gifts of the young are small. If this were true, it would not make the effort to collect what they might give less important. But they need not be small. Many schools can show a noble record in this respect. In writing for material to awaken interest among the scholars, the superintendent of the Congregational Sabbath-school in Farmington, Connecticut, which has an average attendance of not far from one hundred and fifty scholars and teachers, reports that last year \$560.20 were collected by the school for benevolent objects over and above the amount raised for the expenses of the school. This amount has been reached by a gradual increase for several years past, and the superintendent well adds: "There is scarcely any limit to what superintendents and teachers can do, who have a mind to work." May there be many more who have that mind!

WE call attention once more to a new Concert Exercise on Africa and to the accompanying letter, and in so doing we think it well to say of the entire series that the success of these Exercises depends largely upon the preparation made for their use. The leader needs to have them well in hand, and to be prompt and interested himself, and the responses should come the instant the question is put, without waiting to call up any one, or to get a class in order. If a map is used, as is very desirable, let the superintendent, or a chosen teacher, do the pointing, having prepared for it so as to do it quickly. These suggestions may seem unnecessary, but we have seen a service with one of the series ruined for lack of attention to these obvious matters. The Exercises are variously used: by the entire congregation, by the Sunday-school, at the Monthly Concert, and at the Ladies' Meetings and Mission Circles, as well as in the preparation of sermons. We aim to make them reliable as to facts, and to bring into a brief compass a great amount of material. They are not designed to be always followed literally; but the pastor or superintendent can add to, or subtract from them, as may be expedient in his view. They have been widely used, and will be used, we trust, yet more widely.

CANON ROBERTSON of England has again prepared the statistics of British contributions to foreign missions. The amount for 1882-83 is nearly \$500,000 more than in the preceding year. The general summary is as follows: Church of England Societies, \$2,501,530; Joint Societies of Churchmen and Non-conformists, \$774,065; English and Welsh Nonconformist Societies, \$1,740,875; Scotch and Irish Presbyterian Societies, \$881,810; making a total by Protestant Societies of \$5,898,280. This sum is exclusive of income received from investments, and represents the actual contributions for the year. It is significant, in view of the alarm so often expressed concerning the growth of Romanism in England, and the commendations frequently given the Roman Catholics for their missionary zeal, to find that the contributions from British Roman Catholic Societies for foreign missions amounted to but \$57,595, not quite a hundredth part of the sum given by British Protestants during the same period.

ONE of the oldest missionaries in Japan (not of our Board) expresses the opinion that Japan will be a Christian nation within ten years. Another missionary of long experience allows fifteen years. Can it be wondered at, that, with such a prospect before them, the call for instant help, in all possible ways, is most pressing? Dr. Davis writes: "I think there are missionaries on the ground who will see the time when our usefulness, save in exceptional cases, will be at an end; when the native church will have assumed such a position of strength and independence, that it can work better, in most cases, without the foreign element than with it." But this is the time when foreign helpers are greatly needed for the development of native evangelical agencies.

BUILT into the foundations of a new church at Komatsu, Japan, are two hundred stones, which were thrown at the Christians, or into their premises, by the enemies of the new faith. The opposition has not hindered the work, but has rather, in other ways than this material method, aided in the establishment of the truth. The church at Imabari, of which the Komatsu church is an out-station, now numbers two hundred and thirty members, and at a recent meeting of the women one hundred and thirty were present.

THE *Proceedings* of the Royal Geographical Society, for January, contains extended notes on the geography of South Central Africa, by an English engineer, Andrew A. Anderson. Mr. Anderson speaks of Umzila's kraal as situated between lofty hills, at an altitude of thirty-one hundred and eighty feet. He says the country is very fertile and that the banks of the upper Sabia River, just west of Umzila's kraal, are clothed in all the beauty of tropical vegetation. Mahogany, ebony, and other valuable woods are found, and large flocks of sheep and goats, and herds of cattle, are reared.

FROM the far East we have reports of the singular phenomena connected with the extraordinary sunsets which have occasioned so much remark in Europe and America. Mr. Howland, of Ceylon, reports that, for several weeks last autumn, the sunlight, both morning and evening, was quite green in color, the sun itself appearing at times as of a decidedly pea-green shade. Our missionaries had adopted the theory that the singular appearance was the result of the volcanic eruptions eastward of them.

At the present time, when the thoughts of all English-speaking Christians are turned to the revision of the authorized version of the Bible, attention may well be called to the two small volumes by the Rev. Dr. Elias Riggs, of Constantinople. The first volume, entitled "Suggested Emendations of the authorized Old Testament," was issued some years ago, and the second, "Suggested Modifications of the Revised New Testament," came from the press in 1883. It has been said of Dr. Riggs that he learns a new language almost as readily as an ordinary man learns a new tune. As an eminent scholar who has had large experience in translation, having been long employed in rendering the Bible into the Armenian, Turkish, and Bulgarian languages, his judgment is of great value, both on disputed points and as to the rendering most suitable in a version for the people. It would be difficult to find, in such brief and inexpensive form, more helpful hints toward the revision of the English Bible than in these two volumes by the veteran missionary, who has now for half a century labored in the East. The volume on the Old Testament is sold for one dollar, the one on the New Testament for seventy-five cents. We should be glad if some good friend of missions would furnish us the means for distributing a hundred copies of these books among our missionaries who are engaged in the work of Bible instruction or in translating the Scriptures into foreign tongues.

It was well said by a speaker at the meeting of the American Missionary Association, in reference to the lack of interest in missionary information, that "it is the appetite which largely gives savor to the food." "When our hearts are all aglow with love to the Master of all, and we want to know, above all things, that he is being satisfied with the travail of his soul, we do not find the tidings of the advancement of his kingdom dull." Let not this truth be forgotten. The story of the progress of Christ's kingdom will have little interest to those who are not in heart supremely attached to that kingdom.

THE American Board has lost a good friend by the death of the Hon. Reuben Hitchcock, of Painesville, Ohio, who was elected a Corporate Member at the last Annual Meeting. Mr. Hitchcock has always been a warm and generous supporter of missions. Through all his career he was a faithful steward, giving conscientiously and systematically. He began with a tenth of his annual income, increased it subsequently to one fifth, and later on to one half. He was especially interested in the Christian education of girls, at home and abroad, and his gifts for educational purposes, during his lifetime, amounted to \$100,000. Who will make good the yearly gifts of this servant of God?

WE justly regard it as a slander to say that ministers are governed in their choice of locations by mercenary motives. It is equally a slander to say that native converts in foreign lands, who are engaged in Christian work, are seeking simply their selfish interests. In multitudes of instances they are rendering excellent service at a great personal sacrifice. Of a certain Christian teacher among the Armenians, who is receiving from the mission and the natives conjointly 3,000 piastres (\$132) a year, the natives say: "He has only to make the sign of the cross to command at once 6,000 piastres."

THE missionaries of all Boards regard the opportunity for Christian labor in Japan as altogether exceptional. The English Church missionaries are wellnigh overwhelmed with the thought that a great crisis is upon that empire in reference to its religious life. One of them, in a communication to the *Church Missionary Intelligencer*, makes the following points: (1) That Japan is ripe for the gospel as no other nation in the world is at this moment. (2) That it is manageable in size, rendering its evangelization possible within reasonable limits. (3) That the Japanese are an active and energetic race, eminently qualified for missionary work in neighboring lands. And he adds: "Were every society to increase its present force tenfold, both of native agents and foreign missionaries, it would be none too much for the requirements of the Lord here at the present time."

IN an article in the *Northern Christian Advocate*, Rev. W. C. Kitchin, a missionary of the American Methodist Board, confirms what was said by Dr. Gordon in the pages of the *Herald*, some time since, in reference to the opening in Corea, as one presented by Providence specially to the Japanese Christians. Mr. Kitchin dwells upon the hostility to the Christian faith throughout Corea, which seems to be growing more and more bitter, and is the result of Romish teachings concerning the supremacy of the Pope. But there are Japanese in Corea, and through them an open door may be found. "For the present," Mr. Kitchen says, "and for some time to come, the golden opportunity of the church will be to reach Corea through Japan."

LETTERS have been received from Rev. Mr. Wilcox, at Inhambane, East Africa. Though not having received formal permission from the Portuguese authorities to open a mission, he yet has secured a location a few miles out from the city, where he finds a large number of natives who are friendly, and ready for employment in building a mission house. Mr. Wilcox has sailed up the coast sixty miles to Cape Lady Grey, and reports that the country is rich and fertile, raising much finer sugar-cane than that grown in Natal. He believes that some day this rich country will be developed, and writes hopefully of the prospect for mission work. He is busy on the language, which, though kindred to the Zulu, is quite distinct.

MR. HOWLAND, of the Madura Mission, refers to the noticeable fact that during the recent famine in India the death-rate among the Christians was lower than among the non-Christians in the same localities and surroundings. He sends, in this connection, a statement concerning the comparative growth of the Christian community, taken from an Indian newspaper: "It appears, from a comparison with the general census of the Government of India, that the native Christians are increasing *fifteen times* as fast as the general population of the country. The causes of this higher increase are threefold: (1) Conversion to Christianity from among the non-Christians. (2) *A higher birth-rate* among Christians than among Hindus and Mohammedans. (3) *A lower death-rate*. Thus a vast Indian Christian population is growing, and will need to be cared for."

THE NEW MORNING STAR.



WE are happy to announce that the pledges and donations for the new *Morning Star* have reached the sum of about \$25,000, including \$7,500 pledged by the Woman's Boards, and \$1,500 expected from the Sandwich Islands. So cordial and generous are the responses to this call, which continue to be received by every mail, that there seems to be no question that the children of the Sunday-schools of to-day are purposing to build this new vessel, as heartily and gratefully, as did those of previous years, who built the first three vessels.

Indeed, not a few of the older people, the owners of the former little ships, are urgent in the request that they may be permitted to be included with their children in the gifts, which are to build the larger vessel adapted to the broader work of the present and the future. We expect, during the weeks immediately before us, to be receiving fresh assurance in this direction from all parts of the land.

The prospect is so favorable, that the Prudential Committee feel warranted in announcing that arrangements will immediately be made to contract for the building of the new vessel, *with steam auxiliary*; particulars in relation to which will be given to the public as soon as the contract is made.

There need, therefore, be no hesitation on the part of any persons in forwarding donations and pledges of any amount.

Forty-five thousand dollars will be needed for the building and furnishing of the vessel; and as much more as the children, and others, are disposed to give, will be helpful in meeting, in part, the running expenses of the vessel for the years to follow. Our thanks are heartily presented to those who have taken hold of this matter so vigorously, in various Sunday-schools, and in some special localities. It remains yet to be seen whether the Sunday-schools of Brooklyn, New York, or of Chicago, Illinois, or of some other city, will be the Banner Sunday-schools. It is possible that some school in Maine or in Wisconsin, possibly even in Georgia, may be, relatively to the ability of the school, the Banner School. Particulars in this department of the enterprise must be reserved to a later day. It is earnestly desired that every Sunday-school, and, if possible, every Sunday-school scholar, shall have at least a small part in this work, which will be a joy for all its coming life. The educational value of this work, in training the children of the present day intelligently to understand the missionary work, cannot be over-estimated by any parent, or Sunday-school superintendent, or Christian pastor.

It should be added that a picture of the new vessel, suitable for framing, for the walls of a Sunday-school, will be provided when the vessel is built.

Certificates of ownership, to be filled by those to whom they are sent, will be forwarded on application to C. N. Chapin, No. 14 Congregational House. Contributions should be sent to L. S. Ward, Treasurer, No. 1 Somerset Street, Boston.

A PROBLEM FOR THE THOUGHTFUL.

IN the division of the unevangelized world among the different missionary societies, more than one hundred millions, or a population twice as large as that of the United States, is allotted to the American Board. These millions are now as accessible as the unevangelized of the United States; they are equally in need, to say the least, and equally benefited by the gospel, which is the power of God unto salvation to every one that believeth—to the Hindu, the African, the Chinese, as much as to the American.

The Congregationalists, who mainly constitute the constituency of the American Board, have nearly one twenty-fifth of the church membership of this country, and are therefore fairly responsible for the evangelization and religious culture of one twenty-fifth of the population of the United States, namely, two millions of souls. For this work they have nearly four thousand churches, as many ministers, and nearly four hundred thousand members. In their foreign field, embracing one hundred millions dependent on them for the bread of life and the introduction of Christian institutions, they have three hundred churches and twenty thousand members. What then, in a *numerical* estimate, are the relative chances of the two fields?

But grant, if you will, to the enterprise and enthusiasm of Congregationalists five millions of our population as the special object of their care—grant the special claims of patriotism, of *their portion* of the work among the freedmen, the Mormons, and the immigrants, and offset this by the moral and Christian atmosphere in which we live, by the Christian literature that floods the land, the vast network of Sabbath-schools and the multitude of Sabbath-school workers, so unlike the usual waste in the vast unevangelized world; offset the “so much to do at home” by the “how much to do among the millions abroad,” to bring them up even to our standard of Christian, social life—and then sit down to the problem of the relative claims of the home and foreign field. We would not reduce by a dollar the contributions of men and women for the home work,—we would rather multiply them,—for we are American Christians, too; but what should be done for the millions whom God, in his all-wise Providence, has made dependent on us? Was not Dr. Duff right in saying that as yet we are only “playing at missions,” rather than taking hold of this great work in downright moral earnestness?

CONDENSED SKETCH OF THE MICRONESIAN MISSION OF THE
A. B. C. F. M.

LOCATION. — Micronesia, meaning “Little Islands,” embraces four principal groups with about one thousand islands, lying mostly just north of the equator, between longitude 106° and 145° west from Washington; five thousand miles southwest from San Francisco; from Honolulu, twenty-five hundred miles. The groups, beginning with the most eastern and southern, are the Gilbert, Marshall, Caroline, and Ladrone Islands. Missions of the American Board are scattered over an area measuring twenty-five hundred miles from east to west, and some twelve hundred miles from north to south,

confined to the three groups first named. The Ladrone Islands are under Spanish rule, and the native population is nearly extinct. The Mortlock Islands, a small group within the Caroline, with Ruk and several other islands, constitute the foreign missionary field of the Ponape Christians. The Hawaiian Evangelical Association has co-operated with the Board in work in the Gilbert and Marshall Islands.

CHARACTER OF THE ISLANDS. — Except a few in the Caroline group, all are of coral formation. They consist of a belt of coral reef rising to low-water mark and enclosing a lagoon, into which usually one or more passages lead from the open sea. Upon this reef are islets formed of coral, sand, and rocks, washed up by the waves, rising from four to ten feet above high-water mark, the tide flowing about three feet. These islets are covered thickly with trees, and can be seen ten or fifteen miles at sea. The lagoons which have channels are good harbors, but are often inaccessible to sailing vessels during the trade winds.

Kusaie and Ponape, of the Caroline group, are of basaltic formation, and have mountains from two to three thousand feet high. Ruk, Pelew, and Yap are also high islands.

CLIMATE AND PRODUCTS. — Perpetual summer reigns. The thermometer ranges from 72° to 90° Fahrenheit; at Ponape, from 74° to 87°; at Apaiang, from 80° to 90°. Coral islands are not ordinarily fertile. Three principal products support human life: (1) The cocoanut-palm, growing wild on all the islands. It has branches only at the top, and is often eighty feet high. (2) The bread-fruit tree, a beautiful tree growing on all the groups except the Gilbert. Its general appearance is not unlike the oak. A foreigner, who has this fruit properly cooked, finds it nutritious and a good substitute for potatoes. (3) The pandanus-tree, or screw-pine, bearing a large bunch of juicy fruit. Besides these fruit-trees, taro, an edible root, is grown. On the high islands, especially Kusaie and Ponape, there is a much larger range of products, including more than a dozen kinds of bananas. Various tropical fruits are now introduced.

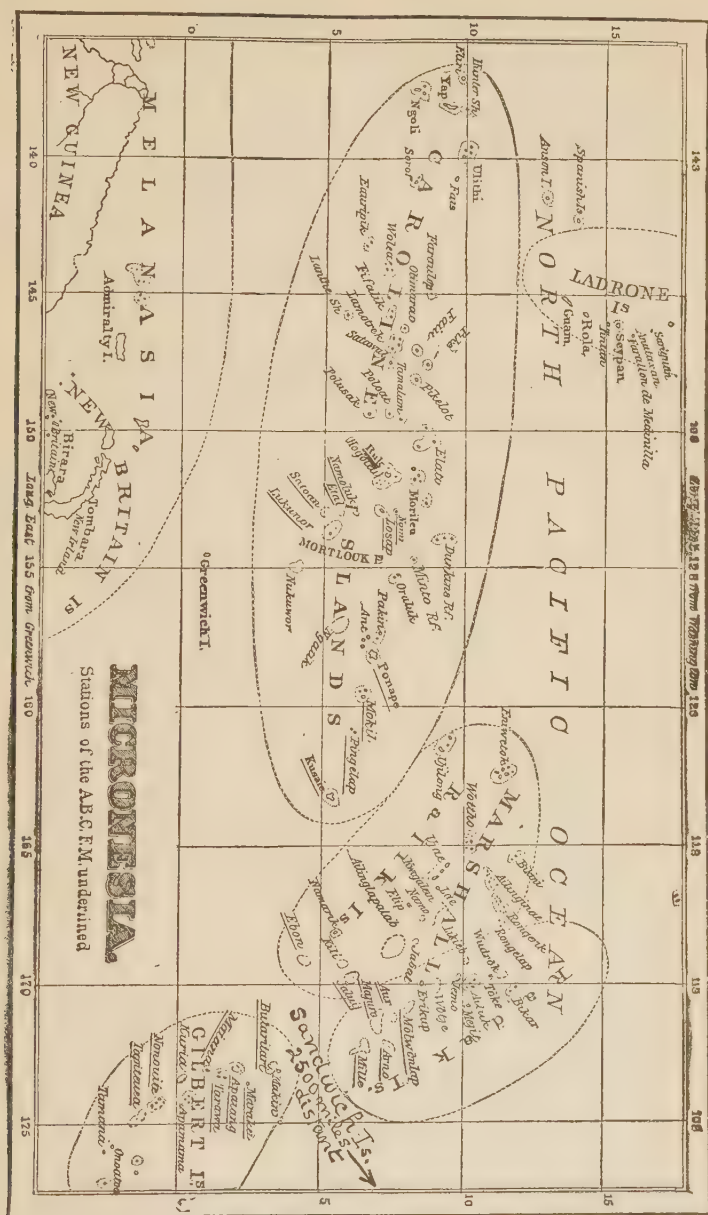
Fish are taken in abundance. There were no animals on the coral islands, but many sea-birds. Pigs and chickens have been introduced. The hills of Kusaie and Ponape are covered with forest trees, where plenty of wild pigs and pigeons are found.

POPULATION. — The inhabitants are of the brown Polynesian race, having straight hair. As no census has ever been taken, estimates of the population vary greatly. The Gilbert Islanders were said, a few years ago, to number about thirty thousand: there are now thought to be not far from twenty thousand. The Marshall Islanders have been estimated at fourteen thousand. Ponape has a population of about five thousand; the Mortlocks and Ruk about fourteen thousand; Mokil and Pingelap about twelve hundred and fifty; Yap about eight or ten thousand.

GOVERNMENT. — Many of the islands have chiefs, whose authority is hereditary. On Ponape there are several tribes, each having an independent king or chieftain. Generally the rank is derived from the mother. Many of the Gilbert Islands are ruled by an assembly of "old men."

HOMES AND HABITS OF THE PEOPLE. — In the Gilbert and Marshall Islands the houses have no sides for about four feet from the ground, with a closed attic and a thatched roof. In the Caroline Islands the houses have sides covered with light wood or reeds. The people sleep in these attics, or, in dry weather, on the ground, with a wooden pillow and a mat covering. Before the gospel came to them, the men in the Gilbert Islands went nearly or quite naked; the women wearing a little fringed skirt. In the Marshall Islands the women wore two mats belted at their waists, and the men had a fringed skirt. The Caroline Islanders, as a general thing, were not so well clad as the Marshall Islanders. Both men and women were elaborately tattooed; but this heathenish custom is rapidly passing away. There was no marriage rite known; but

the pairing of men and women was respected. They seemed to care for their children, but had less regard for old people. The men spent their time in fishing, in canoe-building, and in getting food for their chiefs. The women were employed in twisting



cord, to take the place of nails and pegs, and in making mats and sails for proas. The people are greatly addicted to war, and their feuds have resulted in a great decrease of the population of many of the islands. Each of the main groups has its own language, while in the Caroline group there are six or eight distinct languages.

RELIGIOUS IDEAS. — Spirits of ancestors and other spirits were worshiped, but no idols. The people were very superstitious, but had no conception of a Supreme God, and no idea of sacrifice. Certain places, regarded as the resorts of spirits, were not crossed. Some islands had priests, who, in times of sickness, and on special occasions, practised their incantations, pretending to converse with the dead.

THE MISSION OF THE AMERICAN BOARD. — In 1852, three missionaries, Messrs. Snow, Gulick, and Sturges, with their wives, and two Hawaiian teachers, settled on Kusaie and Ponape, receiving a welcome from the unclad and wild people. In 1855, Mr. and Mrs. Doane sailed from Honolulu for Ponape, followed the same year by Dr. and Mrs. Pierson, who remained at Kusaie with Mr. Snow. On their way they explored many of the Gilbert and Marshall Islands, and advised that they be occupied. The next year, the first *Morning Star* sailed from Boston, carrying Mr. and Mrs. Bingham, who, in November, 1857, reached Apaiang, of the Gilbert group, and on the same voyage of the *Star* Messrs. Pierson and Doane, with their wives, were stationed at Ebon, one of the Marshall Islands. Thus, in 1857, the three groups were opened for Christian work.

The Marshall Islanders were known as treacherous, and many warnings were given the missionaries against landing among them; but the way was wonderfully prepared for their coming. The languages of the several groups were studied and reduced to writing, and after six years two persons were received to the church at Kusaie. In nine years there were thirty converts on that island, and Mr. Snow was then transferred to Ebon. On Ponape it was eight years before the first natives were received to the church; but by 1867 there were one hundred and sixty-three members, and one thousand persons who could read. In 1860, Dr. and Mrs. Pierson were compelled, by ill-health, to withdraw from the mission; and, for a similar reason, two years later, Dr. and Mrs. Gulick withdrew. In 1865, Mr. Bingham, too, was forced to return to the United States, leaving the work on Apaiang in charge of the Hawaiian teacher. In November of 1866 he sailed from Boston in command of the new *Morning Star*, built by the contributions of the children. In 1868, fifteen years from the beginning, there were five hundred and forty-five church members in all the mission, one hundred and forty-four having been added during the previous year. In 1871, Mr. and Mrs. Whitney joined the mission, followed, in 1874, by Messrs. Logan, Taylor, and Rand, with their wives, Mrs. Taylor dying only a few weeks after arriving at Apaiang. The statistics of 1873 report nine hundred and twenty-eight members, with one hundred and eighty-nine additions. In 1875, there were, on various islands, about twenty churches, with an aggregate membership of not far from twelve hundred. The New Testament, or a portion of it, had been translated into four dialects, and two and a half million pages had been printed.

Year by year new islands were visited and supplied with teachers. Pingelap and Mokil were entered in 1871; the Mortlocks, in 1874; Ruk, in 1879. The Mortlocks, included among the Caroline Islands, were chosen as the foreign missionary field of the Ponape Christians, and they have supplied the necessary teachers. In 1875, Mr. Bingham's health was so seriously impaired that he removed, with his wife, to Honolulu, where they have since devoted their strength to labors in behalf of the Gilbert Islanders, in preparing books, etc. In 1877, Dr. and Mrs. Pease joined the mission, while Mr. Taylor and Mr. and Mrs. Snow returned to the United States. The report of 1878 gives fourteen hundred and ninety-eight church members, with three hundred and fifty-eight additions. In that year the *Star* visited twenty-six different islands. In 1880, Mr. Taylor rejoined the mission at the Gilbert Islands, but, on account of the death of his wife, a sister of the first Mrs. Taylor, has been compelled again to withdraw. In the same year, Mr. and Mrs. Walkup joined the mission, followed, in 1881, by Miss Cathcart, and, in 1882, by Miss Fletcher.

No American missionaries are now residing in either the Gilbert or Marshall groups. The training-schools for both these groups are on Kusaie, where foreigners can dwell with much less peril to health. The foreign laborers among the Gilbert Islanders are all Hawaiians, and the work there is conducted by the Hawaiian Evangelical Association, in co-operation with the American Board. No other missionary organization is engaged in Micronesia except the London Missionary Society, which employs a few helpers in the southernmost islands of the Gilbert group, in connection with its Samoan Mission.

By the last reports, there were, in our Micronesian Mission, forty-five churches, with thirty-four hundred and sixty-one members; fifteen native pastors; and a total of ninety-one native laborers, including Hawaiians. Twenty-nine different islands are now occupied. The savage people have been tamed. On many islands no heathenism is found; on others it is fast disappearing. The New Testament and Christian books are in the hands of the people. The native Christians, under the guidance of the missionaries, have already become, and are to be yet more and more, the great evangelizing agency. The progress made in thirty years indicates that none of these isles need wait much longer before receiving God's law.

THE MORNING STAR. — Three vessels of this name have done service for the American Board in Micronesia: (1) A brigantine, launched November 12, 1856, at a cost of \$18,351. She was sold, after ten years' service, for \$5,812. (2) The second *Star* was launched September 22, 1866, costing \$23,406. She was wrecked upon the island of Kusaie during a calm, October 18, 1869. (3) The third *Star* is a brig of one hundred and eighty-one tons, ninety-eight feet long. She cost \$28,462, of which sum \$19,087 were received from insurance of the previous vessel. The amount raised, chiefly by the children, for the first vessel was \$28,505; for the second, \$28,792; for the third, \$9,021; total, \$66,318. This sum has not only built the three vessels, but has been available, to some extent, for repairs and running expenses. Captain Isaiah Bray has been commander since 1878. A new vessel, with auxiliary steam-power, is now needed, and such a vessel it has been decided to build in 1884.

CUST'S LANGUAGES OF AFRICA.*

WHILE there are probably few scholars sufficiently informed to pass a critical judgment upon the volumes of which the title is given below, there certainly are few students, or lovers of missions, who would not be deeply interested in perusing them. The author is a gentleman well known in England as an able and accomplished scholar, who, since his retirement from the Civil Service in India, has given much time and strength to the advancement of missionary and philanthropic enterprises, especially in the direction of English missionary organizations.

In 1878, Mr. Cust published a "Sketch of the Modern Languages of the East Indies." Since that work was completed, he has been collecting material for a similar sketch of African languages. He was led to this undertaking by the fact, that, in various positions occupied by him in connection with scientific, geographical, and missionary societies, including the British and Foreign Bible Society, questions concerning the languages and tribes of Africa were continually recurring, and there was no authority to which appeal could be made. Mr. Cust determined to provide, if possible, the needed work, and to this end has given many years to the task of sifting the information found in books in many

*"A Sketch of the Modern Languages of Africa, accompanied by a Language Map." By Robert Needham Cust, barrister-at-law, and late of her Majesty's Indian Civil Service. 2 vols. London: Trübner & Co. 1883.

languages, and in the private journals of travelers, missionaries, and men of science. He has corresponded with scholars in all lands, and with residents of Africa, who could throw light on the linguistic problems of the Dark Continent. And the result is a work which is a monument of industry and skill, making a great advance in our knowledge of Africa.

It was no part of the author's purpose to analyze the various languages of Africa, or present their grammars or vocabularies, but rather to catalogue them, giving the habitat of each, with bibliographical notes of authorities, both as to the language and the people speaking it. In view of the Babel of tongues, and the meagre information obtainable concerning many of them, the decision of questions, which would arise in preparing this work and the language map which accompanies it, required the finest critical judgment. Mr. Cust claims to have admitted no language into the list, unless he could indicate on the map, from actual knowledge or reasonable presumption, the place where it is spoken. Acting on this plan, and hence excluding many tongues of which there are traces, these volumes enumerate *four hundred and thirty-eight languages* besides one hundred and fifty-three dialects. Our author accepts Müller's classification of African languages, and finds these four hundred and thirty-eight languages distributed among the six families, or groups, as follows: Semitic, ten; Hamitic, twenty-nine; Nuba-Fulah, seventeen; Negro, one hundred and ninety-five; Bantu, one hundred and sixty-eight; Hottentot-Bushman, nineteen.

It is among the tribes of the Bantu family that the great missionary undertakings of the English societies on the Central Lakes and along the Congo, and of our own Board in western and southeastern Africa, are conducted. And to all these Boards and the missionaries connected with them, as well as to those laboring in other portions of the vast continent, these volumes are of the greatest interest and value.

We cannot help being oppressed by a sense of the difficulties in the way of the evangelization of Africa as we read of its multitudinous dialects. And yet the bibliography presented here shows an amazing progress within recent years, and indicates what may be done in breaking down the barriers. In scores of the tribes of Africa, diverse in speech, men are now speaking the language of the kingdom of God. There is a vast world here yet to be conquered, but it shall be conquered for Christ.

Among the attractions of Mr. Cust's volumes are small portraits of thirty African explorers and missionaries. Among them we are glad to find three Americans — J. L. Wilson, Stanley, and Lewis Grout.

Mr. Cust pays a deserved tribute to the value of missionary labors in a linguistic point of view. We cannot forbear quoting what he says of the books prepared by Christian laborers in Africa and other lands, who have given hymn-books, catechisms, and translations of the Bible to savage people: —

"This literature is perhaps one of the most marvelous phenomena that the world has ever seen. A language, that a few years previously had never been committed to writing, and which had not developed words to express abstract ideas, is modulated by skilled hands so as to answer all the requirements of the highest civilization, and the natives themselves, no longer savages, are trained to

aid in the translation, and in the setting up of the types. Surprise was expressed one day at a meeting of the Committee of the British and Foreign Bible Society at the proposal to print a tentative edition of a translation of a Gospel in the language of a tribe, not one of whom at the time could read, though schools were opened to teach both young and old. The truth is that in many of the tribes of Asia, Africa, America, and Australia, the Bible has often been the first book, always the best book, and for a long time the only book ; for language has been the handmaid of religion, and religion the herald, instrument, and perfection of civilization."

THEOLOGICAL TRAINING AT MARASH, CENTRAL TURKEY.

BY REV. THOMAS D. CHRISTIE, OF MARASH.

[The following account of the work done in the Theological Seminary, maintained by the missionaries of the Board at Marash, is taken from a letter of Mr. Christie, and indicates the character of the instruction afforded by this and similar institutions in the Turkish Empire. The training which is thus given on the ground is believed to be, in all ordinary cases, the best preparation the native young men can secure for the work of preaching the gospel to their own people. Last year the students in the regular course at Marash numbered seven, with six "specials." Nearly all these students work, either in teaching or otherwise, one or more hours each day for their own support.]

THERE are four of us who are engaged in giving instruction in the Seminary, — Mr. Marden, Mr. Lee, Rev. Simon Terziyan, and myself. Mr. Marden gives lessons in Hebrew to the advanced class, and instruction in English to the special class. His advanced class are now in the Psalms, and have had as much Hebrew as any of us studied at Yale or Andover. Rev. Simon Terziyan is taking "the specials" through Dr. Barrows's two works, "Introduction to the Bible" and "The Geography and Antiquities of the Bible." He and his men are doing good work in both studies. Mr. Lee lectures daily to the advanced class, on Theology, giving his lectures in English, of which the students have an excellent knowledge.

Those who know Mr. Lee will need no assurance as to the thoroughness of the work done in his important department. His pupils are loud and enthusiastic in praise of his lectures, and of the way in which he sets them to thinking and investigating for themselves. I have the same men, — the advanced class, — once a day, in Church History. We use the excellent text-book (in Turkish) prepared by Dr. Herrick. I also lecture on special subjects connected with the matters treated in the text-book. I have thus given a course of ten lectures on the Persecutions (their causes, the laws under which they were carried on, their results for good and evil, etc.) ; another course on the secular history connected with the early life of the Church, and am now engaged upon a course of fifteen lectures upon the Ante-Nicene Fathers. I hope to follow up this with several lectures upon Monasticism, the Rise of the Papacy, Luther and the Reformation, etc. All the branches or departments of Church History will be dealt with this year, except the History of Doctrines, which will occupy us the whole of next year. I have nothing but praise for the manner in which the young men take hold of this study. Ask any professor of Ecclesiastical History in America what

he thinks of an enthusiasm for historical study that will prompt a young man to translate into Turkish nearly the whole of the "Epistle to Diognetus" to insert in his lecture-book. Alas! the good professor would be scarcely competent to give an answer to this, for he would not be acquainted with Turkish. I am also lecturing three times a week to "the specials" on the Epistle to the Romans, repeating these lessons three times a week to the advanced class in the Girls' Seminary. Our first class began Greek two years ago under Mr. Lee, and read that year the Gospel of John. Last year they were taken, in a most thorough and careful manner, through the first nine chapters of the Epistle to the Romans, in Greek. They are soon to drop Hebrew, to study, in the Greek, the Epistle to the Hebrews, with Mr. Lee. Their work next year, their last, will be Theology, under Mr. Lee, History of Doctrines, and Homiletics, — these last two subjects falling to me. We desire to be modest, and yet we are tempted to ask, with all deference, whether our young men would be likely to get much more in any institution in America than is offered them, free of charge, here in the birthplace of Nestorius. We have high hopes for the future of this Seminary, if the Lord sees fit to spare the health and strength of those who are working for its upbuilding. It is most gratifying to us to witness not only the zeal and industry of our pupils, but also the evident *results* of their good work, — in a steady growth of power, as respects both mind and character. Two of them preached yesterday in the city churches, and approved themselves, in the judgment of all who heard them, to be workmen that need not to be ashamed.

Letters from the Missions.

Northern Japan Mission.

WE give, with these letters from Niigata, a map of the region where the new mission is established, including the greater part of the province of Echigo, which extends some one hundred and sixty miles along the northwest coast of Japan. Niigata is one of the treaty ports of the empire, and abounds in schools, having a medical, and an agricultural, college. Already several of the students have visited our missionaries, desiring instruction, principally, no doubt, that they may learn the English language. Mr. Davis reports that three persons were received to the church on the first Sabbath of December, and about forty united in the communion service. Mr. Gulick, under date of November 30, reports a tour among the towns: —

"On the eighth instant I set out with my sister and our native helper for a tour of the out-stations, returning on the twentieth.

The distance traveled, by land and river, was not far from one hundred and forty miles.

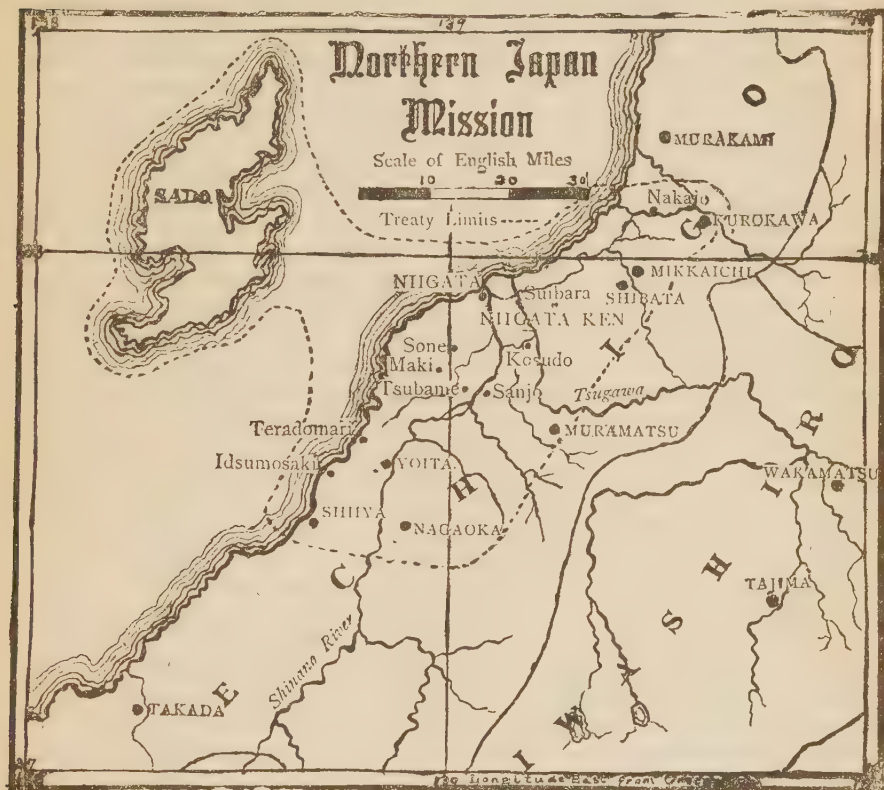
"During the trip the young preacher and I each spoke or preached twelve times, to audiences aggregating fifteen hundred persons. We visited nine cities, in all but one of which we met one or more of those who have become believers through Dr. Palm's labors. The number of these whose acquaintance we made, all of whom seem to be walking in the faith, was twenty-seven.

"The places visited were Sone, Maki, Tsubame, Sanjo, Kosudo, Suibara, Shibata, Nakajo, and Murakami. These are towns or cities of from five thousand to twelve thousand people each, and all, except the last one named, are within the treaty limits.

"In many of these places a foreign lady had never before been seen. In such

places the sight of my sister was one of the strong attractions that drew out the crowds, which on almost every occasion filled to their full capacity the small halls that we were able to obtain, and that too

of the Christians located in numbers of one, two, three, and eight or nine in a town. Several of these men are physicians of influence, who, through intercourse with Dr. Palm, have been brought into



though most of the days and evenings of our journey were rainy.

"We never failed of an audience, and were usually surprised at the numbers who came to see and hear us. Our meetings in each place had been thoroughly advertised by written notices posted up in the hotels of the several towns. This had been done by one or two believers in each town, in accordance with notices sent them by our faithful helper. We had to adhere to our programme, making the successive stages regardless of the rain, hail, snow, and floods that beat upon us. I have never traveled in rougher weather. The hand of Providence is seen in the wide distribution

gospel light; four are government officers of repute in their small cities."

SANJO, NAKAJO, AND MURAKAMI.

"One of the most flourishing places was *Sanjo* on the east bank of the great river, and a stronghold of Buddhism. Here the Christian doctor and his wife opened their house for the meeting, and, though it poured in a continuous torrent all day and all the evening, there met us in their wide house a very intelligent audience of fifty persons. We heard, a few days later, that the police of this smart city sent for the doctor to give an account of himself for having a Christian meeting in his house.

The doctor happened to be absent, and the timid little wife had to answer the summons to the police-office, where she humbly received the stern reprimand. On his return, the doctor was quite indignant, went to the police headquarters, and gave them a piece of his mind in regard to their officiousness. This unusually refreshing story says that the police owned their mistake, begged his pardon, saying that this being the first Christian meeting ever held in that town they had erred. Doubtless he informed them that we were holding unrestricted a circuit of such meetings in the surrounding cities. And truly the freedom we enjoy in this respect is something remarkable. This province is known throughout Japan as the stronghold of Buddhism, and the most bigoted and benighted of all the divisions of the empire, and yet here we may, and do, preach ourselves hoarse, with none to molest us.

"At *Nakajo* we found a neat little church, erected by Dr. Palm, and a company of eight Christians who maintain active Christian life. We spent two nights, examined one candidate and received him into church-fellowship, and administered the communion.

"At *Murakami*, a castle town of great beauty, nestling in the shelter of snow-capped mountains, and resting on the bank of a river whose salmon fishery is a great source of wealth, we found a second company of eight believers, several of whom give promise of stability and extended usefulness. One of this company, though not ordained, is their acting pastor. They maintain, as at *Nakajo*, regular Sabbath services. This was the most northern town that we visited. Having made the round, we turned our steps southward and homeward."

MANNERS AND CUSTOMS.—DISCOMFORTS.

"Such a tour as this is no holiday recreation; but, on the contrary, is very taxing to body and mind. We averaged ten or twelve miles a day. With the exception of one fine day, we had either rain, snow, or hail, every day we traveled. Soaked or benumbed feet were

the rule while on the road. In the hotels we hovered on bended knee over the handful of coals in the brazier, which do duty for the cheerful fireplace, the stove, or the furnace of well-appointed abodes in more favored lands.

"No matter how cold it is, shoes are not allowed in the clean, matted rooms of any Japanese hotel or dwelling. Slippers are permitted as a concession to the foreigner. After making your prostrations to your callers, the proper position for yourself and all your company is to sit in a circle about the brazier, while tea and cakes or candies are passed around. After the tea the inevitable pipe, each individual carrying his own, is produced. A little pinch of dry fine-cut, half the size of a pea, is pressed into the microscopic bowl, the gentleman bends forward on his knee with the long pipe stem in his mouth, touches the pipe to a live coal, gives a suck, bloats his cheeks for a moment with the warm smoke, and then expels it in two streams from his nostrils. A second whiff; then with a sharp rap of the pipe on the side of the brazier, or of a box for the purpose, the ashes are expelled, and he is ready to repeat the dose, or with an air of satisfaction tucks his pipe back into his belt. Each member of the circle is likely to repeat this operation from five to fifteen times in an hour, and you, the one abstainer, have the full benefit.

"This is but one of the discomforts. The polite manner of sitting—the only manner admissible in refined society—is another and very great one.

"Your caller is announced. He drops on his hands and knees and touches his forehead to the mat. You do the same. Perhaps a second bow, and you ask him to be seated. Modestly he subsides at a little distance to the rear. You urge him to come up to the brazier and warm his hands. He declines. You urge him again, and he crawls forward. You are seated; all are seated. Your instep and the top of your stockinged or slippers feet press the floor, while you sit back full weight upon your heels and the upturned soles of your feet, with your knees straight

before you. You, or your traveling companion, pass the tea and cake. You exchange a few words with your caller, perhaps spread the palms of your cold hands over the few red coals, and try to look serene and composed. If you are an average foreigner, and not of the loose-jointed kind, about five minutes in this position is all you can endure, and you are ready to exclaim, 'Who shall deliver me from bondage to Japanese etiquette?' Your agony betrays itself in your face, and one of your polite visitors begs you to unbend and stretch out your feet. Thankful enough, you relieve your aching ankles and knees by assuming the attitude of the Turk, or the Hawaiian, on the mats. Occasionally the hotel-keeper, or your host, knowing the weakness of the foreigner, offers you a chair. But as vain is the effort of the man in a chair to be sociable with those on the mats, as for a man on horseback to identify himself with a company of foot passengers. Half an hour of enforced endurance of the standard polite position will render the ripe foreigner as lame as a foundered horse. The once flexible knee joint refuses duty. But then, the Japanese are the most polite people in the world, and they will pardon any attitude in one whom they know and respect."

MIDNIGHT CONVERSATIONS.

"Late hours are another of the trials of the missionary tourist. Your evening meeting begins at 8 or 8.30 P.M. and closes at 10. At this late and weary hour, your Christian friends, or more interested hearers, flock into your room for a sociable of one or two hours. Gathered around the brazier, with tea and tobacco, they talk and talk. If the missionary and his helper can watch and wait and talk on and on through these midnight hours, they will do more for individuals than by all their formal preaching. These late midnight talks are not all mere talk. Often the gravest subjects are discussed with admirable ability. For instance, on this tour we have heard the following subjects discussed: Bismarck's advice to Mr. Ito, that it is the elevation of the people by

the gospel that Japan needs; the character of Washington, Lincoln, Garfield, and Grant; the Liberty party; the Progressive party; election by ballot; the liberty of America; women's rights; the education of women; the means of elevating this country; the religious newspapers of Japan; the theory of annihilation; and many of the doctrines of the gospel.

"One need only have his ears open to the midnight talks of the young men of the land to realize the wonderful awakening of this whole people to a consciousness of the aspirations of the great world about them. Though but few of them ever heard of Dr. Hopkins, many are awake to the fact expressed by him, that 'the scoundrel who travels forty miles an hour is the same scoundrel at the end of his journey that he was at its beginning,' that moral and spiritual elevation is needed by the individual and by the nation. These midnight talks reveal the heart of the people."

PROPHECIES OF BUDDHIST PRIESTS.

Mr. Davis writes as follows of the prophetic apprehension of the Buddhist priests in that vicinity, in regard to the certain triumph of Christianity in Japan:—

"This province of Echigo is regarded as the stronghold of Buddhism, and it has been said that whatever other provinces may do with Christianity, this one will remain firm. But I begin to doubt it. Echigo is in darkness that can almost be felt; and what are we, two families and our seventy converts, to these hundreds and thousands, aye, over one and a half millions of souls! Nevertheless, something is coming over the minds of the blind leaders of these blind; the priests are beginning to tremble for their ark. Our poor preaching has certainly had nothing to do with it. Whether our mere presence here in the city has anything to do with it I cannot say. But more likely it is the success of Christian work in all parts of the land, that has moved the Buddhist priests of even Echigo to make some remarkable confessions. At one of their preaching-places in this city last Sunday, where six

of their priests were present, they acknowledged that Buddhism is rapidly waning and Christianity as rapidly gaining, 'so that,' as they put it, 'by the time the present generation of *obasan* and *ojisan* (grandmothers and grandfathers) has passed away, Christianity will have conquered and become the prevailing religion of Japan.' Is our Saul become one of the prophets?

"We missionaries have felt for the last two years that Japan may become, by the end of the century, as Christian as Madagascar or the Sandwich Islands, if only the various missionary societies at work here will pour in their men and women *now*, that, after their three or more years of preparation, they may take our places as we fall, or may at least come to our succor when we are engaged in the heat of the battle. But I had not expected the priests, especially these of Niigata, to set the same time for the triumph of Immanuel's army. Can it be that they are becoming, ignorantly, blindly, our forerunners? I am willing to have such acknowledgments go on. I feel like Paul when he wrote Phil. i, 18. The people who hear such words will, many of them at least, hear our preaching more readily, and be already somewhat prepared to accept it because of what it has done, and is doing, and is bound to do, even on the confession of its bitterest enemies."

Foochow Mission.

ENCOURAGING SIGNS.

THE following brief extracts from recent letters indicate the present hopeful condition of things in this mission. Mr. Hartwell writes, November 6:—

"Our work is encouraging in the outlook, but we do not see the outpouring of the Spirit's influence as we desire. A few have been received to church membership this year, but no large numbers as yet. We had a good spiritual meeting with our helpers, beginning on the evening of October 2. We had some spiritual and practical subjects up for discussion, and I think much good was done."

Mr. Walker, of the same date, writes:—

"We still have good news from up the river. Dr. Ting reports that there was a fire at Yang-chin-kang last summer which destroyed a number of houses. It began near the southern end of the village, and was working toward the house of a church member. Dr. Ting, seeing this, ran to his chamber, and earnestly confessed sin, and entreated God's mercy; then, rushing out again, he saw that a wind had sprung up from the north and was driving the fire back. This occurrence stirred up anew the interest in Christianity.

"There was one case of persecution in that region, but our helper, Nüling, went to the ones who were making the trouble, and, with the wisdom of a serpent and the meekness of a dove, secured a peaceful settlement of the trouble. The Lord has raised us up some remarkable men in that region, and that too without much human instrumentality."

THE STORY OF THE PRODIGAL SON.

Miss Newton writes, November 8, of her method of labor among the women:—

"We have plenty of work among the women. This afternoon a large company came in, while I was in the schoolroom with my history class. They sat there till we had finished, and then came into the sitting-room. They had many questions to ask and remarks to make about various things in the room; but it was easy to lead the way and talk of God and heaven. I showed them an illustrated copy of the Prodigal Son, in which they were much interested. A little questioning brought out the fact that one of the women had heard the story before, and she entered into the spirit of it, and helped me make it plain to the rest. When I asked, Who is represented by the father? the answer came readily—God. That story means more to me here than it used to in America, and I find no other chapter in the Bible that I can use to such good advantage with the women.

"Oh for the power of the Holy Spirit to make fruitful the seed which has been sown here through the long years! so

many know enough of the truth for salvation. Mrs. Hartwell did much faithful work in this neighborhood, and Mrs. Osgood's name is almost a household word."

North China Mission.

TOUR TO THE OUT-STATIONS. — DEVASTATION BY THE FLOODS.

MR. AMENT, of Peking, in a recent tour of over six weeks to the neighboring out-stations, found the country in a wretched condition from the excessive rains, but the people friendly, and affairs at the stations for the most part in a hopeful condition. He writes, November 8:—

"There being no inn at Stable Peace, our first station, we were allowed by the head men, or elders, to lodge in the temple, the Taoist priest in charge also giving his consent. This priest honestly confessed the superiority of our faith to his own, but is loath to give up a certain support in the temple to the uncertainties of the new religion. Several men were received as probationers, and one fine boy was selected for the Tung-cho school.

"At *Cho Chou* the rains had washed down the house of the only male member of the church. However, through this man's activity, our week's stay in the city proved to be a very busy one. The people were friendly, and the seed sown in the past has not been wasted. Two men presented themselves as inquirers and were present at our meetings.

"At this point our voyaging began. The country is a watery desert of vast extent. The poverty of the people is pitiable in the extreme. The officials were making some feeble efforts to relieve the general distress. As all the large and comfortable boats had been forcibly seized to assist in the distribution, we were reduced to great inconvenience in securing boats at all.

"The church at *Pei Mu Chiao* had planned, during the present year, to take some vigorous measures looking toward the erection of a chapel, of which they are sadly in need. But the flood has

interfered, and their strength will be exhausted in keeping the wolf from the door during the coming winter. Our progress by boat was across good, cultivable land where in some places submerged grain was still standing.

"At *Wen Au* we were greatly pleased with the reception given us, and the general disposition of the people. The Christians here have been subject to so many petty annoyances in times past that their progress has been slow. But the situation is now changed for the better. Five intelligent men were received as probationers, and the little church is much encouraged.

"Again sailing over fields of grain, the water being from seven to ten feet deep, we reached our nearest station, the village of *Wang Hsin*. The Christians here are few in number and weak in faith. There is no well-instructed man among them to act as leader, and their progress is slow. However, there was here a goodly number of applicants for baptism.

"On our return from this village to the city of *Wen Au* we nearly had Paul's experience in the Adriatic. A strong gale from the north raised the usually quiet waters of the plain into a savage fury, and our small craft was nearly engulfed. The dastardly cowardice of the farmer-boatmen greatly added to the danger of the situation."

THE CLIMAX OF DESOLATION.

"The region about *Wen Au* is a paradise compared with *Hsien Hsien*. Here the water was deeper and the damage more extensive. Houses were washed down; timbers and furniture carried away by the waters. The church members are literally houseless. They have suffered heretofore from flood and drouth, but never before was their misery so great as now. It looks as if a fierce tornado had swept over the village bearing away houses and uprooting trees. The waters not only tore down their houses, but also carried away the timbers, so that they have but faint hope of restoring them: Their furniture, dishes, etc., are a mass of *débris*, under the ruins of the walls and roof. Some of the people

are dwelling in rudely constructed huts, and the remainder were crowded into the few houses that were left. The leading family of the church had twenty-one good rooms in his compound, of which not one remains.

"During the past year the emperor has disbursed vast sums to the officials for the repair of dikes and embankments, but the work has been wholly neglected. I am safe in estimating that at least ten thousand square miles of good, arable land are under water, and millions of people are depending on imperial bounty to keep them from starvation. Tribute grain is pouring into the country in large quantities. The elements seem to combine with a depraved official class to keep this people in abject poverty and crush all manhood and enterprise out of them.

"Our long trip is ended, and we look back with pleasure upon the friendliness of our reception, and the tolerance toward a strange religion and its teachers. The country is wonderfully opened to Christianity, and, if the number of missionaries were increased a hundred-fold, their hands would still be full."

A VOICE OF THANKFULNESS.

Mr. Beach, upon his arrival at Tung-cho, November 19, sends back these glowing words of thankfulness and joy:—

"At home at last! I take this first opportunity to greet you from the land of our adoption. Let me thank you for sending us here, not because it is a fine place, nor because our neighbors outside the mission are very attractive, but because there is any amount of work to do and work that *needs* doing. A first plunge into heathendom is rather chilling, but after all one feels a fiery glow as soon as the chill has passed. China's millions and Japan's myriads utter a Macedonian cry, to one who actually sees them *at home*, which I wish all of our theological students could hear. Ten thousand ambitions ought to fill every Christian who has seen even the little that I have. When we were in Japan it seemed as if we must stay there, so interesting are the people

and so urgent the need. And indeed I cannot conceive of a country that is so interesting as new Japan, in the possibilities of large usefulness in the family of Oriental nations. Happy, thrice happy, is he who is privileged to work for that nation! Still, when I had reached China, I felt glad that this is to be our home, for China is in greater darkness, and is so strongly intrenched behind her walls of national self-complacency, that the gospel seems more needed here than in the Sunrise Kingdom."

Shanse Mission.

LOCATING AT CHIEH-HSIU.

MR. STIMSON, of Tai-yuen-fu, writing October 15, relates his experience in securing a house at the new station at Chieh-Hsiu. After speaking of the difficulties encountered for several days from obstinate and extortionate landlords, he continues:—

"At the inn I ordered our cart made ready to depart, but the carter replied that I could not go; that there was an affair on hand. On the previous day I had looked at a large house which was offered on reasonable terms. Though I did not like it at all, I had not said a word of disapproval. News of this had reached the landlord of another house I had desired, and he had come to more reasonable terms. I went to his house, and the papers were quickly made out in proper form. But a verbal agreement was made that I should not have the house until I could present satisfactory papers from the officials, showing my right to come there and live. This finished, I spent a quiet Sunday, full of thankfulness and hope.

"Monday morning I paid the earnest-money, and at noon left the city. Hurrying on with my horse, I reached home on Wednesday. This was very fortunate, for Thursday the heavens opened, and the floods came. Immense damage, and some loss of life, was occasioned both here and more especially in Shantung. All streams overflowed. Many villages were under water, and there was reported to be much

suffering. Travel was suspended. The state of the roads prevented my return to Chieh-Hsiu until October 24.

"On arrival there we found all quiet. I exhibited that document of which it is said, 'One seldom wants it, but when he does want it, he wants it bad' — the passport. The landlord said that it was good enough as far as it went; but that it did not say I could live anywhere in China, only that I might travel, and insisted that before I could enter the house, or pay the balance of rent agreed upon, I must obtain a proclamation from the local *yamên*. As there was no precedent for such a thing, I demurred; but the point was pressed, and Chang Lao Shik, advising the attempt, I finally acceded."

SECURING A PROCLAMATION.

"Accordingly, my most respectful card, with a formal request for a proclamation 'such as has been given to the Romanists at Tai-yuen-fu,' was carried to the official. He was not at home, but his secretary received us very courteously, and promised that our affair should be presented at the first opportunity. The next day I sent a present which I had made up for the purpose, including a copy of Mr. Sheffield's Universal History and a pair of large maps of the world, in Chinese. His Honor received the present, returning his card with thanks. This was great encouragement. Day after day we were put off, however, until his Honor had leisure. But at length an invitation came to wait upon the magistrate at ten o'clock the next morning. We were most pleasantly received, and, after numerous questions of our purpose and aims in living there, and a re-examination of my passport, we were promised the proclamation 'in three or two days.' Thanking me again for the book and maps, we were invited to sip our tea, which had been cooling for more than a half hour, and took our leave. We waited two days and sent for the proclamation. It was not ready, but was promised for Monday at ten o'clock. It came in state on horseback. It informs the

people that foreigners come to study the language and preach religion, and forbids any unpleasant demonstrations. The balance of the rent was paid, receipts were passed, certain repairs in the house ordered, and after dinner we started again for Tai-yuen-fu. The house is near the south wall, surrounded with other dwellings and only a few moments' walk from the south gate, outside of which are only two or three houses. The view over the plain extends ten miles, with high and rugged hills behind, and is very beautiful.

"Thus far the prospect for a quiet settlement seems better than our anticipation. We long to get settled and to be more free for such efforts as we may engage in. We need the especial prayers of all who love us and our work, that we may have needed wisdom to live well under these new conditions of trial, greater love for souls, so that, like Stephen of old, we may become irresistible in our influence over those who come near us. Oh that we all may be men full of the Holy Ghost and of power!"

Micronesian Mission.

THE GILBERT ISLANDS.

MR. WALKUP, of Kusaie, November 5, sends the report of the work in the Gilbert Islands for the year 1882-83, which presents interesting features.

The *Training-school* at Kusaie is prospering, having received a valuable grant of land from the king, and new buildings have been erected. The younger scholars, especially, are making fine progress in English as well as in the Gilbert Island language, while all are more "accustomed to regular habits, realizing the fruit of peace, order, and industry."

Butaritari, revived last year, has been reinforced, and is making good progress. Here are four hundred and eighty-three church members, and nine church buildings, while the contributions for the year were one hundred and sixty dollars. "The people are all clothed when in the villages and attending services. The king has given up his 'harem,' and is a regular

attendant at public worship, accompanied by his body-guard, some thirty strong."

At *Tapiteuea*, the people have been eighteen months without missionary or teacher, but have kept up regular worship, contributing four thousand pounds of cocoa-nut-fibre twine for expenses. Only a few are clothed. Rev. Mr. Kapu, their old missionary, returns to them, with his daughter and son-in-law, besides two teachers, and it is thought that good "results will surely follow, that is, clothing, schools, and growth in spirituality."

At *Nonouti* a teacher was left two years ago. His school has been patronized by old and young, and sixty-four dollars' worth of books have been sold. The people are "very quiet and civil, with a good quantity of clothing." A church of four members has been organized, with four more waiting to join by letter from Tamana. There are also some inquirers. Another teacher and wife have been left to help on the good work begun. The devil is also active. Mr. Bingham's helper at Honolulu, a native of Nonouti, has returned to his home, and also to the devil's service, as a dancing-master! "Let our prayer be offered in faith that the Holy Spirit will give wisdom to these two native teachers and their scholars to resist all the wiles of the devil, and that peace and righteousness may reign at Nonouti."

Apemama is the home of the "Gilbert Island waifs," the story of whose rescue and return last year excited so much interest in Japan, as well as in this country. (See *Missionary Herald* for April and June, 1883.) It seems that they were converted under the labors of Teraoi, the teacher left by Mr. Taylor, in 1881, who has been greatly blessed "after his wrestle with the principalities and powers of darkness on Apemama. The old king was also a priest, or medicine-man, and he called Teraoi to a contest to prove the power of Jehovah over the pagan deities. The penalty, in case of failure, was death. The teacher showed the king that his gods were only coral stone, and they were not able to resist the wisdom and the spirit by which he spake.' Soon after, while the

teacher with some people were singing and praying in an adjoining building, the old man was moved to draw near and listen to the wonderful words of life, and Christianity triumphed." Here Mr. Walkup witnessed the novel sight of the Christian marriage, by Rev. D. Kanoho, of forty-six couples, the majority old people, at one ceremony. He also baptized and admitted to the church one hundred and two persons, among them three of the "waifs," the old man and his wife, and one of the young men. "The people are all clothed, and are apparently prospering in material things. They have commenced building a stone church, and there are good prospects of spiritual growth."

On *Maiiana* dancing has been the excitement for several months, and only a few of the church members had resisted the corrupting influence, but the leaven of the gospel has been working, and forty-six were baptized and admitted to the church, and nineteen couples married. A notorious white trader has recently been converted, and is now helping to build up what once he destroyed.

At *Marekei*, when the Hawaiian missionary left in 1879 for a temporary rest, there were two hundred and eighteen church members. Upon his return in 1882, although "a sturdy-going Gilbert Islander had been with them all the time," he found many had fallen away; but soon the work revived. Many were restored, and fourteen admitted to the church during the year. The people seemed quiet, and quite a number were neatly clothed.

On *Apaiaug* there are one hundred and sixty-five church members, after nearly twenty-six years labor by various missionaries. "The adversary has been very active, and has a good many followers. The island is now to have a trial under only native teachers. There has been, the past year, much dancing, rumors of war, and disquiet, resulting partly from returned laborers and exiles from Hawaiian Islands; but the good seed has been coming up, some in good soil, and seventy-two have been admitted to the church."

Though *Tarawa* is seemingly the least

productive of the Gilbert Islands under missionary labor, yet to the little flock of five fifteen have been added the past year. The Gilbert Island teacher left last year without any converts, many being deterred from visiting him by threats of persecution; but another takes his place, and "will still knock away until the door is unfastened by God's grace and power."

Mr. Walkup's visit at the mission station was in the night, he having been ten hours in a boat from the *Morning Star*, with a head wind, waiting for the tide in order to land. "So, after singing, praying, and talking to the little flock at this midnight hour, we leave the Gilbert Islands for at least another year. Soon the moon sets. The *Morning Star* is twelve miles away. We anchor and wait for the day; then board the ship, and sail away for home."

Mr. Walkup, in a letter accompanying the report, gives more particularly some incidents of the voyage and work. He says:—

"Thirty-nine Marshall Island 'waifs,' who brought up at Kusaie in November, 1882, were helped on their way home by the *Star* as far as Ebon. Some of their number were Christian people, and they united with us in worship in their own language, unintelligible to us. The witness of those Apemama (Gilbert Island) waifs brought back by way of Japan and California, is only one of many similar illustrations of the power of the gospel in Micronesia.

"A strong stirring of my emotional nature occurred when we reached Butari-tari, and all the Hawaiian missionaries and Gilbert Island teachers and their families gathered on the wharf at our landing for a hand-shake and salutation. They came not from the boat, but from a tramp of four hundred yards on the flats with trousers rolled up above the knees, carrying umbrellas and shoes. Some of the teachers went out from the school only last year; some, two years ago. It was a real pleasure to me to be face to face with them again, and listen to their reports of work among their people and the heathen.

"Ten Tibwe, on Nonouiti, and Ten

Teraoi, on Apemama, had had the night of opposition and persecution; but the morning had, as we trust, really dawned. David, on Tarawa, seemingly had the morning first, and then the night, that is, he had some scholars, then they were driven away by threats from the chiefs. For several weeks not a person came to his house. He had to do his own fishing, and live on such food as he could find around him, until the *Star* came and took him away to 'general meeting.'

"Te Kaure had plenty of volunteer help to commence a house for a school, but had to finish it by his own labor. When finished, many of the deserters were ashamed to attend school, but at length some came and made good progress. One teacher went to a village, and soon the people commenced with their dancing; but he kept going to their dance-houses, and preaching to them there until he broke up the dancing; and almost all in the villages became faithful seekers after Christ.

"At Maiana I left the *Star* from outside in the boat, expecting to meet her the next day, at the other end of the island, at anchor. When we sighted the anchorage the next day, however, the *Star* was not in sight. We well knew she had been drifted away with the current, and we settled our minds to await her return in about one week, or perhaps longer. But an excellent breeze that day and night enabled her to stem the current, and gain a point on the reef where she dropped anchor just after midnight, as it calmed again. Sabbath morning our eyes beheld our vessel at anchor to our joy and delight."

West Central African Mission.

LIFE IN A VILLAGE.

LETTERS from Bailunda, bearing date of October 26, report the mission in good health, and that a decision has been reached to occupy Bihé at once. Mr. and Mrs. Sanders and Mr. Fay have been assigned to the new field, but the mail left before King Kwikwi's consent had been asked; but the brethren were hoping that

he would furnish them carriers to go on to Bihé. Before this plan had been decided upon, Mr. and Mrs. Sanders pitched their tent at Ochilumbu, a village some miles from their station at Chilume. Of their stay there Mrs. Sanders writes to a friend :

"The first week in October we took our beds and tent and came to this place (Ochilumbu) to spend a few weeks. Our primary object was that my husband might have a better opportunity to hear the language spoken by the people themselves. To accomplish this we have pitched our tent just as close to the village as possible. We are so near that Mr. Sanders can distinctly hear all conversation carried on in the public square. Our home is only seven miles, or, as distance is reckoned here, two hours away. At any time we can easily return if it is necessary.

"I think we have spoken of the chain of mountains which we have called the Blue Ridge. Just at the foot of this ridge we have camped. Yesterday we went a little way up the mountain and sat down. Oh for the artist's gift to place before you some of the beauties of this scene! Far away to the west the sun was almost hidden by the high peaks of a mountain range, not visible from our house in Chilume. About ten miles to the northwest the King's Mountain crowns a gradual elevation. Nearly east from the King's Mountain is another range similar to the one here. Between these ranges lie the valleys of the Kuleli and Ukie rivers, whose courses are plainly marked by the fresher lines of green. These valleys are interspersed with clumps of trees, indicating villages. Away to our right, perhaps two or three miles, is a fine grove of trees, and in the midst a huge mound. On questioning about this, my husband was told that a long time ago, before either these men or their fathers were born, some white men built there, and that at last a great many of the people went to Benguela with those white men and never came back. I presume you will conclude, as we did, that the white men were slave-traders.

"No wonder these poor people are suspicious of the motives of any white men

who come among them. That they are beginning to trust us is evident from the delight with which they have welcomed us to their village, and from the comparisons they are continually drawing between us and the Portuguese at Catumtella and Benguela. They keep asking us if we will not come and build a house here, and teach their children to read and write. They seem so anxious about it that we are prayerfully considering whether it would be worth while, for a year or two of work, to build a temporary house and move here.

"Last evening Mr. Sanders had the joy of feeling that he had made one man comprehend the plan of salvation through the atonement of Christ. This being the first instance in which he felt sure that he was at all comprehended, we have very glad and thankful hearts, because it shows at last that he can begin to make known the love of Jesus. Though the man's heart was not touched, yet, if the Holy Spirit is pleased to convict him of sin, he will have a little light to lead him to Christ. This man has been very kind and helpful to us in every way since we came, especially in our study of the language. He is daily remembered at the throne of mercy. He says the day we return to Chilume the tears will roll down the cheeks of the people of Ochilumbu.

"One woman here has interested me very deeply. She is lame, one foot being gone. Every morning soon after we rise she passes our tent, on her way to the field, with her baby about two years old on her back. Her face is always bright and smiling, and her '*Kalunga? kalunga?*' (How do you do?) is always the cheeriest greeting we hear. About three in the afternoon she returns, carrying, in addition to the baby on her back, a huge basket of wood on her head, so heavy that my husband would scarcely let me lift it. Still, her face is bright and cheery. How she manages, with only a stick to help her, to carry her baby and her wood, is a constant puzzle to me. How I long to tell her of Him who is able to make her heavy burdens light."

European Turkey Mission.

A HOPEFUL LOOK IN BULGARIA.

MR. MATENCHEFF, who is alluded to in the following extract from a letter from Mr. Locke, of Samokov, dated Philippopolis, October 16, is known to many in this country by his residence here. He is now laboring in connection with the Bulgarian Evangelical Society, thus heartily identifying himself with his own people, though receiving his support from the American Board through a grant-in-aid to the Bulgarian Society. His example is to be commended to all Bulgarians and young men of other nationalities, who are studying in the United States in preparation for labor among their countrymen. They will have far greater influence when connected with native organizations, than as agents of a foreign Board.

Mr. Locke says :—

"I rejoice to say that, when I left home last week Wednesday, things wore a far more hopeful look than they had shown for several months previously. You will have noticed how change has followed change in Bulgaria, within the last few weeks; the fruits of which thus far have been only for our encouragement and comfort. A missionary to the Jews has arrived in Sophia. Beyond the fact that he came from England, and that he has applied for permission to open a school for Jewish children, and that he plans to open an evening school for the public, I know no more. Rev. J. N. Matencheff, M.D., has gone to Sophia and entered the work there as an evangelist. He seems to be entering the work as a stout-hearted *fellow-worker*. He has a most interesting field."

DISSATISFACTION WITH THE PRIESTS.

Mr. Locke, writing again from Philippopolis, November 7, speaks of "a deep feeling of dissatisfaction with the clergy" pervading the people, and "a determination to have preaching in their churches by the Orthodox." He goes on to say :—

"A new church is being erected here in this city, which I have been told is to be called the 'Church of the Enlightened.'"

It is a remarkable fact that one cannot find young men who are willing to study to be priests. Kasanlik formerly, say five to eight years since, had sixteen priests. It now has but four, and they have been called in from the villages. The movement of some of the young men in Yamboul, to raise from one to five hundred *liras* to hire a preacher from somewhere outside, is another significant sign. It is now a common cry, I might say: 'We must have preaching in our church.' I wish I could report all of our people as alive to the occasion. Never was the special presence and lead of the Holy Spirit more needed."

EVANGELIZING THE VILLAGES.

Writing from Samokov, December 13, Mr. Locke speaks of the favorable prospects of successful preaching through the villages. Mr. Bagadjieff, pastor of the Yamboul church, has been given a vacation of a year, which he wishes to spend in laboring around among the villages, and "is just the man for such a work." Mr. Locke furthermore writes :—

"The villages as yet are not polluted by the tide of evil and corruption which came rolling in with the late war. Compared with the cities, they are pure; but the dwellers in them are ignorant of the truth. They are godly after a certain way, that of their fathers—blind followers of the blind. They think that they are doing God service, but have very little or no idea of the true God, and of Christ his Son, their Saviour.

"One of the questions considered at our late conference of workers at Yamboul was: 'The villages and their needs.' And it was gratifying to see how the pastors and helpers present seemed to feel that this was a question in which their churches and communities were specially interested; that the evangelizing of the villages was the duty of the churches; that it was work which their churches needed to have to do; and that, if done at all, it must be by them. We look for a more vigorous endeavor on the part of those present in behalf of the villages."

BANYA AND KOSTENITZ.

Mr. Sleeper, of Samokov, writes, November 30, of a brief tour, with one of the native teachers, to some villages in Eastern Roumelia, in which he saw and heard much to encourage him. He says:—

“Our service in Banya was held in a private house, the room containing twenty-five. Some of these were new hearers, who seemed deeply moved by Mr. Sitchanoff’s sermon. One man frequently interjected approving remarks, or illustrations of the points discussed. I was particularly interested in a young man, sitting by me, who has been invited several times to attend the Protestant meetings, and who is convinced of the truth, knows his duty, but evidently hesitates to take the step which will subject him to so much ridicule and reproach. He wants to attend our school in Samokov.

“The friends in Kostenitz hire a neat and convenient room, appropriately fitted up as a chapel. The work here is prospering hopefully, and the helper, who is supplying both these villages, is doing faithful, earnest work. The man, who last year held the office of *kmet*, or mayor, of the village, has recently joined the little band that fills the room every Sunday. The heaven is working in Kostenitz. Our friends seem to feel that they are responsible for the progress of the kingdom of God in that village, as far as men can be responsible for the work of the Lord.”

A FATHER’S HEART SOFTENED.

“The example of one follower is especially telling to all who know him. He attended one of the special daily prayer-meetings held during the last week of prayer, was convicted on the spot, and fully surrendered his heart to Christ in the first prayer-meeting he had ever attended. His father was bitterly enraged, and tried every means to persuade his son to forsake his new faith; and finally disinherited him, and turned him, with his family, out of doors. One of the older brethren gave him a field to cultivate on the halves, as a protection against want. The harvest was abundant, and the young man, having

gathered his moiety, with filial love as strong and simple as ever, went to his father, and offered to divide it with him. The father’s heart was moved to the core; he burst into tears, and sobbed like a child. He begged his son to return home. ‘I cannot give up my faith,’ said the son. ‘I don’t care about that, only come back again.’ ‘But I must make my new friends welcome to my home. They will want to come sometimes and hold meetings in our house.’ ‘Let them come and hold meetings as often as they like; do just as you want to, only come back, and I will never persecute you again.’ The young man returned, and his father kept his word; his conduct towards the Protestants is entirely changed; mockery and insult have given place to respect and interest.”

A TRIP TO SERES AND VICINITY.

Mr. House, of Samokov, in company with Miss Stone, has made a recent trip to the Macedonian part of their field, and especially to the city of Seres and vicinity. He found a rich, fertile country, with cities and villages indicating superior wealth. He was struck with the fine character of the Bulgarian race residing there, and was greatly impressed with the bright, intelligent look of the boys in the Bulgarian school in Seres, mostly from the villages. Then he says:—

“The important question is, What shall be done for the evangelization of this large Bulgarian community? The obstacles will be similar to those in other parts of the Turkish Empire. But there seems to be an open and an inviting field for the simple proclamation of the gospel. I cannot but believe that many in this region are hungering for the Word of Life. My associate in the school, Mr. Sitchanoff, visited one of the mountain villages in this district last summer, and was greatly impressed with the willingness of the whole population to listen to a simple presentation of the way of salvation. He was invited to preach in the church, and although he thought it not best to accept the invitation, he preached for several hours to a large congregation in

the khan. And when, upon the invitation of one of the leading villagers, he went to his house to drink coffee, he was followed by an old man, who still with deep interest attended to all that he said, and finally asked him: 'Did I not hear you say this morning that such a poor sinner as I am could obtain free forgiveness of his sins from God?' When answered in the affirmative, he continued: 'Ah! I have to-day, for the first time in my life, felt in my heart what that means.' The villagers assured Mr. S. that, if he would only remain and teach them, they would do all he asked them to do. This certainly is a remarkably encouraging incident; and the character of the people gives me hope that there are many villages in that region where the people are equally anxious to know the way of life."

Ceylon Mission.

MR. S. W. HOWLAND, who is now stationed at Chavagacherry, reports the following incidents:—

"At a union Bible meeting, held at Valetty, there was considerable disturbance. They have recently built there a temple costing fifty thousand dollars or so, and the dedication to the Linga occupied forty days, with much pomp and parade. Most of the people are sailors and fishers, some quite wealthy, but many very rude and rough. They feel much elated by their newly acquired importance, and are more than usually insolent against Christianity. When they heard that this Bible meeting was to take place, some of the baser sort gathered stones in the adjoining compounds, and soon after the meeting commenced they began throwing them. At times there was quite a shower of stones and a corresponding disturbance within the building. We quieted the disturbance within by singing, and kept on the meeting to the end, but it was not very satisfactory. The two head men of the village were promptly dismissed from office two days after for not assisting in keeping order, and for doing nothing to bring up the offenders. The next month we had three

Bible meetings in the Chavagacherry field, two of them in the tent, with audiences of two or three hundred. The subject this year was: 'Sin: its nature, effects, and remedy'; and the speakers took hold of the discussion with interest.

"There are many here at Chavagacherry who have no belief in idolatry and scarcely in anything, and we hope we may reach them. Of the forty-five village school-teachers twenty-seven are church members, and twelve others we hope will soon come forward as decided Christians, leaving only six who do not show much interest. There is a large bazaar almost across the street, and women, who are its chief frequenters, are learning to come in for a call. Several companies of ten to twenty have come with great curiosity to see the sewing-machine, and the opportunity is improved for a conversation in religion. These Bible-lectures have seemed to interest the people and bring in a good many unusual attendants. The women's meetings also are increasing in interest. We think that the outlook is quite encouraging.

"I had the privilege of presiding at our annual convocation, held this year at Batticotta. Only about five hundred were present, which is not as many as usual, owing to the fact that the long delayed sowing rain had just come and farmers must be in their fields. However, the meeting did not lack in interest. Africa and Turkey, as was natural, especially engaged our attention, as also the temperance question which is being vigorously pushed in some quarters, and I hope may be in all Jaffna."

Dr. Hastings, of Batticotta, writes:—

"Evening meetings in the villages, moonlight nights, have been held, but the attendance has not been, generally, as large as formerly. The people are often busy in their gardens or away attending festivals at their temples, and it is getting more difficult, without offering some special attraction, to induce them to attend a Christian religious meeting. The publications of the Theosophical Society, formed in India under the auspices of Colonel Olcott, an American, and Madam Blavat-

sky, are being circulated to some extent among us and are read. The high praise bestowed by Colonel Olcott upon the learning and writings of the ancient Hindus is flattering to the pride of many, and has its influence in securing their good will and frequently their co-operation. As these opposing forces enter the field, there is an increasing demand for intelligent,

earnest Christian laborers, whose minds are thoroughly imbued with the teaching and spirit of the gospel.

"At Panditeripo, the work goes on much as usual. The Misses Leitch visit the station frequently, sometimes remaining for several days, holding meetings and visiting the schools."

Notes from the Wide Field.

AFRICA.

THE CONGO. — Next to the Amazon, the Congo is considered the largest river on the globe. For one hundred and fifteen miles from the mouth it is navigable for ocean steamers. Then come rapids, around which Stanley's road runs, but above them is navigable water, in the main river and its branches, for more than forty-five hundred miles. Mr. Stanley is opening up the country with indomitable energy, not for Belgium merely, but for the world. Among his important discoveries is Lake Mantumba, with a population upon its shores so dense that the same uniformity throughout the Congo basin would give fifty-five to the square mile, or near fifty million persons. "Despite every prognostication to the contrary," Stanley writes, "this river will yet redeem the lost continent." Some apprehension has been felt lest the Portuguese reassert their claim to the Congo territory, and so blast the present magnificent prospect for commerce and Christianity. "For they," in the words of Stanley, "would but seal it to the silence of the coming centuries." The only escape is through a protectorate by England, and a guaranteed neutrality to all the nations. Then the Congo will become a great highway of the Lord.

A brief report of the mission of Sir Frederick Goldsmid, who was sent by the King of the Belgians to investigate the operations of the International Association on the Congo, has appeared. General Goldsmid went to the Congo River in September last, but on account of sickness was not able to ascend the river as far as was desired. He however made extended investigations, and was surprised and favorably impressed by the work accomplished. He found that no inconsiderable trade had already sprung up, that goods from Manchester and from India were in demand, and, sad to say, ardent spirits were sent into the interior to villages and camps where the name of the European is still no more than a rumor. If the opening of the Congo for commerce is not to be under Christian influences, we may well deplore the inevitable degradation which will attend the advent of men who are bent only on their own gains.

The *London Times* of January 18 gives an outline of plans which had been formed by General Gordon, known as "Chinese" Gordon, who had recently agreed, at the request of King Leopold of Belgium, to undertake the reorganization of the affairs of the International Association upon the Congo. Since this article was written, General Gordon has consented to undertake a mission in Egypt with reference to affairs in the Soudan. But this scheme in connection with the Congo River is probably only held in abeyance until matters in Upper Egypt shall be settled. General Gordon's plan, in brief, is said to be this: To secure a chain of forts along the Congo to Stanley Pool, and make secure the outlet by reorganizing the administrative system on that portion of the river. Then above Stanley Pool he proposes to go with a force of about five hundred men, meeting the Niam Niams, the fierce race between the Congo and the

Soudan, which is the chief support of the Central African slave trade. It is believed that General Gordon's name, known and respected throughout all the interior of Africa, will be a vast power in itself in introducing order among the tribes, if once the Niam Niams can be worsted in battle. The scheme is in the interests not of trade, but of philanthropy, and General Gordon hopes within a couple of years to touch and destroy the very spring of the slave trade. The character of General Gordon gives assurance that, if ever the scheme is attempted, it will be carried on in a Christian way, and his diversion from the attempt, that he may render service in Egypt at the present time, is only an added evidence that he is profoundly interested in the suppression of the slave trade, which is fostered by the success of El Mahdi in the Soudan.

THE SLAVE TRADE.—Rev. Chauncy Maples, of Masasi, in a letter to the Secretary of the English Anti-Slavery Society, represents the method of trading in slaves extensively practised at present in Eastern Africa:—

“I returned about ten days ago from a short excursion in the Makonde country, and while I was there I made close inquiries as to the present state of the India-rubber trade throughout that region, with more particular reference to its bearing on the nefarious traffic in slaves. The whole of the Makonde plateau is rich with the India-rubber vine, and, consequently, a thriving trade in the valuable commodity has grown up between the Makonde people and the Banians at all the coast towns from Lindi to the mouth of the Rovuma. The Makonde take the India-rubber in large quantities to these coast towns, and exchange it for the cloths, brass wire, and powder most coveted by the Yaos and the up-country slave catchers. With these cloths, etc., they return to their villages, and there await the great Yao caravans as they pass down to the coast. In these caravans there are generally to be found ivory, tobacco, and slaves. The slaves are all bought by the Makonde for the cloth stored up in their houses, and are used by them for tilling the ground, the Makonde being famous for the large crops they raise and for their diligence in cultivation. When the caravan has thus disposed of all the goods which would be contraband at the coast and would expose it to dangerous contact with the authorities, it proceeds with its tobacco and ivory to Lindi, Sudi, or Mikindani, and sells them off without fear of suspicion. Thus ‘legitimate trade’ in the shape of India-rubber is being at present made to fit in conveniently with the traffic in slaves, and it is true that of the hundreds of slaves brought down to the coast districts from Nyassa very many—perhaps the majority—are now sold off to the tribes adjacent to the seaboard, but a few days’ journey from it.”

WALDESIANS.—M. Weitzacker, the Waldensian minister of Nice, sailed from Portsmouth for the Cape November 9, as the pioneer missionary of the Church of the Valleys. This shows genuine Christian spirit and enterprise, and forebodes blessing to the Waldensians at home. An interesting farewell meeting was held in Paris for M. and Madame Weitzacker. The Oratoire was crowded, and impressive addresses were delivered.

MR. JAMES STEWART.—The sad announcement of the death of Mr. James Stewart, in the service of the Free Church Missions of Scotland in Central Africa, has already been made. Mr. Stewart was a “son of the manse,” a cousin of Dr. Stewart, of Lovedale, South Africa, and by profession a civil engineer. After spending eleven years of honorable service in the Department of Public Works in India, and using his furlough in assisting the Livingstonian Mission, in 1878 he was appointed missionary engineer for the Free Church Missions in Africa. In this capacity he built a road around the Shirè Rapids, surveyed the shores of Lake Nyassa, erected the mission stations, and finally undertook the construction of the Stevenson road of two hundred and ten miles, connecting Lakes Nyassa and Tanganyika. While engaged in this most important missionary and commercial work, he was smitten down by fever in August last, leaving

a great void in the affairs of Africa. Mr. Stewart was a man of great ability and energy, an indomitable and skilful pioneer, thoroughly devoted to the cause of missions, and was doing some of the best work of civilization on the "Dark Continent." His loss will be keenly felt.

INDIA.

TINNEVELLY. — The report of this mission of the Church Missionary Society in southeastern India, for 1882, by Bishop Sargent, in the *Intelligencer* for January, contains matters of great interest. The Bishop has under his supervision eight districts, with from four to twenty pastorates each. Reports from all these pastorates indicate no decline in any part of the mission-field, but a general advance. While the increase in membership has been only between four and five hundred, the older congregations, with few exceptions, are "manifesting more personal, vital piety, more Christian zeal in commending the gospel, and more cheerful liberality in support of their teachers." The amount contributed by the Christians of the district for the year, for religious purposes, was \$10,194, besides \$2,100 for school fees, instead of *nothing*, as was for a long time the case. The Bishop thinks this is "a very fair commencement in the matter of self-support." The number of the baptized and catechumens in the whole province is nearly fifty-six thousand, of whom ten thousand are communicants. May the Lord add a yet larger blessing.

POLYNESIA.

EXPLORATIONS IN NEW GUINEA. — The recent proposition to annex this large and important island on the north to Australia has invested it with new interest. It is mostly unknown and very inaccessible, no Europeans having as yet penetrated more than forty miles from the coast, and the missionaries not so far. Efforts are making to secure a more thorough exploration. Dr. Finsch, the distinguished German naturalist, spent five months in 1882 in exploring the island, but reached only a few miles inland, yet amid magnificent scenery, and tribes whose manners and habits furnished a most interesting study. He found a race of pile-builders, analogous to those of the Swiss lakes in pre-historic times, and still partly in the condition of the stone age. Last year the *Melbourne Argus* sent out an expedition in charge of Captain Armit, which in October last was compelled to return, "after a most disastrous trip in point of illness," having reached a distance of one hundred and twenty miles, but nowhere very far from the coast. Captain Armit, in his letters, gives a vivid idea of the difficult nature of the country, as well as its extreme beauty and fertility. He discovered new tribes "who knew nothing of whites, and did not possess a scrap of iron." He found the country "fearfully mountainous, not an inch of flat anywhere," yet large areas of fertile land on the mountain slopes under rich cultivation. And now the experienced traveler, Mr. Wilfred Powell, of England, is preparing an expedition which seems likely to advance greatly our knowledge of New Guinea. He will sail directly from England in his own vessel, taking a steam-launch for river navigation. The expedition is purely scientific, but if successful will, as hitherto in such cases, prepare the way for the missionary.

NEW HEBRIDES. — The *Free Church Monthly* for January reports that Mr. Lowrie had shipped from Aneityum twenty-six hundred and seventy pounds of arrowroot, worth about seven hundred and fifty dollars, the contribution of his congregation, five hundred pounds being from the children alone. This "will make our Aneityumese congregation proportionally the most liberal givers to foreign missions in the Free Church." They also supply native teachers and preachers to the still savage islands. At Futuna a new reed church had been built in place of the one destroyed, and progress is made in attendance at public worship and teaching. Dr. Gunn says: "Upon

the whole our work here has been very encouraging so far, and we trust and pray that Futuna, which has so long remained in darkness, will soon rejoice in the light."

CHINA.

THE LONDON SOCIETY AT HONG KONG. — In connection with our new mission at Hong Kong, it will be interesting to know something of the work of other societies in that vicinity. Rev. J. C. Edge, of the London Missionary Society, gives, in *The Chronicle*, some account of the work of that society, from which we make the following extracts: —

"The influence of the Hong Kong native church of two hundred and seventy-three members reaches to mission stations beyond Canton, but I want principally to give some idea of our position in Hong Kong. In this colony we have numerous openings for teaching and preaching. Some of these are filled directly by the London Missionary Society, but for the most part by the native church members. These are our visible results — a Chinese Christian church of considerable size and of some earnestness, many schools, hundreds of children educated in the Christian religion, and native preachers and teachers daily laboring for the welfare of their own people. . . .

"Let me give one incident that will show how the times are tending. Twelve months ago, I received at my house a Chinese merchant from another province. He had been under instruction at a mission station in Foochow. We were asked to baptize him in company with a Chinaman well known in Hong Kong, who has since died. He produced letters from Foochow which absolved me from any imputation of discourtesy towards the missionary there, and, after some delay, I baptized him. Now, only the other day I saw an advertisement in a Hong Kong Chinese newspaper, which gave notice to all concerned that, after a certain date, no Sunday business would be transacted at his *hong*. I think we can all appreciate such an announcement from a Chinaman. It meant sacrifice for the sake of right. It showed firmness. It was a declaration that, according to his light and strength, that man would serve the Lord, and I apprehend that the moral effect of such a notice will be great and lasting. I have no doubt there are others in humble station who make sacrifices equally great, but they are known to only a few. If time permitted, I could tell of men who have lost their business, have had to give up their homes, have faced starvation, aye, and of women who have borne stripes, on account of their faith."

EGYPT.

WORK ON THE UPPER NILE. — The *United Presbyterian* of December 20 is apprehensive that their missionaries at the advanced stations on the Upper Nile are in jeopardy from the revolt and fanatical movements in the Soudan, under the lead of the false prophet, El Mahdi, and states that they have been advised to withdraw for a time to Cairo. But the same number contains a letter from Dr. Hogg, dated Asyoot, November 8, which does not speak of special danger, but gives interesting particulars of active labor in Upper Egypt. He says: —

"I have now been six weeks at work among the churches and mission stations in Upper Egypt, since my return to Asyoot on the twenty-seventh of September. During this period I have addressed fifty audiences, varying from seventy to four hundred in number, in eleven districts, lying between Magaga and Mishta, and dispensed communion and baptismal ordinances several times. Wherever I have been, the desire of the people to learn the gospel of salvation has been such that they hardly gave me time even to eat my meals. At Aboo Kerkass, Beyyadeeyeh, and Deyr Aboo Hannis, the preaching, which brought the day's work to a close, had to be done in the open air. The moon was full, the ground was dry, and with a closely-packed crowd, of women on one side and men on the other, intent on catching every word, my life's day-dream was a realized fact at last: a whole village was drinking the gospel from my lips."

Miscellany.

THE PREACHING NEEDED.

Rev. E. P. Rice, of the London Missionary Society, in the following extract from the *The Chronicle*, well expresses the kind of preaching needed in India, and in fact the "wide world round": "The Hindus have for so many ages, and so universally, been habituated to sever religion from morality, and knowledge from action, that the task of the Christian missionary is no easy one. The one thing which we find generally wanting among the Hindus, and which we desiderate most of all, is a deep sense of personal sin and of its evil. This can, of course, be only produced by the Holy Spirit of God; but, so far as it depends on human agency, it is the great aim of our preaching and the chief subject of our prayers. This kind of preaching is, however, by far the most difficult to attain. It is so much easier to demolish Hinduism than to produce faith in Christianity, so much easier to teach an intellectual system of doctrine than to impart the principle of life eternal, to gain the assent of the reason to truths *about* sin and God than to awaken godly purposes and constraining love to the Heavenly Father, that we need to be continually on the watch not to drift away from dependence on the working of the Spirit, or from the simplicity of the Gospel, to reliance on mere human arguments."

PROTESTANT AND ROMISH MISSIONS.

We are not amongst those who hesitate to assert that Protestant missions, both in the character and the rapidity of their progress, have been far more successful than those of the Romish church. As an illustration of our meaning, we point once again to the often-quoted parallel between Congo and Madagascar. We call to mind how Congo at one time seemed, through the efforts of Romish missionaries, to have been permanently added to Christendom; and yet how, after comparatively a few years had passed away, — heathen chiefs

having in the meantime become predominant in that country, and the European teachers having been driven away, — every vestige of the apparent success disappeared, and not one native adherent of the Roman Catholic Church was found remaining. In Madagascar, on the other hand, when the Protestant missionaries were expelled the native Christians numbered only a few hundreds. But this small and feeble body, having indeed the Bible in their hands in their own language, but for upward of twenty-five years deprived of all European, and indeed of all human, aid, viewed with disfavor by their sovereign, and subjected every now and then to severe and determined persecution, yet continually grew and multiplied, until, on the arrival of happier times, when toleration was granted and the missionaries were permitted to return, the professed believers in the gospel had become a powerful community, and the church, as a whole, had made a marked advance both in zeal and in religious intelligence. Tahiti is another illustrative case. It may perhaps have been partly owing to Jesuit intrigue that the French, unjustifiably, as it has always seemed to English public opinion, first seized the island; and it was certainly the protection of Roman Catholic missionaries that was made, at least, the pretext for the aggression. But yet, though the French have, to a certain extent, Gallicized the inhabitants, all attempts to Romanize them have utterly failed. The simple islanders have accepted the French dominion and the French language; but they still continue, or at least the great majority of them, to hold the Protestant tenets of those who first evangelized them, and French Protestant missionaries are now recognized by the government as their spiritual teachers.

Once more, in India, though the Romish missions have been established for a far longer period than those of the Protestant churches, and have naturally, in consequence, a larger number of adherents, yet

our progress is far more rapid, the number of adherents having trebled in twenty years, and the progress being such that, if it continues with the same acceleration of increase for seven more decades, that is to say, until the middle of next century, the whole population of India will have accepted a Protestant Christianity, — reckoning, that is to say, with or without the permission of our High Church friends, the Church of England as a Protestant body.

We maintain, therefore, that missionary effort conducted on Reformation principles gives abundant proof of being that which will ultimately triumph. — *Church Missionary Intelligencer*.

BIBLIOGRAPHICAL.

History of the Christian Church. By Philip Schaff.
A new edition, thoroughly revised and enlarged.
Vol. II. New York: Charles Scribner's Sons. 1883.
pp. 877.

Two volumes of Dr. Philip Schaff's new edition of his *History of the Christian Church* have appeared, the first covering the ground of Apostolic, the second, that of Ante-Nicene, Christianity. These volumes are an enlargement of the author's *History of Apostolic Christianity*, published some thirty years ago, and which in the process of reproduction has more than doubled in size, and a good deal more than doubled in value. The work, as it now appears, is a rich storehouse of thorough and systematic knowledge of the literature, the customs, the doctrines, and the historic personages of those early centuries, presented in crisp, strong, elegant English. There is little doubt that it will be the most popular and the most useful Church History yet published. Dr. Schaff has a great advantage for such a work in being both a German and an American, combining the thoroughness and indefatigable research of the one with the compact energy and picturesque presentation of the other. He has patiently resurveyed the whole ground, and gone over all the battle-fields of recent criticism

and investigation, giving the latest and best results. He is himself, in many respects, his own ideal historian. "The Germans," he says, "are historic miners, the French and English are skilled manufacturers; the former understand and cultivate the science of history, the latter excel in the art of historiography. A master of both would be the ideal historian." The admirable spirit with which the work has been conceived and written appears in these words of the author: "My highest ambition in this sceptical age is to strengthen the faith in the immovable historic foundations of Christianity and its victory over the world."

These volumes can be of great service in the work of modern missions, and ought to be in the hands of all missionaries. Dr. Schaff speaks of it as a noteworthy fact that, after the Apostles, no great missionary name appears in history until the beginning of the Middle Ages, when such men as Patricius, Columba, Augustine, and Boniface did their great work. And yet Christianity had such unparalleled vigor and success, that within three hundred years from the death of the Apostle John the vast population of the Roman Empire was nominally Christianized, with everywhere multitudes of earnest and devout believers. The reason, next to the fact that the foundation was laid so strong and deep by the apostles themselves, is thus stated: "Christianity once established was its own best missionary. It grew naturally from within. It attracted people by its very presence. It was a light shining in the darkness and illuminating the darkness. And while there were no professional missionaries devoting their whole life to this specific work, every congregation was a missionary society, and every Christian believer a missionary, inflamed by the love of Christ to convert his fellow-men." This is the true revival spirit, and when it becomes common and constant the world will soon be enrolled under the banner of Immanuel.

Notes for the Month.

TOPICS FOR SPECIAL PRAYER.

For a blessing upon the children and youth who are now making their offerings for building a new missionary ship, that their present interest in this matter may serve to deepen within them a true and abiding missionary zeal.

For the West Central African Mission, that the favor of the Lord may be with them as they move forward to occupy Bihe.

ARRIVALS AT STATIONS.

November 19. At Peking, North China, Rev. Dr. Henry Blodget and wife; at Tung-cho, North China, Rev. Harlan P. Beach and wife.

November 24. At Mardin, Eastern Turkey, Rev. C. F. Gates and wife.

December 12. At Adana, Central Turkey, Miss Corinna Shattuck.

December 13. At Natal, South Africa, Rev. S. C. Pixley and wife, and Rev. Charles W. Holbrook and wife.

December —. At Osaka, Japan, Rev. J. H. DeForest and wife.

January 3. At Kobe, Rev. J. L. Atkinson and wife.

ARRIVAL IN THE UNITED STATES.

January 24. At New York, Mrs. C. A. Stanley and children, of the North China Mission.

DEATH.

January 24. At Deerfield, Mass., Mrs. Martha R., wife of Rev. Allen Hazen, formerly of the Maratha Mission of the American Board.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A Hopeful Outlook in Bulgaria. (Page 105.)
2. The Story of Micronesia. (Page 87.)
3. Report of Work in the Gilbert Islands. (Page 101.)
4. Life in West Central Africa. (Page 103.)
5. Encouraging Work in the Foochow Mission. (Page 98.)
6. Locating in Chieh-Hsiu, Shanse Mission. (Page 100.)
7. The Opening in Northern Japan. Manners and Customs. (Page 94.)
8. News from Ceylon. (Page 107.)
9. A Tour in North China. Devastation by the Floods. (Page 99.)

Donations Received in January.

MAINE.

Cumberland county.	
Auburn, High-st. Cong. ch.	150 00
Minot, A friend,	1 00
New Gloucester, Mrs. S. H. Foxcroft,	25 00
Portland, State-st. ch., with other dona., to const. Rev. FRANK T. BAYLEY, RUFUS H. HINKLEY, SYLVESTER MARR, LEWIS O'BRIEN, H. M., 335; High-st. ch., 315, 32; Seamen's Bethel ch., 2,	652 32—828 32
Franklin county.	
Farmington Falls, Cong. ch. and so.	8 23
Wilton, Cong. ch. and so.	15 00—23 23
Hancock county.	
Castine, Trin. Cong. ch.	5 00
Orland, Mrs. S. T. Buck and daughters,	35 00—40 00
Kennebec county.	
Augusta, South Cong. ch., 201; Hon. James W. Bradbury, 100,	301 00
Richmond, Cong. ch. and so.	16 00—317 00

Lincoln and Sagadahoc counties.	
Alna, J. Pearson,	10 00
Bath, Central Cong. ch.	93 25
Waldoboro', Geo. Allen,	2 00—105 25
Penobscot county.	
Bangor, A friend,	1 00
Brewer, 1st Cong. ch.	11 00
Hamptden, Cong. ch. and so.	3 00—15 00
Somerset county.	
Solon, Mortimer Bodwell,	5 00
Union Conf. of Churches.	
East Otisfield, Friends,	16 05
Waldo county.	
Camden, Elm-st. Cong. ch.	8 00
Washington county.	
Dennysville, Cong. ch. and so.	11 88
Machias, Cong. ch. and so.	6 00—17 88
York county.	
Lyman, A friend,	5 00
Shapleigh, L. M. Trussell,	1 00
Wells, B. Maxwell,	20 00—26 00
	1,401 73

Legacies.—Portland, John C. Brooks,
from sale of pew,

100 00
1,501 73

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Jaffrey, Cong. ch., m. c.	8 06
Keene, 1st Cong. ch.	100 00—108 06
Côss county.	
Berlin, Cong. ch. and so.	2 50
Grafton county.	
Barnstead, J. S. Pitman,	30 04
Lebanon, Cong. ch. and so.	74 60
Lyme, Cong. ch. and so.	27 68—132 32
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so., 5,70; E. D. Boylston, 25,	30 70
Antrim, Mary Clark,	10 00
Manchester, 1st Cong. ch.	81 82
New Boston, A friend,	1 00—123 52
Merrimack county Aux. Society.	
Concord, South Cong. ch., 98.64;	
North Cong. ch., Andrew S. Smith, 5; "Family mite chest," 5,	108 64
Pembroke, Mary W. Thompson,	10 00—118 64
Rockingham county.	
Atkinson, Cong. ch. and so., with other dona., to const. SAMUEL B. MASON, H. M.	58 60
Candia, Cong. ch. and so.	15 00
Chester, Cong. ch. and so., to const. CHAS. A. WILCOMB, H. M., 100; A friend, 20,	120 00
Derry, A friend,	5 00
Raymond, Cong. ch. and so.	7 00—205 60
Strafford county.	
Centre Sandwich, Levi W. Stanton,	6 00
Sullivan county Aux. Society.	
Claremont, Cong. ch., m. c.	6 50
Hazen's Mills, A friend,	5 00
—, A friend,	20 00
	728 14

Legacies.—Swansey, Miss Sabrina Read, by Alonzo A. Ware, Ex'r,

45 06
774 10

VERMONT.

Addison county.	
Shoreham, "Prize money,"	20 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
East Burke, Chas. A. Harris,	15 00
Lyndon, Sam'l B. Mattocks,	5 00
St. Johnsbury, Chas. Fairbanks,	200 00—220 00
Chittenden county.	
Burlington, C. A. Hibbard,	15 00
Essex, In memory of —, —,	15 00—30 00
Essex county.	
Granby and Victory, Cong. ch. and so.	4 22
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Sheldon, Cong. ch. and so.	10 25
St. Albans, Cong. ch. and so.	23 63—33 88
Orleans county.	
Brownington, S. S. Tinkham,	9 00
Glover, Cong. ch. and so.	3 12
Greensboro', R. E. Crane,	5 00
Newport, Cong. ch. and so.	13 40—30 52
Rutland county.	
Benson, A friend,	1 00
Fair Haven, Cong. ch. and so.	23 71
Pawlet, E. B. Loomis,	10 00
Pittsfield, Mrs. Caroline Lewis,	10 00
Pittsford, "D."	1 00—45 71
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro', Centre ch., m. c., 27.14; "H., 10,	37 14
West Brattleboro', Cong. ch. and so., to const. LUMAN F. CLARK, H. M.	101 89—139 03
	523 36

MASSACHUSETTS.

Barnstable county.
Yarmouth, 1st Cong. ch.

35 00

Berkshire county.

Great Barrington, 1st Cong. ch.	100 00
Hindsdale, Cong. ch. and so.	13 48
Pittsfield, Mrs. Phineas Allen, 100;	
James H. Dunham, 50,	150 00
Stockbridge, Cong. ch. and so.	65 46
Williamstown, "M. H."	100 00—428 94
Bristol county.	
Fall River, 1st Cong. ch.	256 84
Norton, Trin. Cong. ch.	111 80
South Attleboro', 1st Cong. ch.	10 98
Taunton, Union ch.	24 24—403 86
Brookfield Asso'n. William Hyde, Tr.	
Barre, Evan. Cong. ch.	35 08
Spencer, Cong. ch. and so.	408 75
West Brookfield, Cong. ch. and so.	20 00—463 83
Dukes and Nantucket counties.	
Edgartown, Cong. ch. and so.	10 00
Vineyard Haven, A friend,	10 00—20 00
Essex county.	
Andover, Free ch., m. c.	11 03
Lawrence, Lawrence-st. ch., 139.47;	
South Cong. ch., 3.83,	143 30—154 33
Essex county, North.	
Amesbury and Salisbury, Union Evan. ch.	4 07
Haverhill, West Cong. ch., 30;	
North Cong. ch., 5,	35 00
Ipswich, Linebrook ch.	27 00
Newbury, 1st Cong. ch.	25 04
Newburyport, North Cong. ch.	20 75
West Newbury, A friend,	10 00—121 80
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Danvers, 1st Cong. ch., to const. WALTER T. MARTIN, H. M.	100 00
Gloucester, Evan. Cong. ch.	100 00
Salem, South Cong. ch.	214 66
Swampscott, 1st Cong. ch.	26 83—441 49
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Ashfield, Cong. ch. and so., with other dona., to const. Mrs. HENRY T. PERRY, H. M.	51 30
Buckland, Cong. ch. and so.	21 90
East Hawley, A friend,	5 00
Greenfield, 2d Cong. ch.	62 31
Northfield, Cong. ch. and so.	28 00
Shelburne Falls, E. Maynard,	12 00—180 51
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chester, 2d Cong. ch.	5 21
Longmeadow, East Cong. ch.	2 00
Ludlow, Cong. ch. and so.	10 61
Monson, Cong. ch. and so.	36 53
Palmer, 2d Cong. ch.	30 24
Springfield, South Cong. ch., 180.53;	
1st Cong. ch., 85.07; Olivet ch. (of wh. from "S. B. D.," in memory of Mrs. Eliza J. Brooks, 20), 72.45; "H. M.," 1,000; I. Merrill, 10; S. Morris Coe, 10,	1,358 05
Westfield, 1st Cong. ch., 16.06;	
Mary A. Dickinson, to const. CLARA HORTON, H. M., 100; do., for support of "M. Star," 6,	122 06
West Springfield, Park-st. ch.	42 08—1,606 78
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch.	51 33
Belchertown, Mrs. Susan A. Washburn,	1 00
Easthampton, Payson ch., 736.73;	
1st Cong. ch., 58,	794 73
Enfield, Cong. ch. and so.	50 00
Granby, Cong. ch. and so.	50 00
Hatfield, South Cong. ch.	40 00
Northampton, 1st Cong. ch.	431 99
South Hadley Falls, Cong. ch. and so. (of wh. for work in nom. Christian lands, 5),	15 00
Williamsburgh, Cong. ch. and so.	27 08—1,461 13
Middlesex county.	
Arlington, Cong. ch. and so.	75 00
Auburndale, Cong. ch. and so.	150 00
Cambridgeport, Prospect-st. ch.	92 77
Concord, Trin. Cong. ch., 22.97;	
Ponkawtuput Hill, New Year's Greeting, 25,	47 97
Holliston, Cong. ch. and so.	4 00

Hopkinton, Cong. ch. and so.	100 00	Hartford county. E. W. Parsons, Tr.	
Lexington, Hancock ch.	21 31	Broad Brook, Cong. ch. and so.	17 60 ^b
Lowell, 1st Cong. ch., 58.07; High-land Cong. ch., "First fruits," 10; High-st. ch., 9.23,	77 30	East Hartford, Cong. ch. and so.	35 10
Melrose Highlands, Cong. ch. and so.	20 00	Enfield, Almira M. Kingsbury,	2 00
Natick, Cong. ch. and so.	60 00	Farmington, 1st Cong. ch., quar. coll.	90 09
Newton, "A."	138 00	Hartford, Asylum Hill Cong. ch., 444.42; 2d ch. of Christ, 200; Talcott-st. ch., 4.49; Mrs. Mary C. Bemis, 100; "A thank-offering from a friend," 50,	798 91
Newton Centre, 1st Cong. ch.	124 56	Kensington, Frances Wright,	5 00
Reading, Old South ch.	34 13	New Britain, South Cong. ch.	382 25
Somerville, Broadway ch., to const. CHARLES W. COLMAN, H. M.	100 00	South Glastonbury, H. D. Hale, to const. Rev. JOSEPH P. HARVEY, H. M.	50 00
Wakefield, Cong. ch. and so.	208 31-1,253 35	South Windsor, Cong. ch. and so., for nom. Chris. lands,	13 27
Middlesex Union.		Wapping, 1st Cong. ch.	30 22
Fitchburg, H. F. Cogshall, 30; Rev. and Mrs. J. M. Eaton, 15,	45 00	West Hartford, In memory of Miss A. F. May,	1 50-1,425 94
Westford, C. F. Keyes,	10 00-55 00	Litchfield co. G. C. Woodruff, Tr.	
Norfolk county.		Barkhamsted, Cong. ch. and so.	2 00
Braintree, A friend,	25 00	Bethlehem, Cong. ch. and so.	41 00
Brookline, Harvard ch., 251.76; "E. P." 1,	252 76	Harwinton, Cong. ch. and so.	20 00
Foxboro', Cong. ch. and so.	25 85	Litchfield, Cong. ch. and so.	15 00
Hyde Park, 1st Cong. ch.	46 39	Morris, Cong. ch. and so.	50 00
Stoughton, Cong. ch. and so.	17 50	New Milford, A friend,	7 00
Wellesley Hills, Grantville Cong. ch.	122 82	Norfolk, Cong. ch. and so., 100;	
Wrentham, Jemima Hawes,	100 00-590 32	A friend, 10; A friend, 10,	120 00
Plymouth county.		North Canaan, Cong. ch. and so.	12 50
Rockland, Cong. ch. and so. (of wh. for purchase of land for Dispensary in Tung-cho, 20),	50 00	Plymouth, Cong. ch. and so., 60.50;	
Scotland, Cong. ch. and so.	3 00	George Langdon, 18,	78 50
South Abington, A friend,	650 00-703 00	Salisbury, Cong. ch. and so.	63 20
Suffolk county.		Sharon, Cong. ch. and so., add'l, for 1883,	6 00
Boston. Old South ch., 1,667.56; Central ch., 1,305.68; Mt. Vernon ch., 971.61; 2d ch. (Dorchester), 694.92; Eliot ch., 348.43; Highland ch., 138.27; South Evan. ch. (West Roxbury), 101; Central ch. (Jam. Plain), 25; Union ch., 13.23; Maverick ch., 5; A friend, 100; A friend, 40; Frances D. Nelson, 5; A friend, 2,	5,477 70	Winsted, Elias E. Gilman,	10 00
Worcester county, North.		Woodbury, Mrs. E. L. Curtiss, 10; C. W. Kirtland, 10; Mrs. C. P. Churchill, for Turkey, 2,	22 00-452 26
Templeton, Ladies Miss. Asso'n,	13 50	Middlesex co. E. C. Hungerford, Tr.	
Worcester co. Central Asso'n. E. H. Sanford, Tr.		Cromwell, Cong. ch. and so.	74 53
Oxford, 1st Cong. ch.	18 43	Higganum, A friend,	5 00
Worcester, Union ch.	255 30-273 73	Middletown, South Cong. ch., 29.78; 3d Cong. ch., 6,	35 78
Worcester co. South Conf. of Ch's. William R. Hill, Tr.		Old Saybrook, Cong. ch. and so., 21.53; Mrs. G. F. Ward, 5,	26 53-141 84
Millbury, 1st Cong. ch.	83 03	New Haven co. F. T. Jarman, Agent.	
Northbridge Centre, Cong. ch. and so.	10 00-93 03	Ansonia, 1st Cong. ch.	70 00
Worcester co., A friend,	5 00	Branford, Cong. ch. and so.	16 20
	13,722 30	Fair Haven, 1st Cong. ch., 79.35; A friend, 1,	8 35
<i>Legacies.</i> — Boston, Rev. H. B. Hooker, D.D., in part, 200; Mrs. Abigail J. Batcheller, by Charles Adams, Jr., Ex'r, add'l, 104,	304 00	Guilford, 1st Cong. ch., 65; 3d Cong. ch., 64.38,	129 38
Easthampton, Jennie A. Lyman, by Lemuel D. Lyman, Ex'r,	100 00	Milford, Plymouth ch., 35.43; 1st Cong. ch., 5,	40 43
Lancaster, Sophia Stearns, int., by W. W. Wyman, Ex'r,	4 04	New Haven, North Cong. ch. (of wh. from E. H. Bishop, to const. Mrs. EDWARD HAWES, H. M., 100), 315.71; Humphrey-st. Cong. ch., 75; 3d Cong. ch., 30; R. J. Fellowes, 500; S. Wells Williams, to const. JANE E. CHAPIN and JANE G. EVANS, H. M., 200; "J. A. D.," 100; Miss J. A. Maltby, 50; Rev. Burdett Hart, to const. Rev. PHILIP E. HOLP, H. M., 50; Lyman Osborn, 10; A friend, 10, 1,340 71	
Wilmington, Mrs. Sabra Carter, by Jas. Skilton and Sabra Carter, Ex'rs,	1,318 98-1,727 02	North Branford, Cong. ch. and so.	35 67
	15,449 38	North Guilford, "A."	1 00
		Orange, Cong. ch. and so.	20 00
		Wolcott, Cong. ch. and so.	7 50-1,741 24
		New London co. L. A. Hyde and L. C. Learned, Trs.	
		Bozrah, The family of the late Rev. N. S. Hunt,	20 00
		Grassy Hill, Cong. ch. and so.	15 00
		Jewett City, Cong. ch. and so., with other dona., to const. Rev. CHAS. S. NORTHPROP, H. M.	30 00
		Lyme, 1st Cong. ch.	31 50
		Mystic Bridge, Cong. ch. and so.	31 81
		Stonington, 2d Cong. ch.	100 00-228 31
		Tolland county.	
		Coveentry, 1st Cong. ch.	100 16
		North Coventry, Cong. ch. and so., to const. Mrs. H. R. HOISINGTON, H. M.,	133 75
		Rockville, 1st Cong. ch.	350 00
		Somersville, Cong. ch. and so.	21 55
		Vernon, Centre ch.	44 78-650 24

RHODE ISLAND.

Bristol, 1st Cong. ch., 66.50; Charlotte DeWolf, 500; Mrs. Maria De W. Rogers, 500,	1,066 50
Central Falls, Cong. ch. and so.	63 00
Newport, United Cong. ch.	162 00
Providence, Union Cong. ch. (of wh. for Japan, 25), 396.05; A friend, 20,	416 05-1,707 55

CONNECTICUT.

Fairfield county.	
Bethel, Cong. ch. and so.	50 00
North Greenwich, Cong. ch., 57.75; do., m. c., 22,	79 75
Saugatuck, Mary E. Atkinson,	10 00
South Norwalk, C. M. Lawrence,	1 25
Wilton, Cong. ch. and so.	83 05-224 05

Windham county.

Brooklyn, 1st Trin. ch.	36 50
Chaplin, "C. C. C."	30 00
East Woodstock, Cong. ch. and so.	20 00
Hampton, Harriet Colman,	1 00
Pomfret, 1st Cong. ch.	122 00
Thompson, Cong. ch. and so.	13 00—222 50
	5,086 38

Legacies. — Guilford, Mrs. Lucy E.

Tuttle, by Clara I. Sage, Ex'x,	2,000 00
Madison, George M. Dowd, by Wm.	
S. Hull, Ex'r, add'l,	500 00
Putnam, George H. Williams, by	
D. Matthewson, Ex'r,	1,759 08
Southport, Rev. Lewis Pennell, by	
Mary C. Pennell, Ex'x,	200 00—4,459 08
	9,545 46

NEW YORK.

Binghamton, W. T. Doubleday,	2 00
Black Creek, Cong. ch. and so.	10 00
Brentwood, E. F. Richardson,	3 10
Brockport, Summers Hubbell, 10;	
Mrs. Mary J. Holmes, 10,	20 00
Brooklyn, South Cong. ch., 115.68;	
ch. of the Pilgrims, "J. L. P.," 25;	
Mrs. H. Loomis, 10; Mrs. M. S.	
Benedict, 4,	154 68
Buffalo, 1st Cong. ch.	100 00
Chateaugay, Rev. C. C. Torrey,	10 00
Deansville, Hattie E. Randall,	3 00
Durham, Wm. Crawford,	9 00
East Bloomfield, Cong. ch. and Sab. sch.	70 00
Elizabethtown, Rev. and Mrs. W. T.	
Herrick,	10 00
Elmira, Mrs. A. D. Stowell,	8 00
Gloversville, Cong. ch., 223.02; do.,	
Alanson Judson, 100,	323 02
Ithaca, 1st Cong. ch.	62 81
Keeseville, M. Finch, 5; A friend, 2,	7 00
Lockport, "E. B. F.,"	2 00
Lysander, Cong. ch.	21 25
Mount Carmel, Cong. ch. and Sab. sch.	9 40
Mount Vernon, "Edward and William,"	
Mission Box,	18 22
Newtonville, Mary F. Cushman, 2.50;	
Margaret J. Cushman, 2.50,	5 00
New York, Broadway Tabernacle,	
135; do., A. C. Armstrong, 30; Pil-	
grim ch., special for Bible reader in	
Madura, 72; H. R. Munger, 100;	
Chas. E. Pierson, 20; J. M. Andrei-	
ni, 10; T. B. Nutting, Jr., 5,	372 00
North Pitcher, Cong. ch. and so.	5 70
North Walton, Cong. ch. and so.	11 00
Norwich, Cong. ch. and so.	13 00
Oswego, Cong. ch. and so.	92 76
Pitcher, Cong. ch. and so.	41 58
Poughkeepsie, Wm. Adriance,	10 00
Remsen, S. E. Johns,	10 00
Richville, Rev. G. and Annie E. Cross,	2 00
Rome, John B. Jervis,	25 00
Union Falls, Frances E. Duncan,	10 00
Utica, Cong. ch. and so.	15 63
Wading River, Cong. ch., for W. C.	
Africa,	25 00
Warsaw, Cong. ch. and so.	23 19
Yonkers, Pres. ch. (of wh. from Rev.	
W. W. Rand, 30; Rev. A. C. Bald-	
win, 10),	70 00
—, "A part of her savings," by	
her surviving husband,	150 00
—,	5 00—1,730 34

PENNSYLVANIA.

Audenried, Cong. ch.	7 20
Jeffersonville, Mr. and Mrs. Francis	
Whiting,	25 00
Kingston, Welsh Cong. ch., for Madura,	18 50
Philadelphia, A friend,	2 00
Scranton, Plymouth Cong. ch.	10 88
Troy, Rev. and Mrs. G. P. Sewall,	10 00—73 58

NEW JERSEY.

Boonton, Rev. Thomas Carter, 10	
const. Mrs. HETTIE D. CARTER,	
H.M.,	100 00
Chester, A friend of missions,	40 00
Lakewood, Pres. ch.	14 40
Newfield, Rev. Charles Willey, 20;	

Mrs. Hannah Howe, 15,	35 00
Orange Valley, Cong. ch.	250 00—439 40

MARYLAND.

Frederick City, A friend,	15 00
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DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.	200 00
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NORTH CAROLINA.

Wilmington, 1st Cong. ch.	8 00
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SOUTH CAROLINA.

Cheraw, "Part of the tithe,"	10 00
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TENNESSEE.

Knoxville, Mrs. Sarah Bailey,	10 00
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OHIO.

Alliance, Thank-offering,	15 00
Atwater, Cong. ch.	17 47
Chardon, Cong. ch.	14 00
Cincinnati, Lawrence-st. Welsh Cong.	
ch.	31 38
Columbus, 1st Cong. ch., 250; Mrs.	
James L. Bates, 20,	270 00
Delaware, Welsh Cong. ch., 10.07;	
William Bevan, 5,	15 07
Ellsworth, H. C. Beardsley, 10; Lloyd	
Allen, 10,	20 00
Elyria, 1st Cong. ch.	335 96
Findley, Mrs. Agnes Taylor, for books	
for the graduating class at Kioto,	100 00
Lafayette, Cong. ch.	5 70
Madison, Central Cong. ch.	97 26
Mansfield, Woman's Benef. Soc'y,	21 34
Oberlin, 1st Cong. ch., 74.85; I. L.	
Burrell, for Tung-cho Sem'y, 500;	
E. P. Barrows, 10,	584 85
Painesville, 1st Cong. ch., to const.	
Rev. S. W. PIERSON, H.M.,	101 85
Toledo, 1st Cong. ch., Young People's	
Miss'y Soc'y, for Mardin,	30 00
Windham, Wm. A. Perkins,	10 00
York, Cong. ch.	14 30—1,684 18

Legacies. — Cleveland, Elisha Taylor,	
by J. W. Taylor, Ex'r,	111 14
	1,795 32

INDIANA.

Angola, Miss H. Voorhees,	20 00
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ILLINOIS.

Cairo, H. S. Blanchard, for China,	1 00
Chicago, 1st Cong. ch. (of wh. from	
Philo Carpenter, 50), 131.99; New	
Eng. Cong. ch., special gift, 86.66;	
Union Park Cong. ch., m. c., 21.68;	
South Cong. ch., 11.24; C. G. Ham-	
mond, 500; Rev. E. N. Andrews, 5;	
Lydia T. Nelson, 4,	760 57
Elgin, Mrs. E. E. C. Borden,	1 00
Freeport, O. B. Sanford,	50 00
Geneseo, Cong. ch.	30 83
Geneva, A friend in Cong. ch.	100 00
Hamilton, Geo. Fairbairn,	5 00
Jerseyville, G. W. Burke,	4 00
Loda, Cong. ch., m. c.	4 83
Moline, 1st Cong. ch.	65 83
Morrison, Cong. ch.	30 00
Morton, Cong. ch.	9 50
Naperville, Rev. A. A. Smith,	5 00
Neponset, Cong. ch.	10 00
Paxton, A friend,	25 00
Ross Grove, Cong. ch.	10 04
Springfield, L. C. Boynton,	10 00
Summer Hill, Two friends,	30 00
Toulon, Cong. ch.	23 04—1,175 64

MISSOURI.

St. Louis, 5th Cong. ch., 102.25; 1st	
Cong. ch., 95.82,	198 07

MICHIGAN.

Almont, Cong. ch.	15 96
Chesterfield, 1st Cong. ch.	4 00
Detroit, 1st Cong. ch.	25 00
Greenville, Cong. ch.	45 60
Hopkins, 2d Cong. ch.	9 00
Hudson, Cong. ch.	8 62

Kalamazoo, Plymouth Cong. ch.	12 00
Mattawau, Cong. ch.	9 29
Middleville, Cong. ch.	6 25
Olivet, Cong. ch., m. c.	4 02—139 74

WISCONSIN.

Appleton, 1st Cong. ch.	91 72
Beloit, 2d Cong. ch.	2 00
Berlin, Union ch.	10 90
Dodgeville, Mrs. Jane H. Jones,	20 00
Fond du Lac, Cong. ch.	50 00
Lake Geneva, Cong. ch.	16 70
Madison, Cong. ch.	50 00
Menasha, Cong. ch.	35 94
Milwaukee, Plymouth Cong. ch.	146 42
Sparta, Cong. ch., with other dona., to const. Mrs. MARTHA E. KEL- LEY, H.M.	41 64—465 40

Legacies.—Darien, Lydia L. Sheldon,
by Charles Allen, Ex'r,

2 00

467 40

IOWA.

Burlington, Cong. ch.	49 72
Columbus City, Thos. W. Evans,	2 00
Garnaville, Benj. Sackett,	4 00
Grinnell, Cong. ch.	17 72
Kellogg, 1st Cong. ch.	12 30
Monticello, Henry D. Smith,	10 00
Sherrill's Mount, Ger. Cong. ch.	2 00
Waterloo, Rev. M. K. Cross,	15 00—112 74

Legacies.—Danville, Mrs. Harriet
Huntington, by S. H. Mix, Ex'r,

770 68

883 42

MINNESOTA.

Anoka, George A. Clark,	10 00
Austin, Cong. Un. ch.	27 33
Elk River, Union ch.	10 00
Excelsior, Cong. ch.	17 00
Glyndon, Union ch.	7 89
Marshall, Cong. ch.	16 50
Minneapolis, Plymouth ch, 63.30; 1st Cong. ch., 30.38,	93 68
Rushford, Cong. ch.	2 10
Spring Valley, Cong. ch.	5 80
Stockton, Mrs. Alfred Mowbray,	1 00
St. Paul, Pacific Cong. ch.	7 65
Zumbrota, 1st Cong. ch.	51 80—250 75

Legacies.—Faribault, John Stegner,
add'l,

556 65

807 40

KANSAS.

Effingham, Scott Doane,	7 50
Dial, Cong. ch.	2 35
Meriden, J. Ruthy,	4 00
Russell, Cong. ch.	4 61—18 46

NEBRASKA.

Lincoln, "K. and C."	8 00
Plymouth, Cong. ch.	1 00—9 00

CALIFORNIA.

Berkeley, 1st Cong. ch., 46.30; Mrs. H. S. Whitton, 30,	76 30
Oakland, 1st Cong. ch.	63 45
San Bernardino, 2d Cong. ch.	20 00
Santa Barbara, H. M. Van Winkle,	12 00
Santa Cruz, Pliny Fay,	10 00—181 75

OREGON.

Mohawk Valley, Thos. J. S. Pelky,	15 00
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COLORADO.

Longmont, Cong. ch.	14 00
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WASHINGTON TERRITORY.

Fidalgo, Pilgrim ch.	6 00
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DAKOTA TERRITORY.

Ft. Berthold, Rev. C. L. Hall,	10 00
Grove Hill, Cong. ch.	2 00
Vermillion, J. T. White,	1 00—13 00

CANADA.

Province of Ontario.	
Douglas, Cong. ch.	8 00
Garafraza, 1st Cong. ch.	5 60—13 60

NEW BRUNSWICK

St. John, N. B. and N. S. Union For. Miss'y Soc'y,	5 00
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NOVA SCOTIA.

Yarmouth, Nath'l Currier,	2 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

England, Albyns, Mr. and Mrs. W. C. Gellibrand,	50 00
Japan, Niigata, Rev. R. Henry Davis,	20 00
Turkey, Broosa, M. Nigohossian,	4 40—74 40

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions, in part,	8,168 68
For rents, etc., in several missions,	2,604 00
For expenses of Mrs. Williams,	560 31—11,332 99

FROM WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer. 2,800 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Brunswick, 1st Cong. Sab. sch., for India, 60; Gorham, Cong. Sab. sch., 4.52; NEW HAMPSHIRE.—Greenland, Cong. Sab. sch., 10; Stratham, Cong. Sab. sch., 10, VERMONT.—Granby and Victory Cong. Sab. sch., 1.78; Greensboro', Cong. Sab. sch., 6.61; Holland, Cong. Sab. sch., 12.40, MASSACHUSETTS.—Boston Immanuel Co Sab. sch., 12.99; Hadley, 1st Cong. Sab. sch., 12.06; Newburyport, Belleville Mission Band, for three students, 105; New Marl- boro', 1st Cong. Sab. sch., 5.79; Upton, Cong. Sab. sch., 15; Warren, Cong. Sab. sch., for a scholarship at Harpoet, 25.12; Whitinsville, Cong. Sab. sch., 20.11, RHODE ISLAND.—Providence, Union Cong. Sab. sch. CONNECTICUT.—Middletown, 1st Cong. Sab. sch., 30; North Coventry, Cong. Sab. sch., 19.46; Pomfret, 1st Cong. ch., "Wide Awakes," for Elisha Roob, Marash, Turkey, 10, NEW YORK.—Berkshire, 1st Cong. Sab. sch., 30; Brockport, Mrs. Mary J. Holmes, for Harpoet scholarship, 40; Coventryville, Cong. Sab. sch., 82c.; Lockport, 1st Free Cong. Sab. sch., to const. ALICE CROCKER, H.M., 120; Riverhead, Cong. Sab. sch., for Japan, 15; Walton, 1st Cong. Sab. sch., 43.03; Warsaw, Cong. Sab. sch., 21.27, PENNSYLVANIA.—Lansford, Welsh Cong. ch., for Pasumalai Sem'y, 10; Philadelphia Cen- tral Cong. Sab. sch., 25; Providence, Welsh Cong. ch., for Pasumalai Sem'y, 10, NEW JERSEY.—Closter, Cong. Sab. sch., 18.20; South Orange, Mrs. John Van Vechten, for student in Harpoet, 10, OHIO.—Columbus, 1st Cong. Sab. sch., 50; Elyria, 1st Cong. Sab. sch., for South African Sem'y, 15, ILLINOIS.—Chicago, New England Cong. Sab. sch. IOWA.—Grinnell, Cong. Sab. sch. NEBRASKA.—Arberville, Young People's Miss'y Try Soc., for Kioto Tr. sch. CANADA.—West Garafraza, 1st Cong. Sab. sch. 923 18
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Donations received in January,	45,110 74
Legacies " " "	7,772 53—52,883 27

Total from September 1, 1883, to Janu-
ary 31, 1884: Donations, \$157,612.58;
Legacies, \$32,150.23=\$189,762.81.

DONATIONS RECEIVED FOR ARMENIAN COLLEGE, HARPOOT, TUKKEY.

MAINE. — Greenville, J. H. Eveleth,	100 00
MASSACHUSETTS. — Worcester Central	
ch., for female department,	5 00
Pittsfield, Mary L. O'Sullivan,	5 00—10 00
NEW YORK. — Westmoreland, 1st Cong.	
Sab. sch.	29 71
OHIO. — Painesville, Est. of Jesse Storrs,	100 00
Cleveland, A. J. Wenham,	49 60—149 60
WISCONSIN. — Milwaukee, G. L. Gil-	
lett, bal. note,	10 00
Fond du Lac, Cong. Sab. sch.	55 00—65 00

MINNESOTA. — Excelsior, Cong. Sab.	
sch.	15 00
Previously acknowledged.	369 31
	64,624 06
	\$64,993 37

ARTHUR W. TUFTS, *Treasurer.*

BOSTON, January 11, 1884.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL — "THE MORNING STAR."

MAINE.

Bangor, Dudley Coe, 1; Mrs. E. F.	
Duren, for four grandchildren, 1,	2 00
East Ouisfield, Friends in Cong. Sab.	
sch.	1 00
Edgecomb, Cong. Sab. sch.	7 00
Waterford, Cong. Sab. sch.	5 00
Waterville, Cong. Sab. sch.	20 30—35 30

NEW HAMPSHIRE.

Concord, 1st Cong. Sab. sch.	2 50
Hampton, Cong. Sab. sch.	12 00
Hillsboro' Centre, Myron Proctor	
Peffer's,	2 00
Jaffrey, Cong. Sab. sch.	12 00
Lisbon, 1st Cong. Sab. sch.	6 00
Nashua, 1st Cong. Sab. sch., Miss	
Bailey's class,	2 00
New Ipswich, Friends,	1 25
Walpole, Cong. Sab. sch.	25 00
Winchester, Cong. Sab. sch., Mrs. C.	
A. Smith's class,	6 00—68 75

VERMONT.

Brattleboro', Centre Cong. Sab. sch.	50 00
Charlotte, Cong. Sab. sch.	20 00
East Barnet, Cong. Sab. sch.	1 00
Fairfield, Rev. C. H. Cooledge,	25
Greensboro', Cong. Sab. sch.	7 75
Manchester, Cong. Sab. sch.	27 25
Pittsfield, Cong. Sab. sch.	5 00
Quebec, Cong. ch. and so., 12; Cong.	
Sab. sch., 11.50; Friends, 3,	26 50
Strafford, Cong. ch. and so.	10 75
Thetford, A. H. Farr,	1 00—149 50

MASSACHUSETTS.

Amherst, 2d Cong. Sab. sch.	9 25
Andover, Cong. Sab. sch., Miss	
Smith's class,	1 25
Ashby, Cong. Sab. sch.	3 51
Baldwinsville, Goodell Memorial Sab.	
sch.	3 00
Bedford, Mary F. Loomis, 1; Sarah	
G. Fitch, 70c.	1 70
Berkley, Cong. Sab. sch.	6 00
Boston, Two friends, 12.50; Mr. and	
Mrs. Winthrop Sargent, 10; BRIGHTON	
Sab. sch. class 13, 5; Madeline	
Hitchcock's missionary safe, 2; A	
friend, 1.75; Florence and Edith, 1;	
Immanuel ch., "Charles," 50c.;	
Frank Ames, 25c.; Mary T. L.	
Spring, 25c.; Sam'l R. Spring, 25c.;	
Mercy Whitcomb, 25c.; "A. C. T.,	
25c.	34 00
Brookfield, Evan. Cong. ch.	20 00
Cambridge, Shepard Sab. sch.	32 00
Caumpello, Cong. Sab. sch.	10 00
Chelsea, "Winnie"	25
Cochesett, Mrs. H. W. Leach,	1 00
Dedham, Cong. Sab. sch.	21 36

Falmouth, A friend,	1 00
Framingham, Adelia M. and Walter B.	
Smith,	5 00
Franklin, Cong. Sab. sch.	10 00
Georgetown, Ortho. Memo. Sab. sch.	15 00
Hanson, Cong. Sab. sch.	4 57
Haverhill, West Cong. Sab. sch., 13;	
Friends, 50c.	13 50
Huntington, 2d Cong. Sab. sch.	7 08
Ipswich, Linebrook Sab. sch.	4 00
Newton, Esther D. and May W. Pear-	
son, 2; "Emma and Morgan," 50c.;	
Ethel S. Gilman, 25c.	2 75
Quincy, Cong. Sab. sch., Miss Wil-	
liams's class,	2 00
Somerville, Gertrude G., Frank C.,	
Marion C., and Marcella F. Rendall,	1 00
South Deerfield, Miss L. E. Williams,	
25c.; Miss T. S. Clark, 25c.	50
Springfield, North Cong. Sab. sch.	26 00
Waltham, Friends,	1 00
Wayland, Cong. Sab. sch., Miss Lee's	
class,	1 25
Westfield, Harry Sterns, 25c.; Willie	
Lockwood, 25c.	50
Williamsburg, Cong. Sab. sch.	7 25
Worcester, Salem-st. Juv. Sab. sch.,	
16.50; Mary B., Henry J., and Anna	
T. Fuller, 3,	19 50—265 22

RHODE ISLAND.

Providence, "Elmwood Workers,"	1 00
Slatersville, Cong. Sab. sch.	8 25—9 25

CONNECTICUT.

Bridgeport, North Cong. Sab. sch., in-	
fant class, 10; Mary A., Wilbur L.,	
and Frank F. Scoville, 75c.	10 75
Brooklyn, 1st Trin. Sab. sch.	31 75
East Hampton, E. C. Barton,	1 00
East Hartford, Lydia S. Adams,	40
East Windsor, Cong. Sab. sch.	15 00
Greenwich, Cong. Sab. sch.	17 50
Hartford, Asylum Hill Cong. Sab. sch.,	
20; Samuel S. Hotchkiss, 25c.	20 25
Litchfield, 1st Cong. Sab. sch.	25 00
Marlborough, Rev. G. L. Edwards,	5 25
Middlefield, Cong. Sab. sch., 10;	
Friends, 2.50,	12 50
Middletown, Cong. Sab. sch.	50 00
Millington, Cong. ch. and Sab. sch.	5 00
New Haven, Ch. of the Redeemer,	
Sab. sch., 50; 3d Cong. Sab. sch.,	
40; H. A. H. R., 25c.	90 25
New Preston Hill, Cong. Sab. sch.	2 00
Northfield, Cong. ch.	15 00
Norwich, 2d Cong. Sab. sch., Miss'y	
Soc'y,	15 00
Salisbury, Cong. Sab. sch., 10; do.,	
M. L. Graham's class, 10.50,	20 50
Sandy Hook, Three children,	30
Saybrook, Giles W. Hayden,	1 00
Somerville, Cong. Sab. sch.	10 75

Vernon, Cong. Sab. sch.	20 30
Watertown, Cong. Sab. sch., primary dept, 5; Freddie and Mary Bald- win, 50c.	5 50
West Avon, Mamie Moses,	25
West Winsted, J. J. Whiting,	5 00—380 25

NEW YORK.

Albany, Elisabeth D. Hale, soc.; Wil- fred S. Hale, soc.	1 00
Brooklyn, "The Annex" of the Ladies Benev. Soc. of South Cong. ch., 12.50; Ida M. Benedict, 2,	14 50
East Pharsalia, Rev. H. W. H. Wat- kins,	1 00
Fairport, Cong. ch. and Sab. sch.	2 25
Islip, Arthur H. Allen, 1; Grace Eliza Doxsee (deceased), soc.	1 50
Kirkland, Cong. Sab. sch.	6 00
Lockport, 1st Free Cong. Sab. sch.	77 55
Mannsville, Rev. W. H. Cuthbertson,	2 00
Newtonville, Mary F. and Margaret J. Cushman,	2 00
New York, Norman G. Andreini, 5; Boys and Girls of Five Points House of Industry, 3.50; Robert O. Small, 3; William A. Mather, 1,	12 50
Port Jefferson, "Little Websters,"	10 00
Remsen, Starr Hilltown Sab. sch.	1 28
Syracuse, Mrs. Jennie, Chas S., Thos. U., Jennie L., and Edith G. Chesebrough,	5 00
Troy, Eric F. Taylor, 2.50; Patty C. Vail, 2.50,	5 00
Watertown, Miss P. F. Hubbard,	1 00
Yonkers, "Yonkers Mission Box,"	1 00—143 58

PENNSYLVANIA.

Philadelphia, Central Cong. Sab. sch., 20; do., primary class, 5; H. Louis, Joseph B., and Lucy B. Duhring, 1, Reading, Miss M. C. Ermentrout,	26 00
Troy, Anna W. Sewall,	1 00—28 00

NEW JERSEY.

Belleville, Lulu M. Lyon,	50
Bounton, Mary, Annie, Edith, Ed- ward D., and Robert W. Carter,	3 00
Freehold, Young Ladies' Sem'y,	3 50
Newark, 1st Cong. ch., "Workers in the Vineyard,"	1 50
Princeton, Christine S., Ada L., Henry L., and James U. Norris, 5; Henry N., Gordon M., and Alex'r Russell, 3-75,	8 75
Roselle, Edgar Quackenbush, 10; G. W. Warner, 5; John L. Warner, 1,	16 00—33 25

VIRGINIA.

Alexandria, Mary Cumpston,	1 00
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FLORIDA.

Daytona, Cong. Sab. sch.	12 50
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TENNESSEE.

Knoxville, Mrs. Sarah Bailey,	1 00
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OHIO.

Akron, Cong. ch. and so.	83 13
Alliance, Thank-offering	10 00
Centre Belpre, Cong. Sab. sch.	10 00
Chagrin Falls, Cong. Sab. sch.	8 00
Cincinnati, Mrs. E. Hardacre,	5 00
Columbus, Theo. W. Collier, 10; Rob- ert F. Griggs, 1; Wm. L. Anderson, 50c.	11 50
Cow Run, Lulu and Victor Dye, 50c.;	
H. S., Julia L., and Frederick I. Taylor, 75c.	1 25
Cuyahoga Falls, Cong. Sab. sch., Christmas offering,	15 00
Kelloggsville, Cong. Sab. sch.	10 00
Kinsman, Cong. Sab. sch.	15 87
Saybrook, Cong. Sab. sch., "Mission Band,"	10 00
Tallmadge, Cong. Sab. sch.	42 95—222 70

INDIANA.

Terre Haute, Wm. G., Lewis S., and Katie M. Thompson,	75
Wayne, West Wayne Aid Society,	10 00—10 75

ILLINOIS.

Batavia, R. D. Smith,	50
Chicago, New Eng. Cong. Sab. sch., 24.55; W. S. Gates, 25c.; "Map- seller," 25c.	25 05
Galesburg, J. L. and Susie Wychoff,	3 00
Godfrey, Ch. of Christ Sab. sch.	11 25
Lombard, E. T. Cushing,	1 00
Morrison, Alpheus A. Clendenin, Oak Park, Mrs. Jas., J. A., Jas. F., and Grace K. Powell,	80
Springfield, Harriet A. Bliss,	5 00
Wheaton, Mrs. L. A. Guild, thank- offering,	3 00—52 60

MISSOURI.

Amity, Cong. Sab. sch.	8 00
Mexico, Friends,	1 00—9 00

MICHIGAN.

Hartford, Rev. Wm. Woodmansee,	25
Lawrence, Mrs. Emily R. Thayer,	25
Remus, Wendell S. Hutchins,	50
Romeo, Alvah Parmelee,	25
Utica, Cong. Sab. sch.	1 25—2 50

WISCONSIN.

Auroraville, Cong. Sab. sch.	5 00
Brodhead, Cong. Sab. sch.	5 00
La Crosse, "Uncle Robert's" chil- dren,	1 00
Milwaukee, Grand-ave. Cong. Sab. sch.	25 00
Monroe, Edgar W. and Horace P. Boardman,	75
River Falls, Cong. Sab. sch.	16 00—52 75

IOWA.

Brooklyn, Irving Williams,	50
Emmetsburg, Cong. Sab. sch.	8 50
Garden Prairie, Cong. Sab. sch.	15 00
Gowrie, Johnnie R. and Dewitt T. Youkes,	60
Harlan, Cong. Sab. sch.	8 50
Kelley, Cong. Sab. sch.	3 00
Montana, Cong. Sab. sch.	25
Montour, Cong. Sab. sch.	13 26
Sabula, Cong. Sab. sch.	4 25
Shenandoah, Cong. Sab. sch.	10 00
Tipton, Rev. Chas. S. Newhall,	1 00
Webster City, Cong. Sab. sch.	8 44—73 30

KANSAS.

Effingham, Scott Doane,	2 50
Morantown, Walter C. and J. Ralph Jewell,	30—3 00

NEBRASKA.

Bradshaw, Cong. Sab. sch.	1 00
Plymouth, Cong. Sab. sch.	5 27—6 27

CALIFORNIA.

Lockford, Friends,	75
Vacaville, Frank T. Scott,	25—1 00

COLORADO.

Denver, Miss A. R. Bell,	1 00
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DAKOTA TERRITORY.

Ft. Berthold, "Robert,"	2 02
Mitchell, Harvey, Grace, Emery, and Earnest Lyman, 1; Flora Wright, 25c.	1 25
Yankton, Ethel T., Donald B., Free- man, and Sheldon Ward,	1 00—4 27

CANADA.

Bowmanville, Cong. Sab. sch.	5 00
Cuelph, Cong. Sab. sch.	20 00
Sherbrooke, Cong. Sab. sch., 10;	
"Willing Workers," 12,	22 00
West Garafraxa, 1st. Cong. Sab. sch.	5 00—52 00

FRANCE.

St. Cloud, Emma F. and May G. Tay- lor,	5 00
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Previously acknowledged,

1,623 74
1,760 81\$3,384 55

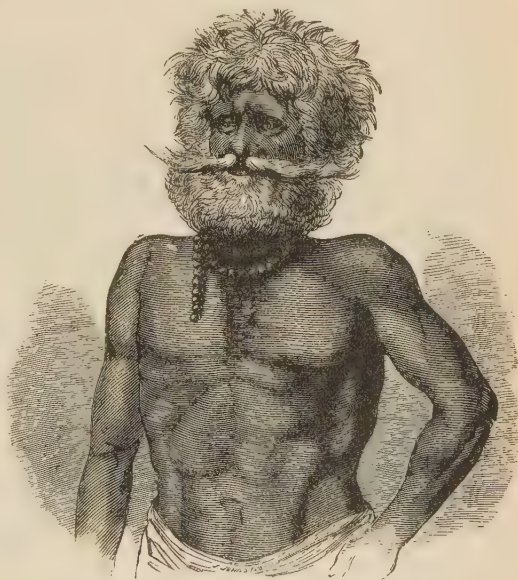
FOR YOUNG PEOPLE.

THE CHOLERA MOTHER.

BY REV. R. A. HUMF, AHMEDNAGAR, INDIA.

THE common people in Western India think that cholera is a punishment sent on men by an evil goddess. As they suppose that it would offend her to call her a bad name, she is called "Murree Ai," that is, Cholera Mother. They also think that giving and taking medicine for the disease only excites the mother still more, and that the only proper way to get rid of the pestilence is to honor the mother, and so to induce her to go elsewhere. In all the villages there are one or two small temples dedicated to the Cholera Mother, in which there are a few shapeless stones painted red. These temples are built near the extreme limits of the town, so that the goddess may stay far from the houses of the people. At the time of an epidemic these are repaired.

In most towns there are a few men and women of the lowest castes who are devotees of this goddess, and when cholera is prevalent they get much attention and much profit. Even intelligent men come and ask these ignorant devotees, "What is the mother's pleasure? How long does she intend to favor the town

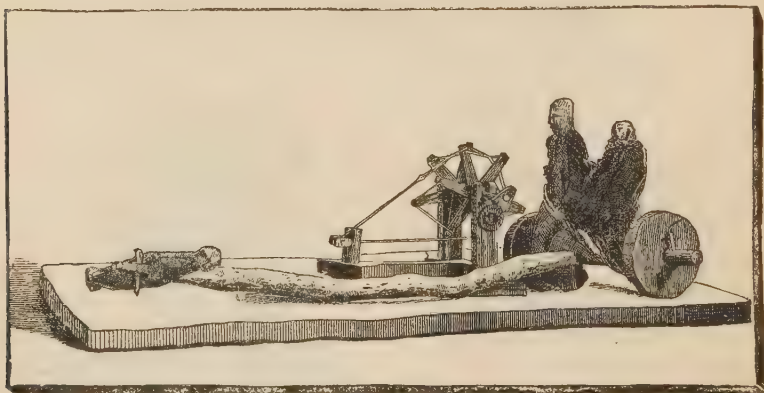


A HINDU DEVOTEE.

with her presence, and what can we do for her?" Then the devotee pretends to go into a kind of trance, and, after a shaking fit, replies that the mother says that she intends to remain for so many days and would like such and such attentions. These attentions the people gladly show. Green is thought to be the favorite color of the Cholera Mother. So a new green cloth is given to the devotee, also offerings of money and other articles. Lemons are cut over the head of the devotee and thrown in all directions in order to scatter the disease; also, rice and curds. Goats, eggs, sweetmeats, dates, etc., are offered at the temple, all of

which the devotee gets. Sometimes the whole town is required to go out of the town and spend a day near the mother's temple. The devotee paints his or her teeth black, and the face red, in order to look as hideous as possible, and then Brahmans, shopkeepers, who have closed their shops, and all the Hindus, follow this ignorant low-caste person out of the town.

A small cart is made, the axle of which is about a foot and a half long and the pole about three feet long, and on the axle are fastened two small wooden figures of the mother, about nine inches high. Bracelets are put on their arms, green cloths and paint on their bodies; rice is sprinkled on the cloths, and then this cart is put on the head of the devotee, and, accompanied with music, the town escorts it to the temple. This is meant as a polite intimation to the mother that, having received so much honor, she should stay in her temple and not return to the town. The picture below is that of a cart which was lately taken to the mother, and which I afterward secured. The picture also shows



THE CART OF THE CHOLERA MOTHER.

a small spinning-wheel, which is often offered to the mother, who, like the Fates of the Greeks and Romans, spins men's destinies.

One strange idea in connection with this Cholera Mother is that the people think she is glad to get a ride in a cart when she can. Hence, in small towns, during a cholera epidemic, the town gates are sometimes shut so as to prevent carts from coming in, lest the mother should jump on to the cart and come in with it. All the chief deities of the Hindus have their special vehicles, usually some kind of animal. A mouse is the carrier of Ganpati, and an eagle of Vishnu.

When the time specified for the visit of the mother has expired, or when no other way of getting rid of her seems feasible, the people put such a cart, as has been described above, upon the head of a devotee of the mother, carry it with music and honor to the limits of the town and place it just across the boundary line in the next town. When the people of that town hear of this arrival of the mother within their limits, they come with music, take up the cart and its images, carry them to the proper temple, give offerings as narrated above, and then carry it to the limits and put it into the next town. So the cart is passed from place

to place. While thus escorting the goddess, the people often call out, "Victory to the mother!"

In one town, not long ago, the very day that the people had made large offerings to the mother and had gone out to spend the day at her temple, following her devotee, this devotee was taken with cholera and died the same



SCULPTURED GUARDS BEFORE A HINDU TEMPLE.

night. Such things confound the people. In another town, after killing lots of goats, when it was found that the disease was not arrested, it was said that the mother was surfeited and that she forbade the killing of any more goats in the town. In order to show his disbelief in such superstition, a prominent Mussulman asked other Mussulmans and some Christians to take shares in a goat, and

he had it killed for food. But the same day a valuable buffalo of this Mussulman died, and this enabled the Hindus to say that the mother had punished him for showing disrespect to her.

But, in the main, when all the efforts of the Hindus have failed, the people fall back on fate as accounting for everything. In some places, seeing how the



BRAHMANS AT PRAYER.

Christians have been preserved and restored by the use of proper remedies, and seeing their greater sense of security, even Hindus have been led to join the Christians in prayer to God, and sometimes they have been glad to take such medicines as the Christians gave. Gradually such superstitions are growing weaker in the cities and largest towns, and some day they will all cease.

THE
MISSIONARY HERALD.

VOL. LXXX. — APRIL, 1884. — No. IV.

SIX MONTHS. — The total receipts into our treasury at the close of the first half of our financial year, March 1, amounted to \$225,682.19, an advance over those of the preceding year for the same period of only three per cent., about \$6,500. For the remaining six months, we need a resolute effort on the part of pastors and churches, with the hearty co-operation of generous individual donors, that there shall be an increase certainly of not less than ten per cent. The immediate necessities of the growing work, which is full of promise, require an advance of at least twenty-five per cent. May the Lord of the waiting harvest put it into the hearts of many persons to devise liberal things through their offerings for foreign missions during the months immediately before us.

SINCE the letters from Japan, on another page, were in print, further intelligence has reached us, indicating the remarkably hopeful state of affairs in that empire. The fear of our brethren, that the conscription of young men for the army would seriously interfere with the Kioto Training-School, has not been realized. The draft has not been nearly so sweeping as was expected, and the school will not be seriously affected, even if a plan for securing exemption for the students of the school is not successful. Reports from many parts of the empire indicate a remarkable observance of the Week of Prayer, many of the churches continuing for the second week. The expectation seems to be general that a much larger blessing than that even of the previous year is about to be received. Of one meeting it was said that it seemed nearer akin to Pentecost than any previous meeting held in Japan. The statistics for the year 1883 have been in part gathered, and, from the reports received from eighty-eight churches, Mr. Kozaki, of Tokio, estimates the number of evangelical church members in Japan at not less than seven thousand, with somewhat over one hundred churches. The gain in the nineteen churches connected with the mission of the American Board, from January to December inclusive, was four hundred and sixty-five, or forty-two per cent. The church at Imabari has received ninety, the church at Anaka eighty-nine, during the year. What a spur our Lord is giving to our faith and zeal!

It is with deep gratitude to God, that we are able to announce that the Rev. Judson Smith, D.D., now Professor of Ecclesiastical History in Oberlin Theological Seminary, who has been invited to enter upon the duties of Corresponding Secretary of the American Board, has accepted the invitation. We are sure that the friends of the Board at home, both East and West, as well as the missionaries abroad, will hail this appointment as one eminently fit to be made. Professor Smith was trained in the East, having graduated with the highest honors at Amherst, in the class of 1859, yet during his active life has been identified with Christian work in the West. In his position as theological instructor, he has manifested a deep and intelligent interest in foreign missionary work, and will bring to the discharge of his new and responsible trust powers of mind and heart which give promise of great usefulness and success. His able paper upon "China and Christian Missions," read at the Annual Meeting of the Board at St. Louis, in 1881, will be well remembered. Among his duties as one of the Foreign Secretaries of the Board, Professor Smith will doubtless have special charge of the missions in Africa and China. It will be remembered that the new Shanse Mission in China is composed entirely of members of the "Oberlin Band," while in Africa, both on the east and west coast, are many graduates of Oberlin, all of whom have personal knowledge of and a warm regard for their old instructor. We sincerely regret the loss which Oberlin will sustain, but rejoice greatly in the acquisition secured for our Missionary Board.

A CONTRACT has already been made with the New England Ship Building Company, of Bath, Maine, for the building of the new missionary packet, *Morning Star*, and the work of construction has already begun. She is to have a capacity of 425 tons, which is more than double that of the present *Star*, which measures but 184 tons. Auxiliary steam-power is to be provided, to be used when necessary, amid calms and adverse currents, and when entering lagoons. The dimensions of the present *Star* are, length, 91.7 ft., breadth, 26.6 ft., depth of hold, 9.6 ft. The new vessel is to have 130 ft. length, 30 ft. breadth, and 12 ft. depth. She will be provided with ample, cool, and healthy accommodations for the ship's company, for American and native missionaries and teachers, and is to be in all respects a first-class ship, the useful and substantial being secured, the useless and merely ornamental ignored. It is hoped that she will be ready at Boston, to load with a cargo for Honolulu, on freight, about September 20, and sail about November 1. Sailing at that date, she will have a summer passage around Cape Horn. We are glad to report that the enthusiasm on the part of the children in contributing for the vessel seems to be on the increase, and an interest is awakened among the young, which gives promise not merely of large receipts for the construction of the vessel, but a continued interest in missions in future years. May God bless the work and the workers!

* It is reported from Japan that the government is contemplating, at once, the opening of the whole country to foreigners, so that, while the present extra-territoriality laws will prevail in the "Concessions," at the open ports, missionaries and others who are willing to come under Japanese laws may go where they please within the empire.

A MEMORIAL gift of \$2,000 has just been received from an anonymous friend, to be devoted especially for aid to our evangelical and educational work in Japan. It would be difficult to select a work anywhere in the world more fruitful just now in the choicest of all harvests, that of precious souls, new-born into the kingdom of grace. May God's richest blessing rest upon the giver—unknown to us, not unknown to Him.

A SERIES of brief biographies of American missionaries is in course of preparation, under the supervision of District Secretary Haydn, to be published by the American Tract Society. The first of the series, by Mrs. Douglass Putman, outlining the life of Mrs. H. A. Schauffler, missionary at Constantinople and in Austria, is already finished,—a delightful biography of a very beautiful and interesting character. Others to follow are—of Titus Coan, by Dr. S. J. Humphrey; of Dr. H. O. Dwight, by Dr. Cyrus Hamlin; of Dr. William G. Schauffler, by one of his sons; of Dr. Adoniram Judson, by Rev. P. Moxon; of Dr. William Goodell, by President S. C. Bartlett; of David T. Stodard, by Dr. J. E. Rankin; of Dr. Daniel Lindley, by Dr. H. C. Haydn; and of some eminent Methodist missionary, by Dr. J. M. Bulkley. These biographies are to be issued during the year, separately at first, for ready circulation, at about five dollars a hundred; and in one volume when completed. We hope that pastors and missionary societies will aid in circulating these sketches, which are intended to be brief, popular in style, and quickening to faith.

OUR monthly mail from West Central Africa is quite as regular as that from any mission of the Board, but it usually reaches us just at the time when the pages of the *Herald* for the succeeding month are all in type, and we are compelled to put over the letters until the next issue. Just as this number is ready for the press, very interesting communications have been received, dated Bailunda, December 26. Messrs. Sanders and Fay had visited Bihé, finding a friendly reception by the king, and were permitted to choose a location. After examining several sites, they selected two, between which a decision is yet to be made. They returned to Bailunda to prepare windows and other articles for their buildings, and hoped to remove to Bihé in a few weeks. All the mission were in good health and spirits.

AMONG the many pleasing incidents which correspondence brings to light, connected with the effort to build the *Morning Star*, is one coming from Bulgaria. At the close of a meeting at Samokov, after an address by a native pastor, 130 shares, of 100 paras each, were taken without any aid from the missionaries. This was before the plan for shares was announced from the Mission Rooms. Since that time a call for the certificates has been made, and the last report is that the Bulgarian boys and girls will probably take shares to the amount of \$50; very possibly \$100. A noble contribution, surely!

MR. WILCOX, at Inhambane, reports that there is no foundation for the rumor that Umzila is dead, but that it is probably true that he has left Umoyamuhle and has come down to the banks of the Sabia to take up his residence there.

THUS far the senior contributor for the new *Morning Star* is from the State of Maine, and reports himself thus: "Being eighty-five and more, you can count me as one of your children, if you please. I should vastly like to be as a little child. May you live to be as old as I am and continue strong the while, if God please." We have gratefully acknowledged both the gift and the blessing, and have promised to "advertise," as we now do, "for some older contributor, if such there be."

A PAPER by the Rev. Dr. Happer, of Shanghai, in reference to the statistics of Buddhism, has recently called out much comment from the newspapers. The question has more of interest than of importance. Where religion sits so lightly upon men that it is difficult to determine whether they are one thing or the other, it is of no great consequence which of the two they are. The fact as to the number of Buddhists in the world turns upon the question whether the Chinese are to be counted as Confucianists or Buddhists. Dr. Happer maintains that two hundred and sixty-five millions of the population in China, Corea, and Anam, are to be reckoned simply as Confucianists, and gives good reasons for this opinion. There is probably nothing in Confucianism to prevent one who classed himself as accepting that faith from worshiping at any other shrine, as well as at his own. The Chinese, it is said, often go straight from a Confucian to a Buddhist temple to offer worship. They may be regarded as the people, *par excellence*, who believe that religion consists in life, not in faith. But reckoning the Chinese as in the main Confucianists, and the Japanese as Shintoists, Buddhism can claim only the populations of Siam, Burmah, Thibet, Ceylon, Mongolia, and Manchuria. These countries, together with 20,000,000 Buddhists in China, Corea, and Anam, give, according to Dr. Happer, but 72,342,000 Buddhists in the world. It will be remembered that Edwin Arnold, in his "Light of Asia," gave their number as 470,000,000.

THE *Gospel in all Lands* has issued a Missionary Year Book, which contains a brief account of the countries of the world in which Christian missions are prosecuted, together with a list of the missionary societies of America, with the names of missionaries. British and Continental societies are also catalogued. The pamphlet is sold for twenty-five cents, and is a convenient compend to have at hand.

As the Week of Prayer closed at Marash, *all* the girls of the Female Seminary, both boarding and day pupils, were joyfully numbered among the acknowledged followers of Christ. To ten of them this was a new hope. Miss Shattuck, on returning to the work after years of enforced absence, finds herself both improved in health and greatly encouraged by the progress visible on every hand.

A PASTOR of a home-missionary church in Wisconsin writes: "I wish you could have seen the enthusiasm of the children last Sabbath afternoon in a *Morning Star* talk. The *Mission Dayspring* is beginning to bear fruit with the children." We are glad to say, in this connection, that the *Mission Dayspring* is increasing its circulation largely both East and West, and is like the young Timothy who "was well reported of by the brethren."

THE character of the schools in Japan is clearly indicated by two facts which are stated in recent letters. Of the forty-three girls connected with the female department of the Kioto school, only nine are receiving help, and six of these are working to pay their expenses. The other three are helped only one half, or less. As to the moral tone of the pupils, it is said that of all who have been in the Training-School at Kioto during the eight years since the school began, only seven have been detected in any immorality. To appreciate this statement, one needs to know something of the character of the schools of Japan.

CHRISTIAN sympathy toward missionaries, home and foreign, frequently finds expression in the preparation of boxes, which are forwarded to those who sometimes do not know, personally, the kind friends who thus seek to confer a favor upon them. We have heard that, in the case of home missionaries, these boxes have not always been wisely prepared. In the case of foreign missionaries the liability to such mistakes is increased. It is so desirable that every good and generous impulse should be directed by the best economy, that it seems a duty and a kindness to say that sometimes boxes are sent to missionaries in foreign lands containing articles which are not serviceable, while the cost of freight and other expenses renders them rather a burden than a help. The closest consideration of the climate, and of the circumstances under which the people live, is necessary for the proper adaptation of all articles of clothing or household furniture. Except as information is obtained from intimate acquaintance, or from personal correspondence with the missionaries, there can be little hope of meeting their needs. All literature, too, which is not fresh and valuable, is of little service to busy missionaries. Neither can they distribute reading matter in English among the natives with whom they labor. The kind feelings which prompt such gifts are heartily appreciated; and the recipients of them would be slow to imply that they are not useful. Still, the facts should be known by the good friends in this country.

OUR friends are sometimes puzzled over the boundaries of our missions, especially when they adjoin each other, and wonder is expressed that they are made of such irregular shape. They are usually organized with reference to the ease of communication between the several stations, so that there can be conferences between the members of each mission. For instance, Trebizond, heretofore connected with the Eastern Turkey Mission, and much farther to the east than some of the stations of that mission, has recently been transferred to the Western Turkey Mission, simply because, having water communication by way of the Black Sea, it takes but three days to go from that point to Constantinople, the centre of the Western Mission, while it might take two or three weeks to reach Mardin or some other station of the Eastern Mission. Dr. Parmelee and his wife, who are now alone at Trebizond, are finding a hopeful opening for missionary labor in that region.

THE best Christian apologetics are Christian missions. Never are the divine origin and power of the gospel so apparent as when this gospel is carried, with living faith and devotion, to the sinful and benighted.

PROFESSOR SAMUEL WELLS WILLIAMS, LL.D.

BY PRESIDENT NOAH PORTER, LL.D., YALE COLLEGE.

DIED at New Haven, Connecticut, March 16, 1884, Samuel Wells Williams, LL.D., aged seventy-two years, for twenty-three years a missionary in the service of the American Board of Commissioners, for twenty years secretary and interpreter to the legation of the United States to China, and for nearly eight years professor of the Chinese language and literature in Yale College.

The character and career of Dr. Williams were so distinguished for usefulness and honor, and his interest in the missionary work was so ardent and sustained, as not only to justify, but to require, a brief notice in the *Missionary Herald*.

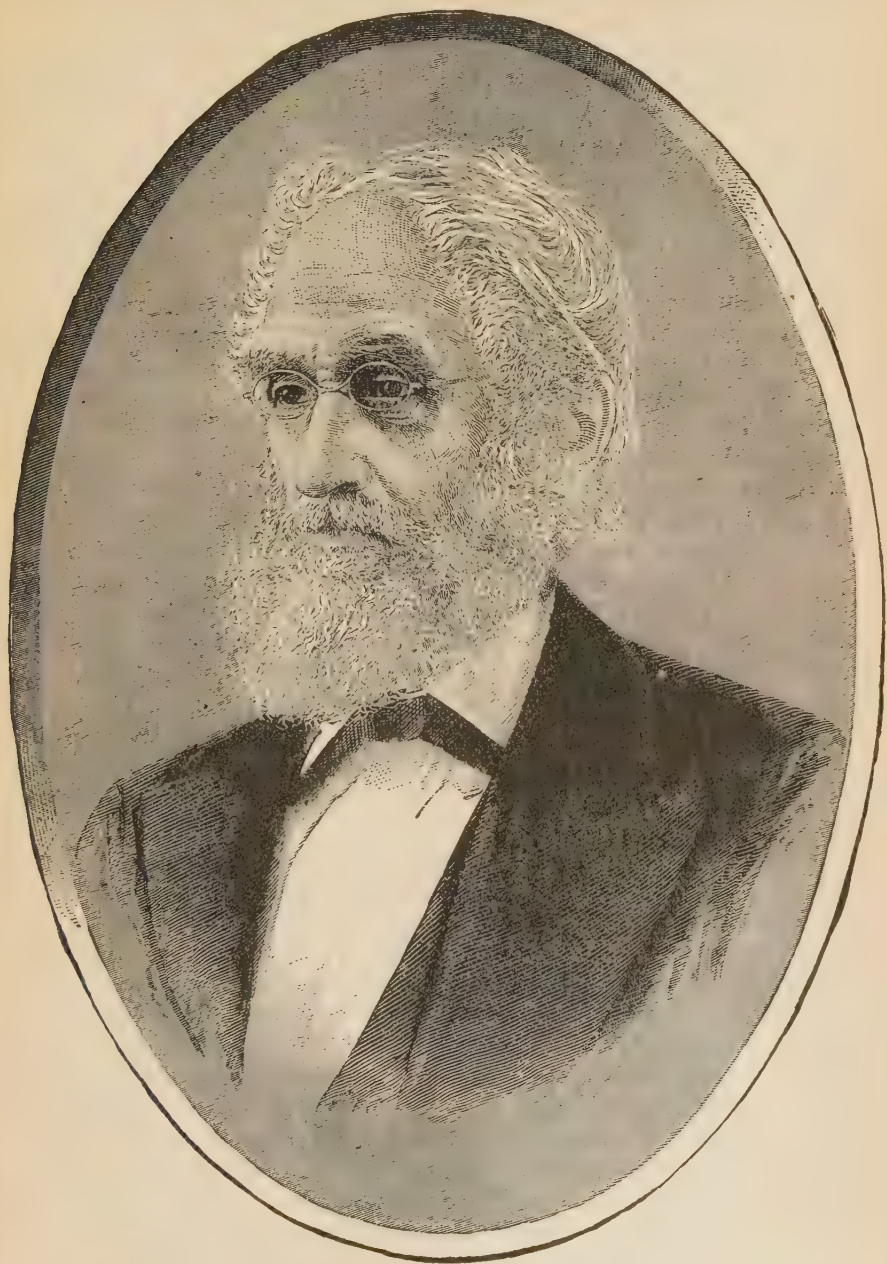
He was born in Utica, Oneida County, New York, September 22, 1812, and was the eldest son of William and Sophia Wells Williams. His father was a prominent and greatly esteemed citizen, who was largely engaged in the book trade, as also in printing and book-binding. He was an eminently public-spirited and prominent citizen. When, in 1813, an attack upon Sackett's Harbor was threatened, he was the first and most active man in Utica in measures of defence, and subsequently, when upon the staff of General Collins as Colonel Williams, he was valued as highly as a soldier as he was esteemed as a citizen. After the war was over he was at the head of the fire department and was relied on for his energy and skill. During the ravages of the cholera in 1832, he seems to have been a hero in daring and an angel for sympathy, and narrowly escaped with his life.

He was equally prominent in religious activity and zeal. From 1812 to 1836, he was an elder in the First Presbyterian Church, and was prominent in the Sunday-school and Bible-class. His wife was especially lovely, bright-minded, zealously and actively Christian, and earnestly devoted to the cause of Foreign Missions. Two of her sons, under her inspiration, were given to the work of missions, — Samuel Wells and William Frederic, — the latter dying at Mardin, February, 1871, after twenty-two years of missionary service in Turkey.

The youth of our friend was passed at a time of great religious zeal, activity, and enterprise. In his father's house, under his mother's inspiration, in the Sunday-school, in which he received a prize for having learned the New Testament through, in the sweeping revivals of religion under the direction of the Rev. Charles G. Finney, he could hardly remain unmoved, and it is not surprising that we learn that he could distinctly recall the time and place when, in response to Mr. Finney's fervid appeal, he consecrated himself to the service of Christ.

He was early of a bookish turn, as he could scarcely be otherwise in a house where books were printed and bound and sold. He acquired some skill in the printer's craft while a school-boy. He was early destined for a college training, but, being with his companions (among whom were the eminent Professors Dana, of Yale, and Gray, of Harvard) specially interested in natural science and history, he was induced, in 1831, to enter the Rensselaer Institute at Troy. While a member of this institution, in April, 1832, he received an invitation to go to China as a missionary printer for the A. B. C. F. M., which invitation he decided the following morning to accept. He accepted it, however, on condition

that he should have from twelve to fifteen months to perfect himself in several particulars pertaining to the working of a printing-office. The condition



PROFESSOR SAMUEL WELLS WILLIAMS, LL.D.

was reluctantly acceded to on the part of the Board, but that he should make it was characteristic of the man. Thoroughness and forecast were as character-

istic of him as were self-sacrifice and promptness in the discharge of every duty. Insight and comprehensiveness of judgment, leading to self-reliance and boldness, were connected with rare unselfishness and public spirit.

He sailed from New York, in the ship *Morrison*, June 15, 1833, and reached Canton, October 28, where he was welcomed by Messrs. Bridgman and Stevens, the latter a seaman's chaplain. A press had been sent out by benevolent individuals connected with the Bleeker-street Presbyterian Church, which he found in operation, and which continued to be used till 1851. The *Chinese Repository*, commenced in 1832, by Dr. Bridgman, who was assisted by Mr. Williams soon after his arrival, was subsequently superintended by him for twenty years, till its suspension. In 1835, Mr. Williams went to Macao, where there was a printing-press, and in seventeen months he completed Medhurst's Dictionary. In July, 1837, he sailed, by invitation, in the ship *Morrison* to Lew Chew and Japan, to return some shipwrecked Japanese sailors. The voyage was unsuccessful, the vessel not being allowed to land. But, by the aid of three of these sailors, Dr. Williams acquired the knowledge of the Japanese language, and from 1839 to 1841 he made an imperfect translation into that language of the Book of Genesis and the Gospel of Matthew. Between 1837 and 1844, he completed the "Easy Lessons in Chinese," the "Commercial Guide," second edition, and the "English and Chinese Vocabulary," and from 1837 to 1839 assisted in preparing the "Chrestomathy." In 1844, the printing-office was removed from Macao to Hong Kong, and soon after Dr. Williams accepted an invitation to visit his native land by the overland passage, via India, Egypt, and Europe. While in America, he prepared and delivered a course of lectures, for the purpose of procuring at Berlin, Germany, a font of Chinese types, which lectures were used in the preparation of the first edition of "The Middle Kingdom."*

On November 27, 1847, he was married to Miss Sarah, eldest daughter of Mr. John Walworth, of Plattsburgh, New York, a lady of singular excellence, who died in New Haven January 26, 1881. To them were born five children, of whom the two younger survive, a son, Frederic W. Williams, A.B., Yale College, 1879, and a daughter, the Hon. Mrs. Sophia W. Grosvenor, of England.

After his return from America, the printing-office was brought back to Canton, the *Chinese Repository* was brought to a conclusion as soon as possible, and the publication of the "Tonic Dictionary," in the Canton dialect, was commenced. In 1849, the degree of LL.D. was conferred upon him by Union College.

In 1853, the American Government concluded to attempt the opening of Japan, and he was invited to accompany Commodore Perry, as the interpreter for the expedition.† Returning in August, 1854, he resumed his missionary work, carried through the press an edition of the "Tonic Dictionary," and in 1856 published the fourth edition of the "Commercial Guide." In September, 1855, he accepted the appointment of secretary and interpreter to the American Legation, but his connection with the American Board did not cease until 1857. In the destruction of the foreign factories at Canton, his printing-office was

* New York: Wiley & Putnam.

† Dr. Williams received from the United States government the sum of \$2,705 for his services as interpreter, and placed the amount immediately to the credit of the American Board, for the Canton Mission. Other large pecuniary gifts were made by him for the same object.

destroyed. Hon. William B. Reed was appointed minister to China in 1856. Arriving in October of the same year, he was joined by Dr. Williams as secretary and interpreter. In March, 1857, he accompanied the minister to Shanghai and Tien-tsin. The four powers, England, France, Russia, and the United States, had made simultaneous treaties, which opened China to all these countries. In each of these treaties is contained substantially the same stipulation, namely :* "The principles of the Christian religion, as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good, and to do to others as they would have others do to them. Hereafter those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practises the principles of Christianity, shall in no case be interfered with or molested."

In July, 1859, Dr. Williams accompanied the Hon. John Ward, the American minister to Peking, to ratify the treaty made by Mr. Reed in 1857-58. In March, 1860, he left China on leave to visit the United States, returning in the autumn of 1861. In 1862, the Hon. Anson Burlingame, minister to China, removed the legation to Peking, and at the same time Dr. Williams removed his family there permanently. In 1863, the fifth edition of the "Commercial Guide" was published, much enlarged. In 1863, he commenced his preparations for publishing the Syllabic Dictionary of the Chinese Language, and in 1874 was able to issue an edition of one thousand copies, a second edition following in 1882-83.

On the twenty-fifth of October, 1876, Dr. Williams bade adieu to China, after a residence of forty-three years of arduous work, having arrived in China the twenty-fifth of October, 1833. He established his residence in New Haven, and in 1877 was elected professor of the Chinese language and literature in Yale College. In 1881, he was elected president of the American Bible Society, and also of the American Oriental Society.

At New Haven he lived a retired but a most busy life, and had the satisfaction of furnishing for the press a new and greatly improved edition of his "Middle Kingdom," which has been acknowledged from the first to be the classic upon the empire in the English language. This work was completed only a few weeks before his death.

Dr. Williams's life in China was most laborious from its beginning to the end. The first half of his life was spent in the unostentatious, but important, duties of a missionary printer and editor, conjoined with laborious research, and this largely in an untried field, involving the mastery of two languages, the most diverse from those of the Western world ; and in the exploration of the history of two mysterious empires, against the active hostility and stubborn contempt of their officials and populace. In this field his Christian devotedness and singular laboriousness were known and read of all the Christian world. In the last half of his career he held official positions of more or less distinction in the service of his own country, and was brought into intimate relations with the representatives of the great European Powers. In these responsible and sometimes critical positions, he not only brought honor to his country, but honor also to the cause

* Amer., Art. XXIX. British, Art. VIII. French, Art. XIII. Russian, Art. VIII.

of Christian missions, never forgetting the missionary in the diplomat, nor dishonoring the Master to whose cause he had given his heart and his life. Like Franklin, beginning as a printer, he was called to stand before kings; but he never forgot his Master in heaven, nor the greater than any earthly kingdom which He is establishing on the earth. When on one occasion he spoke to the students of Yale College of the certain triumphs of this kingdom, it was with the enthusiasm of youthful consecration and the confidence of lifelong service.

Few men were better fitted in temperament, in intellectual tastes and habits, in moral energy, and in spiritual self-consecration, for the constant and unsparing drudgery involved in such a life. Few men, it is believed, have put their powers and gifts to a more constant and productive use. His elastic spirits, his wakeful curiosity, his minute observation, his loving sympathy with man, and his affectionate trust in his Divine Master, seem never to have failed. His interest in nature and in natural history never abated. The taste for botanical studies, which began with his youth, continued to the day of his death. He observed and discovered in China the habits and varieties of flowers with the same zest and the same success which he had manifested when a youth in Utica. The vicissitudes of his life were also manifold. He encountered not a few perils by land and by sea, during the long life which he lived from 1833, when China was almost sealed to every Western ship and every European citizen, and Japan cannonaded and drove back the ship which brought to their homes her own shipwrecked citizens. He lived to see the Imperial Palace at Peking in the hands of English and French invaders, and Japan seeking sympathy and aid from those Western powers which she had so carefully excluded from her soil. Above all, he had seen the Scriptures translated into the languages of both these countries and, largely by his own instrumentality, freely circulated, and the freest and fullest toleration secured by treaty with all the Great Powers of the world for the profession and propagation of Christianity by the inhabitants of China. The simple and childlike faith which had been inspired by his mother's zealous sweetness, and enforced by his father's enterprise, and had sent him to China for his lifework on the notice of a day, enabled him always to see light and hope along the long and often lonely pathway the earlier missionaries to China were compelled to travel. The buoyant and cheerful temper which made sunlight for others whenever he was present also reflected unbroken sunshine into his own soul. The Christ, who dwelt ever in his thoughts as the Hope of Glory, enabled him to find indications of hope in the social and spiritual movements which he had watched so closely for more than a generation, and oftentimes from points of view which gave him almost the outlook of a prophet. He was not the man to exaggerate under the impulses of an excited fancy, but whether it was in fancy or from fact, it is a fact that toward the end of his life he spoke with glowing and almost prophetic confidence concerning the changes which were to befall China and Japan within the next generation. He was by himself and in his words a living and speaking witness of the dignity and inspiration of the missionary calling and the missionary spirit when it becomes an inspiration.

There was much in the closing years of his life to admire and almost to envy. The sweetness and simplicity of his character made friends for him with all who

met him. It is no exaggeration to say that every casual acquaintance was illumined and inspired by the briefest interview. Though feeble in body and with impaired eyesight, he maintained his habits of close and constant literary occupation. A little more than three years ago the companion of his missionary life and the light of his house was taken from his home. A few months after, a partial paralysis enfeebled his limbs and his speech and somewhat impeded his power of thought. But his elastic spirit refused to be bound or depressed, and he seemed almost as buoyant as ever, as he smiled at his own infirmities. He sought employment with his hands almost to the hour of his death, and in the quiet but unspoken triumph, nay rather in the unspeakable serenity of the peace which Christ gives to those who are eminently his, he breathed out his life.

A CENTURY OF THE MONTHLY CONCERT OF PRAYER.

THE idea of concert in prayer is not of recent origin. In 1744, an attempt was made by a number of Scotch ministers to secure more united and concerted prayer for a general effusion of the Holy Spirit "on all the churches of the Redeemer, and on the whole habitable earth." The Saturday afternoon and Sabbath morning of each week, and more solemnly the first Tuesday of each quarter of the year, were specially commended to Christians for such seasons of agreeing intercession. Many pious hearts in Great Britain, and some on this side of the ocean, caught the flame of this quickening influence, and "praying societies" were gathered and maintained in various places, in both countries. The sacred fire touched the heart of our own Jonathan Edwards, who was moved to write an elaborate essay, entitled "An humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion and the advancement of Christ's kingdom on earth." These efforts and influences culminated at length in the adoption of a Resolution by the Nottingham Association of Baptist Ministers, in June, 1784, "recommending the setting apart of the first Monday evening in every month for prayer for the extension of the gospel." A private memorandum of Andrew Fuller, July 9, 1784, is in these words: "Read to our friends this evening a part of Edwards's 'Attempt to promote prayer for a revival of religion,' to excite them to a like practice."

The circle of churches acting upon this suggestion widened, though somewhat slowly, every year. A few American churches, it is believed, kept alive the old Quarterly Concert, from its institution before the middle of the last century. A few more began the observance of the Monthly Concert at about the time of the sailing of the first missionaries of the American Board, in 1812. But the observance of this Concert did not gain very general prevalence until the year 1815, when it was urged and enforced by the *Panoplist*, of which magazine the *Missionary Herald* is a continuation, and almost immediately introduced by large and increasing numbers of local churches. After some twenty years it was found that not a few pastors and churches, from the difficulty of gathering a full attendance upon Monday evening, had transferred the Concert to the first Sabbath evening of the month. Several missionary and ecclesiastical bodies favoring this

change, the subject was discussed at the meeting of the American Board in 1838, and, though no action was taken, it would appear that this change had been widely, though not universally, approved. Of late years some churches, which are accustomed to hold public preaching services Sunday evening, have transferred the Missionary Concert of Prayer to the evening of the weekly prayer-meeting following the first Sunday of each month.

There is some reason to fear that, with the present generation of Christian believers, this Concert has less interest and sacredness than with the generation retiring. They felt that it was as divine as the very institution of missions; that the church *at home* could not otherwise obey the command to go forth preaching the Word to the ends of the earth; and that it was treachery to the Lord, and to those whom they had sent forth in their name to disciple all nations, to lay upon them such a commission, and send forth with them no volume of united, agreeing prayer.

Shall not this monthly Missionary Concert of Prayer, if it has decayed, be revived? or, if it abides, be greatly reinvigorated in power? Select the most convenient evening in the first week of each month. Set it apart, and consecrate it, and make it sacred to this observance. Write a vow before God in your closet to keep this Concert of Prayer. Come, young and old; come in fair weather and foul; come fresh or weary; come to please Jesus, to take upon your willing hearts the tender pressure of his last command: and your souls will reap a full reward; the welcome of your waiting Lord will greet you and rest upon you, and the world's redemption will be hastened on.

COREA: ITS CONDITION AND PROSPECTS.

THE eyes of the Christian world are now turned with special attention toward Corea, and authentic information is eagerly sought. The interest which centred in China and Japan, a few years ago, at their opening to the outside world, is now renewed in the case of this kindred people. The "Hermit Kingdom" is coming into the friendly intercourse of the nations, and needs, and will receive, the light and civilization of the gospel.

Corea, in the native tongue, Chô-sen (or Morning Calm), is a large peninsula, not unlike Florida, extending from the eastern Asiatic coast, just north of China, in a southeasterly direction, and separated by the Yellow Sea from China on the west, and from Japan, on the east, by the sea of Japan. Besides the peninsula proper, it includes a part of the mainland, together with many adjacent islands of the Corean Archipelago, the King of Corea being well styled "Sovereign of Ten Thousand Isles." It is somewhat less than six hundred miles in length, by about one hundred and thirty-five miles in average width, extending from the forty-third parallel ten degrees southward, and on this continent would just about fit in between Boston and Charleston, with much the same climate and variety of productions. It has an area of rather more than eighty thousand square miles, or as large as the whole of New England with a third of New York, containing a population of some ten millions, for the most part in great poverty. Its soil is very fertile, its rivers small, its surface diversified and mountainous. All the

domestic animals abound, except sheep and goats, while in the wild line the tigers and panthers are especially fine, their skins forming an important article of commerce.

The Coreans are of Mongolian extraction, like their Chinese and Japanese neighbors, whom they resemble in general characteristics. Being under the suzerainty of China, the Chinese language and literature and manners are most in vogue among the upper classes, while the masses of the people are most in sympathy with the habits and feelings of the Japanese.

The policy of isolation from other nations has been successfully maintained for centuries by a despotic and military government, rather than by the sympathy of the people. Not content with the natural barriers of sea and mountain, it desolated the circuit of shores, that no one might be tempted to land; while on the north, from sea to sea, a broad tract of territory, sixty miles wide, was turned into a wilderness; to accomplish which, four large cities and many villages were ruined and suppressed.

In religion, the Coreans are mostly Buddhists, while Confucius has a large following. During the missionary activity of the Jesuits in Japan, some centuries ago, an attempt was made to introduce Romanism into Corea, with partial success, and renewed a hundred years ago; but the government was bitterly hostile, and the converts were subjected to cruel persecutions. Nevertheless, some thousands of Romanists, at the present day, are scattered through the country.

After the massacre of the French missionaries, twenty years ago, Corea was invaded by France, without special results; but the movement has been followed up by other nations so successfully that the country is now practically open, with commercial treaties already made with England and the United States. And though the attitude of the government is still very hostile to Christianity, the day seems not far distant when their boasted civilization of four thousand years will yield to the power of the new faith. The best qualified instrument to accomplish this is undoubtedly Japan. As, in the early centuries, Ireland gave learning and religion to the Continent, so, ages ago, Corea sent her scholars and missionaries to Japan with the literature of China and the religion of India. Now Japan is ready to return the benefit with a higher and richer blessing. The Japanese churches are beginning to feel the impulse, and gird themselves for the work. Already two translations of the Scriptures are in progress, and well under way: one by the converted Corean noblemen, Rijutei, in the Chinese characters, to be published by the American Bible Society; the other, by the Rev. John Ross, of Moukden, under the auspices of the British and Foreign Bible Society, in the beautiful phonetic vernacular of the people. Both of these translations, we trust, are among the destined instrumentalities for the regeneration of the nation. Already the people are crying out for the Word of life. Hundreds of portions of the Scriptures have been distributed. Mr. Ross is employing native colporters to scatter them by sale and gift, who report the greatest interest wherever they go, often hearing it said: "This is a religion much superior to our Buddhism. Why did we not know of it years ago?"

May the day be hastened when all that teeming peninsula, and every beautiful island, shall resound with the praises of Immanuel.

Letters from the Missions.

Madura Mission.

A TEMPLE AND A SUNDAY-SCHOOL.

MR. J. S. CHANDLER, of Pasumalai, in a letter of December 24, gives the following interesting account of a new Sunday-school started in a village under the very eaves of a heathen temple. He says:—

“A week ago, Pastor Barnes and I went to a village in which an old man of the thief caste is a candidate for baptism. We drove two miles and walked three or four more to reach the place. If this old man prove a true servant of Christ, as he claims to be, it will be the beginning of a good work in that region, where, I suppose, there has never yet been a Christian convert.

“A new Sunday-school which I have started in Tirupurangundram, the village nearest to us, is one of great interest to me. ♦This village is famous for the temple of Subramanian, another incarnation of the same god, Skanda, that is worshiped in Palani. Skanda was the son of Siva. Every Monday and Friday are days of worship, when many come from Madura with offerings to pay for prayers. Monthly feasts are held in his honor, and special festivals that draw multitudes occur during the year. Our Sunday-school is close by the temple, in an open stone building, occupied by the day-school, which forms the basis of the other school. The day-school is taught by a friendly Hindu, and is attended by Hindu boys connected in various ways with the temple, and by a few girls, some of whom are doubtless preparing to become common temple dancers.

“These children and a crowd of transient listeners gather every Sunday morning to learn and to listen. We are regularly interrupted by the passing of the temple elephant as it returns from the sacred tank, where Subramanian was born, bearing a Brahman priest and a brass pot of sacred water for the daily ablutions of the idol. I have no hold on the people, the teacher, or the scholars, or the building, except by the interest they feel.

Every Sunday thus far they have had wreaths prepared to put around our necks, and their willingness to join in chanting the Lord's Prayer at the close shows what an opportunity is given us to teach them. I hope that these opportunities for Christian work will prove an inspiration to our theological students to exert themselves in doing good.”

Hong Kong Mission.

WORK IN THE COUNTRY.

WE give below extracts from several letters of different dates, from Mr. Hager, of Hong Kong, narrating what has been done by himself and Mr. Jones, with one or two Chinese helpers from America, during the autumn months. He says:—

“Lee Sam, who has been distributing Bibles during the summer, and preaching wherever he could, returned to Hong Kong a few days ago, with somewhat impaired health. During his absence he has sold four hundred and thirty-three portions of the Scriptures, chiefly in San Ning and Hoi Ping districts. He has visited some fifty villages, and reports that occasionally he met with some opposition.

“Mr. Jones has returned again to the country, and stationed himself at San Chak, where he has leased a house for ten years. His design and object will be to have a central station at San Chak, and then preach in the surrounding villages. I regard his work as very hopeful, and though he has not commenced active operations, still he is preparing for extensive work.

“Lem Chung, who has recently returned from California, I have also sent out with tracts and books, and told him to preach the gospel to his relatives and friends. He has obtained his parents' promise not to compel him to worship the ancestral tablets. I hope that God will abundantly bless his labors.

“Mr. Jones has organized a small church of four members in Sheung Chak,

and the work there seems to be very hopeful. He states that there were ten Christians present at the communion. He hopes very soon to open several day-schools, and is very strongly in favor of opening these schools throughout the country. It is an interesting fact concerning his work that the people are very friendly, and also that Sheung Chak is a central place, where a great many Chinese from Boston and California have their homes."

FIRST FRUITS.

"On the twenty-third of September, I baptized a young man, who is a teacher in one of the Hong Kong schools. It was something new to me, and I was devoutly thankful that God permitted me thus to consecrate a young life to the service of Christ. When I realize that others have toiled here for years without seeing any fruit of their labors, it is certainly very encouraging to me to witness this first ingathered sheaf. The young man had been a member of our evening school, and was a regular attendant. I have great hopes that he will become an earnest laborer for Christ."

TOUR IN THE SAN NING DISTRICT.

"For a number of weeks I had been anxious to make a tour of observation in the San Ning district. Patiently I waited for the heat of summer to pass away. At length I found myself, in company with Mr. Jones, sailing out of the Hong Kong harbor into the Pacific Ocean, and from thence taking a southwesterly course to the city of Quang Hoi. Here we landed, and sought the hospitality of a Chinese Christian in charge of a Presbyterian chapel. This chapel was, however, only a Chinese shop, fitted up so as to answer the purpose of a house of worship; and surely it was a rude one at that, but the best that could be found. It stood without the city, for no one has yet been able to enter the city and buy or rent a house suitable for worship. Quang Hoi is in this respect similar to very many of the cities of South China. I know of no chapel in the San Ning district within a city, but all

that has been accomplished has been through the stations situated in market places. There is yet a great deal of waiting necessary before we can enter any city; and this is true of nearly all the village towns. Missionaries may indeed visit them, but they are not allowed to purchase property or rent mission houses.

"From Quang Hoi we proceeded, on foot, to Sheung Chak, where we found a commodious house of two rooms as our mission chapel. In one room a Chinese teacher taught two or three boys during the day, while in the evening a preaching service was held for the Chinese. Here I had the pleasure of seeing, for several evenings, some fifty or sixty boys and men gathered to listen to the truth spoken by Mr. Jones and by one or two Chinese helpers. No doubt the presence of a new foreigner had something to do with the unusual number in attendance. Sheung Chak is a market town, where, every five days, the Chinese come together to dispose of their articles. On these days the attendance at the chapel is quite large.

"From Sheung Chak we journeyed to Sam Kap, about nine miles distant, where we found a large market town, seemingly a very good place to open a station, if any sort of a house could be secured for a chapel, and the right man could be found to be stationed there."

SAN NING CITY AND MACAO.

"Another nine miles brought us to the principal city of this province, which is estimated to have a population of some fifty thousand. San Ning City has thus far resisted all attempts of missionaries to enter its gates; so that no house of worship is found inside the city walls. The English Wesleyans have a chapel in the suburbs, but their efforts to secure a house in the city have thus far failed. Several of our California Chinese Christians are found in this section of our field, and I should be happy to see the day when we could have a Christian school and chapel in the city.

"But we press our way still further to the north, until we come to another very

large valley, where no house of worship is located. We visited a few of the villages and market towns, and spoke to the people. Generally we were received with courtesy, yet on several occasions our reception was anything but pleasant. The people are still averse to receive the foreigner's religion.

"In the Au Fuk region there is also another large field waiting to be opened; but here, as everywhere else, they are unwilling to permit us to have a house for preaching purposes. This seems a very desirable place, as it is in close connection with Macao, and could easily be reached from that point. It might become one of our principal stations, as it is the home of many California and Boston Chinese, who, no doubt, would aid the work. At present there is no work done in Macao by any Protestant denomination, and it would seem, perhaps, to fall to our lot in the future to open a mission station there, where *our first* missionaries labored. Early missionary efforts failed, but I hope and trust that, if God permits us to occupy this field, we may be able to do something. It is not by might, nor by the wisdom of this world, that these heathen can be reached, but by the Spirit of God."

THE PROSPECT.

"In one of my journeys with Mr. Jones, we ascended a large mountain, where we could overlook the country to a great distance. As far as the eye could reach were seen these thickly scattered villages, where the real yeomanry of the Chinese live. I need not say that the view gave us a very good idea of the vastness of the work and the great need of laborers to work in God's vineyard. We feel ourselves as a drop of water in the great ocean, very small among these thousands and millions of people that are yet in the thralldom of sin. But it is the part of true wisdom and Christian faith not to be discouraged by the vastness of the need, but to commence and do the work which God has placed next to our door. As far as we are able, we hope to make use of the American Chinese. To many of them America is

a far more pleasant home than this land, and most of them are eager to return. I trust, however, that some of them will be led to exclaim with the Apostle Paul, 'Woe is me if I preach not the gospel.' China is being sown with religious tracts and Bibles; but the time has come when we need preachers, who shall *preach, preach, preach* the truth thus scattered. Would that the windows of heaven were opened, and God would descend and anoint many of these Chinese lips to preach the Word. In God is our hope; in him we *shall* trust."

North China Mission.

TOURING AMONG THE VILLAGES.

MR. ROBERTS, of Kalgan, writing November 27, gives interesting accounts of three recent tours among the villages embraced in the Kalgan field. From drawings sent by Mr. Roberts, the accompanying map has been engraved. The region is very mountainous, with villages two or three miles apart in every direction. On his first tour, in June, to the eastern part of the field, he was accompanied by three native Christians, one a helper newly licensed to preach, and the other two pursuing their studies, "all young men, strong, zealous, and amiable." Mr. Roberts says:—

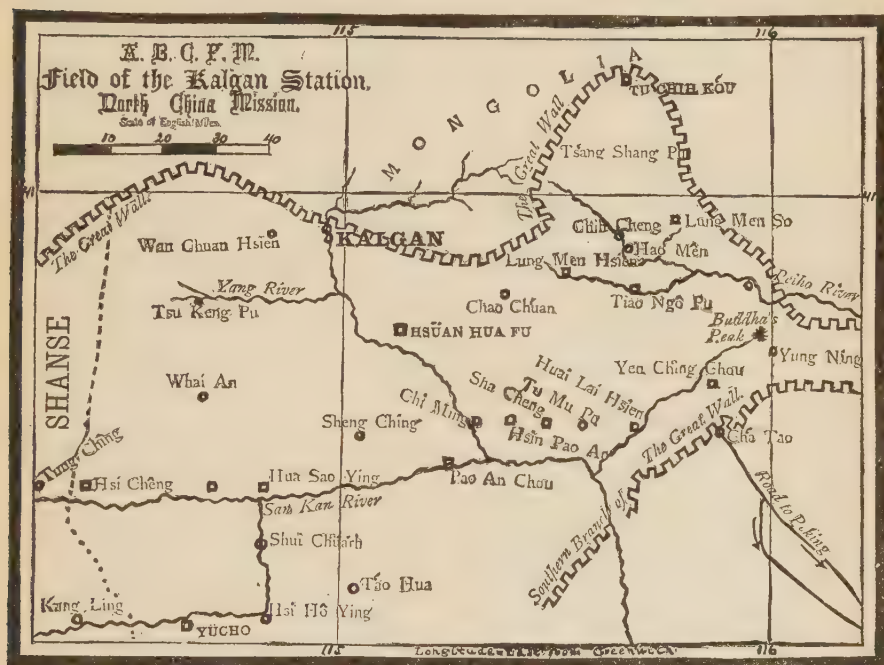
"We had three donkeys, a large one to carry our baggage, and two small ones to ride. Two of us rode and two walked, taking turns. We went to Hsüan Hua Fu, then to Chao Chuan, Lung Mên Hsien, Tiao Ngô Pu, and Chih Chêng Hsien. Six miles south of the last place, at Hao Mên Ling'rh, we found four men who showed some interest in the gospel, and a desire to learn. At Chih Chêng Hsien, we found that one man, who had bought and read many of our books, desired to join the church; but, being very busy, because it was the time of the great annual fair at that city, and his time not being his own, he could not be examined until we should come again. From that place we followed the valley road to Lung Mên

So, which is nearly equal to Chih Chèng in size.

"In our route from Kalgan to this point, we had preached in almost every village we had passed. Our method was as follows: Having reached a village, we put the baggage on the ground, to give the donkey a rest. The people would gather around, to see what we had to sell. It would take some words to explain that we were not pedlers of foreign cloth and needles, nor traveling physicians, nor

the people seemed frightened by our singing, called the children in, shut the doors, and left us alone in the street.

"From Lung Mèn So, we went over the mountains thirty-seven miles to Yung Ning. Here we spent two days, selling books at a fair, and preaching in four of the neighboring villages. The farming people of the villages are more honest, and better inclined to hear the gospel, than the tradesmen of the cities. We found at Yung Ning a man who had bought



fortune-tellers. Using these explanations as an introduction to our sermons, we went on to preach to them for an hour or two, the four of us talking in turn to the whole crowd, or simultaneously to separate parts of the crowd, as seemed best. Preaching an hour or two in each village, we could not average more than three or four villages a day, traveling, to reach them, ten or twelve miles, at the rate of a little over three miles an hour. This made a full day's work. In many places we had attentive audiences. In only one,

many of our books from one of our colporters a year or two ago, had read them with interest, and was eager to buy more. He bought from us the Pilgrim's Progress, the only book we had which he had not. He seemed very glad to speak a good word for us, and to argue the truth of our religion against the errors of his heathen fellow-townsmen. The colporter he had met was an old man of not much ability, over seventy years of age, who worked for us on small wages, and whose work we feared would be fruitless. Now we had

found proof of his having done some good. The man who had bought the books showed that he was not wholly free from superstition, by asking us, in sober earnest, whether the characters in Pilgrim's Progress could 'jump'!

"From Yung Ning we returned to Kalgan by way of Yen Ching Chou and the Peking road. This road, from the capital through Kalgan to Mongolia and Russia, is the most traveled road in all this region, and therefore has the best inns, but the most dishonest, money-loving people. We preached all along the route, but with no incident of special interest, and reached Kalgan on June 29, after a journey of twenty-one days,"

TOUR TO YU-CHO.

Mr. Roberts's second tour was in September, to Yü-Cho and vicinity. Mr. Crossett, a Presbyterian missionary, accompanied him, together with the helper of the previous tour. He writes:—

"We three rode one donkey in turn, and followed the same plan as on the tour above narrated, traveling only a few miles each day, in order to spend more time in preaching. But after a few days the busy time of harvesting began, and we could not get any one to hear us in the villages. We saw nearly all the native Christians, exhorting and teaching them as much as time would permit. I was much pleased at the zeal shown by the brethren at Hsi Ho Ying, where they have started a small chapel of their own, and hold daily evening meetings for Bible-reading and prayer. There were no further incidents on this tour. We returned to Kalgan on October 5."

ON THE EDGE OF MONGOLIA.

Mr. Roberts started on his third tour, October 10, to the eastern part of his field, accompanied by the helper, and by Mr. Crossett a part of the way. Of this tour, he says:—

"By four days' travel, mostly uphill, we reached Tu Shih Kou, a city in a mountain pass on the edge of Mongolia, nearly eighty miles northeast of Kalgan.

There we spent the Sabbath. The next day my room at the inn was crowded all day with visitors, the worst-looking set of opium-smoking men I ever saw. They bought a large number of books. The next day we went southward, preaching in every village. We took a circuitous route through the country north of Chih Chêng Hsien, so as to reach a large number of villages. One of them is named the Village of Gentlemen. At one place, Tsang Shang Pu, which, being interpreted, means the Azure Upper Village, we found one man who seemed interested in hearing our message. He promised to stop both drinking and selling wine.

"At Chih Chêng Hsien, we found the inquirer, whom we met in June, still anxious to join the church. He seemed to understand more of Christian doctrines than of Christian duties. We exhorted him to abstain from idolatry and wine-drinking, and he promised to do so. Both he and the man at Tsang Shang Pu have been moderate drinkers for over twenty years. We intended to give this man instruction about keeping the Sabbath, and other duties. He said he would come and see us again in the evening; but he did not, and the next day he excused himself as too busy. We fear he was deterred by the opposition of his friends.

"We went on by the river road to Lung Mên So, and around to Hao Mên Ling'rh, preaching in the villages, where we had preached on a previous tour. We spent our third Sunday at Tiao Ngô Pu. Here there was a man who came to us repeatedly, to learn about our religion. He has for years tried to be good, after the Buddhist style. He abstained from eating meat, from conscientious scruples, and yet daily drank a moderate amount of wine. He promised to leave off his wine.

"We went on to Lung Mên Hsien, through rain and snow, and against a bitter cold head-wind. At this city two other men promised me that they would abstain from drinking wine,—making five such cases in all (on this tour),—but of these two I do not have so much hope as of the other three."

A SAD BURIAL.

"We went to Chao Chuan and Hsuan Hua Fu, preaching in all the villages. At the latter city I saw a most pitiful sight. A young man, the only son of his widowed mother, had used opium for five years, and, having spent all his money, died from lack of food and of opium. Wrapped in a little coarse matting, and carried by two ragged opium-eaters, who were evidently hurrying to the same doom, the remains were followed by only one mourner, his weeping mother. She was walking on foot, accompanied only by a shouting crowd of boys, who were going with glee to see the burial. The men buried the body at the base of the wall of the suburbs, where the wall had partly fallen down. The mother sat on the ground, and watched them dig the grave. The body had to be bent, in being lowered into it, because the grave was too short. They weighted the body down with a few broken bricks, and threw on a little loose earth, hardly enough to cover the feet, because the grave was too shallow. So they left it, — a sure prey for dogs in the following night. So sad! and all the sorrow was the young man's own fault. Yet his was only one of millions of cases of death by opium in poor sinning and suffering China!"

 Japan Mission,

THE INTEREST IN TAMBA.

DR. GORDON, of Kioto, in a letter of January 11, reports a vacation visit to several villages of the province of Tamba, just west of Kioto, where for some time there has been much religious interest among the people. He says:—

"I went first to the village of Funaida, where the teachers of a large school have been interested. I took with me Mr. Chiba, formerly a Buddhist priest, but now a Christian and a theological student. We called on the way at Kameoka, for Mr. Yoshida, a colporter of the American Bible Society, who has sold many Bibles during the past six months, though, being the 'head-man' of his ward, he has

been out selling only about thirty days in the whole six months. To him, more than to any other one man, is due the continually increasing interest in that region. We spent one night in Funaida and had a good meeting, though neither very large nor very enthusiastic.

"The next morning we started for Goma, about eight miles further on. The only road being a narrow path, we went all the way on foot.

"Arriving at the village, we found the leading man, a physician; most of the others being poor farmers and farm-laborers. This physician, though of only very moderate means, has given a small building for a meeting-place, which has been fitted up so as to answer that purpose very well. Attending one of our public meetings last year, he there heard something of Christianity. In August last, he went to Kameoka and had a long talk with the colporter already referred to, and invited him to visit Goma. This he did, and he has gone once every month since, selling Bibles and explaining the way of salvation."

A CONVERTED GAMBLER.

"One of the physician's neighbors is a man greatly addicted to gambling. Hearing of this 'new way,' he was led to think on his sins, and, with another man, he went to the physician's home to read and hear of Christ every night for twenty days. As a result he gave up his gambling, and declared himself a repentant sinner and a humble believer in Christ. The change in this man had no little influence on the community; and an increased number began seeking this new religion which possesses such unheard-of power. More than fifteen profess to have *repented* (they emphasize this), and to be trusting in Christ.

"Another of our theological students joined us soon after our arrival, and, both afternoon and evening, we had audiences of nearly one hundred and fifty, — more than the little chapel could hold. Our young men spoke with remarkable simplicity, fervor, and tenderness; and as I listened to their voices repeating to their

hungry hearers the 'old, old story,' I felt that the greatest orchestra could not produce music more impressive or soul-stirring. After each address the whole congregation bowed low, and said audibly, 'Many thanks for your trouble in coming to speak to us.'

"One feature, for a country audience, was the considerable proportion of women. The gambler's wife was there, her face radiant with joy at the change in her family. To a remark about her new hope of future happiness she said, 'I am not waiting till I go to heaven for happiness; I have heavenly joy already.'

"We are thankful for what the Lord has done, and are striving and praying for those who shall put the sickle into that whitening harvest. Christianity is seen to be a religion of purity and power; but men are loath to take up the cross when that means as much as it often does here—the change of business, with pecuniary loss, and estrangement from friends."

THE WEEK OF PRAYER.

Mr. Pettee writes from Okayama, January 4:—

"Okayama has just seen New Year's day observed in a very unique fashion. In place of the usual calling and other festivities, the Christians held a very large and earnest prayer-service in the afternoon, also observing a special season of private prayer during a specified time in the morning, at their respective homes. It was purely a native idea. We never should have dared propose such an innovation.

"There is an evident desire in several of the churches to utilize fully the week of prayer. The year 1883 was a year of remarkable blessings for Japan; but our native friends are praying and hoping that 1884 may prove still richer and more fruitful.

"One of our largest churches has just added to its regular committees one *on marriages*. Its special function will be to consider all cases where a Christian proposes to marry a heathen. Unless the latter gives promise of soon becoming a believer, the match will be broken off.

As no marriages are contracted in this country without the aid of a go-between, this new move is quite in keeping with the customs of the land, and likely to prove a good safeguard, especially as there are many more unmarried men than women in most of the churches. It is hoped that a similar step will be taken by other churches, so that eligible candidates may be passed back and forth. I need not add that this move was not proposed by a missionary."

A NEW CHURCH.

Mr. Allchin writes from Osaka, January 14:—

A new church, the twentieth connected with our mission was organized at Koriyama, and a pastor, the Rev. Mr. Naruse, ordained on January 3. The visit of about thirty native Christians and six missionaries from Osaka, Kobe, Kioto, etc., made quite a stir in this inland town. Koriyama is about five miles from the ancient town of Nara, which was the capital of the empire before A.D. 794. Some municipal changes have recently occurred which will make Nara the chief town of a new *Ken*, and an important place for Christian work. One of the families which joined the new organization lives at Nara, and for the present Christian work is being done there by the Koriyama church. At no distant date we hope to report a church at Nara also.

"It has already been mentioned in the *Herald* that the new pastor was formerly the head teacher in the Osaka Girls' School, and was sent by one of the Osaka churches to Koriyama, about a year ago, to work as an evangelist. In one year he has gathered twenty-one believers together, two thirds of whom are men, to form this church. Three of the men are teachers in the public schools. The little church feels itself too weak to assume the entire support of the pastor, so that the greater part of his salary will still come from the Naniwa church. It was very gratifying to us all to have the Rev. Mr. De Forest back again in time to give the charge to the pastor. The sermon was preached by the Rev.

Dr. Greene, and the charge to the people given by the Rev. Mr. Matsuyama."

THE THEATRE MEETING.

"The day following the organization of the church, mass meetings were held in a theatre, four speeches being given in the afternoon and three in the evening. The audience in the evening must have numbered nearly one thousand, and to it I made my first public address in Japan. I ought to say I *began* it, but was not permitted to finish it. I spoke in English, using an interpreter, and as the people of this inland town were evidently unaccustomed to hearing such strange sounds they were much amused, although I was as serious as I could be. When the strangeness was wearing off, and I was getting well under way, some drunken man in the gallery shouted 'wakarimaseu' (I don't understand). This interruption greatly annoyed some other man in another part of the building, who explained that though I spoke in a foreign tongue a Japanese was interpreting my words. A war of words followed this explanation, in which others joined, and as neither party could get near to the other, challenges to fight were freely exchanged. I managed to get in a closing sentence, and then took my seat. The next speaker, the Rev. Mr. Matsuyama, quieted them after a while, and finished his speech without further interruption. Rev. Mr. Neesima was interrupted during his speech in the afternoon. It is not to be inferred from this that the people did not wish to hear. In these theatre meetings there are always some who try to annoy the speakers, and most of the noise is caused by persons shouting for quietness, by which they increase the tumult. The audience, as a whole, was attentive, and already we learn that some are going to the Christians, to learn about this 'new way.' A young man was present who had previously thought favorably of Christianity, but had been prevented by his parents from accepting it; he went, however, the next morning to Pastor Naruse and requested baptism. It will not be long before we hear of others doing likewise."

West Central African Mission.

FAITH IN THE FETISH.

In the November number of the *Herald*, 1883 (page 448), there is an account by Mr. Fay, of Bailunda, of certain superstitious observances of the natives in connection with the *fetish*. Writing November 15, Mr. Fay speaks as follows of the strong faith the people have in this form of superstition:—

"They are not what can be called a superstitious people, as regards the number and development of their *fetishes*. But in what *few* they have, the strength of their faith would put to shame the faith of many who believe in our glorious Saviour. Their faith is so strong that, wherever imagination enters as a factor, I should not be surprised if cures were sometimes effected. For example, one of our boys was sick. He concluded that a spirit had taken hold upon him, and consequently became much discouraged. The next day, after the doctor had treated him, I went to see him. He had been bled, and his legs cut in many places, to obtain blood for the medicine. He must have gone through enough to have killed one who did not believe in the remedy, and still he was bright and cheerful, and full of courage. All this must have come from his faith in the native medicine.

"The fact of their faith in these things did not seem possible to us at first; but, as we became better acquainted, it began to be evident. Our longing is to see the day when this faith will be turned from the blackness of fetishism to Him who can heal even the sickness of sin."

AFRICAN WARFARE.—SLAVERY.

Mr. Fay also gives the following account of military affairs in his field, and of the slave trade:—

"An African war is not a war in the proper sense of the word. It is nothing, in fact, but a plundering expedition. Sheep, goats, cloth, cattle, and *slaves* are the articles sought after. The king who goes to war starts out and builds a temporary camp somewhere in his own country, and

stays there until all the food is exhausted, when he moves to another place. When everything is ready, he enters the country he intends to rob, and, by night, comes on the villages, robbing, killing, and carrying away captives. Every man gets as many slaves as he can, and then divides them with the king.

"Among the natives, slavery is not seen in its worst features. A slave child grows up in the family of his master as a member of the family, upon nearly the same footing. But it is among the half-breed traders, and among the Portuguese at the coast, that you will find the more *satanic* features of the slave trade. At the coast is the outlet, or market, for the surplus of slaves. As long as rum can be obtained on the coast in exchange for slaves, they will be carried there for sale.

"King Kwikwi has no wrongs to avenge. When he was asked to go and avenge the wrongs of a tribe not far away, he refused. He was off to plunder a neighboring country, and make its people slaves; for with them he can get cloth, powder, and rum.

"While he is in his war-camp everything goes on much as usual. The head men from the different villages spend part of the time at the camp, and part at home. So that thus far it is as if an army were stationed in camp, while the captains with their men returned home or stayed in camp, very much at their pleasure. The war seems to have no influence upon this village, except that now and then some of its men and women are called to spend a few weeks in the camp. We hope the whole affair will be over in a few more months, and then we can be a little more free in our traveling."

A PROTRACTED CAMPAIGN.

In corroboration of the above the following from Mr. Walter will be of interest:—

"The natives say the king is at war; but this may be interpreted, that the king is enjoying a rather protracted camping campaign. He and his court go first to one district, and when they have eaten up

all the corn, chickens, etc. (in which all the people of the district participate), he then moves off to another district. This is what he has been doing ever since we have been in Bailunda. There is, therefore, no proper war with anybody. The people are not taken away from the neighboring villages to any great extent. The effect upon the communities remaining at the villages is excellent. They were never more willing to work than now, and, I suppose because the king and his court are away, the people feel all the more free and at ease."

Western Turkey Mission.

THE GREEK EVANGELICAL ALLIANCE.—
SMYRNA.

DR. CONSTANTINE, of Smyrna, writes as follows, January 22:—

"The Greek Evangelical Alliance had its first annual meeting on the eighteenth instant, in the presence of sixty people, among whom were representatives of all the missionary societies at work both here and at Manisa. The membership of the Alliance has reached fifty, though we have, besides, many friends and contributors.

"The report from Manisa speaks of the present work as the fruit of the efforts made by the American Board for the evangelization of the Greeks; also of the organization of the first Evangelical church there, the ordination of its first Greek pastor, the admission of three members to the church on confession, and of two more waiting to be received. The Manisa committee has collected, during the year, more than ninety dollars in cash, and fourteen dollars more in goods,—a larger sum than ever before. Besides, they have contributed to the church building fund, and for the help of their own poor.

"Smyrna reports continued interest and encouragement. The members of the Alliance become more and more interested, and are gradually increasing. Although the opposition from without has been very great, and some of our best men have been bitterly tried, yet all have stood firm, and the future looks more bright.

"The religious interest in this city appears in the growth of grace in those who have declared themselves for Christ, and in the addition of four others to our communion, but chiefly in the opposition that has rendered our service the common talk in the market, and in the crowding of the hall, in spite of the personal efforts of the priests to prevent people from coming. We have evidence that the service has not been without a blessing to some at a distance. One of the most hopeless men has become so interested that he sent us a generous sum for the Alliance and for the purchase of religious books. Another welcomed the colporters in a town notoriously opposed to the Bible. He bought a copy, and, with ten others, spent the night in reading it. This man became interested while in this city on business. Another is fighting a noble battle against relatives and friends. Also many copies of the Scriptures have been purchased in and around the city. Public sentiment has led the church to abandon the barbarous custom of casting the cross into the sea, and has prevented the common priests from visiting the market and sprinkling the shops on the day of Epiphany. They also appoint two persons to preach every Sunday afternoon, and during the fast to preach *twice* every Sunday. The cry for preaching becomes louder and louder from the Greek-speaking people. In order to increase the efficiency of the Alliance, a Woman's Branch has been organized with ten members. There are some doors wide open, and as soon as the means can be raised, and the men appear, we mean to enter them."

THE WORK AT MANISA.

In addition to what is said above of matters at Manisa, we give the following from Miss Cull, of that place, dated January 8:—

"Just at this time there seems to be a good deal to encourage both the pastor and the church at Manisa. Many shops, by mutual agreement, are being closed on Sunday, and a number of young men, who were before employed on that day, come

to the morning service, while still more come to the afternoon Sunday-school and Bible-class. They are a bright, respectable-looking class of young men, and we can see how this important addition to the congregation encourages and stimulates the pastor. I do not know but it is one result of this that his sermons and Wednesday evening talks have been adapted as never before to help the people. There is a new vitality in them.

"As an attractive feature of the service, he depends very much upon the music. The congregation sing with spirit, and evidently enjoy the music very much. They would be greatly disappointed to miss the sound of the organ on Sunday.

"The present aspect is one of young life and vigor,—I mean in that relative sense that applies to everything here. The congregation is made up for the most part of men, young or still in the vigor of life, and of the members of the school. Miss Lawrence and the pastor's wife visit the women, and unite in conducting a prayer-meeting for them. They sympathize, too, in school work, and supplement each other in breadth of culture and discipline of mind and character on the one hand, and on the other in fluency and knowledge of the people, and the ways and customs of the East."

Eastern Turkey Mission.

TRIP THROUGH THE CAUCASUS. — KARA-KALA.

MR. W. N. CHAMBERS, of Erzroom, of date December 14, gives a very full and interesting account of a recent tour through the Caucasus, in company with the pastor of the Erzroom church, Rev. Mr. Lashgean. His statement of the condition of affairs at Kara-Kala will be received with special interest. This village, it will be remembered, has been newly built by Protestant families, on a tract granted by the Russian Government, the site of a village destroyed in the Russo-Turkish War, an account of which will be found in

the February number of the *Herald* for 1883. He says:—

“Passing into Russia by the Kars road, we were very politely treated by the officials, and met with no difficulty whatever. As the brethren who had been in Kars had emigrated, we turned from that road and took the direction of Kara-Kala, which we reached in four days from Erzroom. At our visit last year the people of this village were very anxious for a preacher and teacher. Feeling, also, the urgent need, we sent a young man who was at the time preparing for the pastorate of another place. For various reasons he did not remain. Thinking that the brethren did not evince a commendable spirit in the matter, and also because of some things which we had heard concerning them, we decided to address a circular letter to the brethren of the Caucasus. This letter evidently had a good effect, and we were greatly pleased at what we experienced in the village. They kept a school open for the children, and maintained regular Sabbath services. Fifteen made application for examination for church membership. We feared that, as they had so lately left the old church and had little instruction in regard to the principles on which we acted, they would be eager for both baptism and communion. Instead, they urged us to a very strict examination. Of the fifteen, four were accepted, and one of these, who appeared well in examination, and to whose humble Christian life all bore the highest testimony, excused himself from coming to the Lord's table, on the plea that his life was not what it ought to be, and that he did not so appreciate the meaning of the ordinance as that his conscience would allow him to come. ‘Besides,’ he added, ‘my influence will be better in the village if I remain back this time.’ We found them earnest in the study of the Scriptures, in private prayers and family worship, and in the care with which they guarded their daily life. They are lacking in much, and are surrounded by many dangers because of their peculiar position; but their appreciation of this has tended to develop their present hopeful state.”

FAVORABLE TESTIMONY.

“Here let me introduce an incident of the journey. The fourth day, toward evening, as we were approaching Kara-Kala, we came to a large Armenian village, where we decided to stop for the night, in the hope that we might have an opportunity to preach. In the evening the priest of the village and the teacher—both from that wicked city, Alexandropol—called on us. They did not know who we were, nor did we make haste to inform them. We had supper together, and very soon quite a number of men collected. We conversed about the condition of the nation and church, in which conversation they became very much interested. From that we inquired about the new village of Kara-Kala. ‘Oh yes,’ they said, ‘those people of the new faith—the Farmasons!’ They did not know why they should be called Farmasons (Free Masons), but they were honest, did not lie, nor steal, nor drink intoxicating drinks; there was very little cursing and swearing heard amongst them. Since coming there they had been very peaceful; only one very bad thing had occurred (the shooting of the Koord at the time of our visit last year), and they read the Bible; but they had no pastor, and when a people had no religious leaders and religious ordinances, their condition would be very bad. They were, altogether, a peculiar people. Then the pastor told them who we were, what relations we had with Kara-Kala, and what their religion—that ‘new faith’—was. They became very much interested, and the conversation continued far into the night. This is an indication of what the influence of Kara-Kala may be on the surrounding villages, and the desirableness of their having regular organization and a pastor.

“Last year, at the time of our visit, there were about twenty families, and these had scarcely buildings sufficient to protect them from the winter. Now there are forty-five houses well on to completion. They are of good shape and size, built of stone, each house apart, and the stable and living apartments separate. There is a long, broad street running through the

village, and on this all the houses front. In the centre are the remains of the old Turkish village, and both the building materials and the ground have been set apart for a school and chapel. The site is well situated, and will afford ample accommodation for those purposes."

THE NEW VILLAGE CONSTITUTION.

"The village has adopted a very good constitution. I translate a few of the rules, which I found in the *Mesdag*, a Gregorian-Armenian paper published in Tiflis. It praised very highly the village, its constitution, and people, and declared that this village of Protestants has established in its midst reforms which some leaders in the old church have tried long and vainly to institute.

"*Laws.* — 1. All the people of Kara-Kala must dress in simple and cheap style.

"2. Both men and women of the people of Kara-Kala must discard all sorts of gold ornaments, with the exception of memorial rings or such like articles, which are allowed those who wish them.

"3. Perfect freedom of choice must be accorded both to young men and women in the matter of marriage. The parents are prohibited from using any sort of force or constraint in order to accomplish their pleasure, as is the usual custom among Asiatic communities. It is also forbidden that young people marry before the proper marriageable age has been attained.

"4. Bargaining by money in any way, that harmful custom in accordance with which the young man, even in his poverty, must increase his debt by giving a few hundred roubles to the parents of the young woman in order to receive his bride, is strictly prohibited, with the exception of a few small presents and the necessary expenses.

"5. Dowry is prohibited, that is, the custom of giving a portion to the girl. The parents may give a suit of clothes to the daughter. One suit of clothes and a ring the bridegroom must bring as a present when the bride is taken to her home.

"6. All sorts of superfluous customs

are to be avoided. For the wedding and for necessary invitations, extravagant and wasteful expenditure, the use of liquor, dancing, and harmful games, are prohibited.

"7. The use of intoxicating liquor, except as a medicine, is strictly prohibited in the village.

"Thirteen houses of Molokans petitioned for places in the village, but only five families have settled."

HAGOP OF BYRAKDAR.

"After a very pleasant visit, we left Kara-Kala for Hulijan, which we reached the second day. Toward evening of the first day, we came to a fork in the road, and took what appeared to be the most direct way, but soon found that we had turned aside. Meeting two men, we asked them the most direct road to Hulijan. At the mention of Hulijan, they inquired if we had come from Kara-Kala, saying that they were of Kara-Kala village. They directed us to the village of Byrakdar, saying, 'Go to the house of Hagop, the chief man.' Reaching the house, my companion entered the guest-room, and in a moment returned to the door and said: 'We are fortunate; the first thing I found was a well-thumbed Bible.' 'Why,' we said to the man, 'do you read the Bible? We also read it, and have come to preach its truths.' 'If so, blessed be God,' he answered, 'for as yet I have had no one to preach and explain this Book to me.' In the evening the priest and several of the villagers came in, and before them all we got the story of Hagop, the chief man.

"About three years ago, a man having a Bible, and wishing to get rid of it as a useless thing, sold it to Hagop. Not being able to read himself, he caused it to be read aloud by one of the family every day. 'Why,' he said, 'before this Book came to my hand, I was a rough, wicked man. The whole village was afraid of me. It was by my word the priest acted, and when I pleased I drove him out and brought in another in his place.' All present, even the priest, testified that such was the case. 'But now,' he continued,

'the smallest boy on the street can curse me, and spit in my face, and I can do nothing. The Book has broken the evil strength of my arms, and I have no face to lord it in anger over my fellow-villagers; only, the more I am persecuted the closer I am driven to the counsel of my Book.' And the poor fellow had been bitterly persecuted. He and his family had been denied the privileges of the church, and, strange to say, his whole house of twenty souls stood by him. Even a notorious robber came to expostulate with him on the sin and shame of reading the Bible. We preached long to the villagers, and had much conversation with him, and wondered at the power of the Word of God to break men's hearts and turn the hardest men into humble seekers after truth.

"In the morning, we wished to pay for our lodging; but he steadily refused to accept anything, saying, 'I receive all comers, even robbers, as guests, and take nothing. How can I take from you, who have come as the servants of God, and bring nothing but blessing with you?' And with a fervent 'God be with you,' he sent us on our way. We had expected to lodge at a Persian village that night, but, in very truth, in losing our way we found it.

"The condition of the people of Hulijan somewhat reminded us of the remark of a priest whom we had one day as a traveling companion. He said: 'You come and steal our people; but beware where they wander, for they have no settled pastors.' This need is very urgent, and we hope that before many months a man may be found to become pastor of Kara-Kala and Hulijan, and the large and promising field afforded in the villages lying between."

CHAMoorLOO AND SAMAGHAR.

"We next visited a village named Chamoorloo, where is a family that reads the Bible. Here we found a good and attentive audience. The members of this family, though not the most exemplary in every respect, read the Bible continually, and in their own way protest against

the wickedness of the place. It is a common thing for those who are supposed to be leaders of the people to be carried home drunk from unseemly carousals. In urging the old man of the family to give up wine for the sake of the gospel, I asked him if he understood what I said, as he did not seem to be paying good attention. He answered: 'I hear, and I do not hear. I know what you say is the very best advice, and I should follow it; but if I hear I would have to cast away wine, and that would be hard.' I was amused at him when he was told that I was English. 'Why, we have heard much about the Engleez, and they are a great people; but, though I am sixty years old, I have not seen one till to-night. Yes,' he said, after a pause for reflection, 'we have at last seen an Engleez-man. If we are only patient and wait, we may see a great deal in a lifetime.' He then called the members of his household, and pointed out the 'Engleez-man' to them. And I presume the first visit of an Engleez-man at their home will become an era in their history.

"At Samaghar we found the work very forward and hopeful. Last winter, the brethren of this place arranged to visit, in turn, the neighboring villages. So it was that in three near villages service was held every Sunday, and as a result twenty-two families have become decided Protestants. We were impressed with the simple Christian piety of these brethren. In other places, spare moments are taken up with questions on political movements, or with the story of oppression and persecution; but here it was asking the interpretation of a doubtful passage, or if such and such an idea was right or wrong, or in learning a new hymn for service. From this village we have a young man studying, and hope that next fall he may return as pastor of Samaghar, Etchmiadzin, and Erivan."

GENERAL CONDITION OF THE PEOPLE.

"We were more impressed than last year with the darkness brooding over these districts. The condition of the people is indicated by the work of the colporters of the British Foreign Bible Society. They

find it useless to travel through the villages to sell Bibles, because of the very few people able to read; consequently, their work is very much confined to the large towns and cities. Very few villages have schools. This is a great obstacle to the spread of the truth. It is, therefore, important that schools should be established amongst the Protestant communities as soon as possible.

"It has been my privilege to visit *all* the out-stations of our field during the year. In spite of the painful and well-nigh hopeless condition of the people, I found much to encourage. The terrible poverty of the country and people has its baneful influence on the work, especially

in the matter of contributions. But in this respect the brethren have almost perfectly redeemed their pledges. In all parts there was manifested an eager desire to hear the truth; in some places were evident signs of the Spirit's presence; in other places the people confessed to carelessness in spiritual affairs. Sometimes we think the work in this or that place is not what we would wish, because we have not the workers to place in them in answer to long and loud appeals; but if we could have a time of refreshing from the presence of the Lord, an outpouring of the Spirit, it seems as if our whole field would be moved."

Gleanings from Letters.

E. E. Bliss, D.D., Constantinople.—The congregation at the Bible House continues to grow in numbers and in interest. The experiment of week-day evening lectures, on such subjects as astronomy and the like, is being tried thus far with success. A week ago this evening, Pastor Avedis, of Vlanga, had two hundred persons to hear his Lecture on Astronomy. Such lectures do good in themselves, and serve as invitations to the Sunday services. Last Sunday's audience quite filled the place, which, you know, is not small.

T. D. Christie, Marash, Central Turkey.—I arrived at Adana in time to assist at the communion, which was observed yesterday (January 28). It was a most interesting occasion; twenty-seven new brethren were added to the church, and a large number of children baptized. There is no end of interesting facts; for example, this church raised 35,000 piastres (\$1,540), in 1883, for building, for schools, the pulpit, the poor, and missionary work outside. This is an advance of 10,000 piastres above the magnificent record of 1882. We, who are on the ground, *know* what this means.

Charles Hartwell, Foochow, China.—I received three persons to the church at an out-station, in December; one of whom, a pupil in the school in the spring, ascribed his decision to come out on the Lord's side to the influence of Mrs. Hartwell's death. He spoke also of her coming to his room one Sabbath during the last month of the term, when he was detained from church by illness, and urging him to take a stand as a Christian.

H. D. Porter, M. D., Shantung, North China.—We had a most interesting service last Sunday. Our little, low meeting-house, three rooms thrown together in an awkward way, had more than one hundred present in the morning. Four persons were examined and admitted. One man, a fortune-teller, was deferred till next time. There were eighty in the afternoon; fifty at the communion, twenty of them women and girls. Among the baptized was a poor fellow whose leg was amputated a year ago last June. He says he has believed the doctrine ever since. We reminded him that, "It is profitable for thee that one of thy members perish," to which he cordially assented. His

knowledge is not great. He lives only a few miles from us. He finds it hard work to hobble to meeting. One man walked all night after one A.M., so as to reach the service at eleven. He came twenty-seven miles. He was examined, received, baptized, spent the evening with the helpers, and at one A.M. was off again for his home. He has been inquiring for two or more years, has frequently visited us, but never happened here when it seemed best to admit him.

J. L. Atkinson, Kobe, Japan. — On the first Sabbath of the year, four united with the Tamon church. A note from Mr. Ise says, that on that day he received twenty-three into the Imabari church. Last night two were received into the Hiogo church. Mr. Ise says that his Sabbath-school numbers two hundred and fifty-nine, and remarks: "This region will become Christian in a very few years." God favors us with an open door, and I trust that he will add wisdom and grace and strength to enter it and do his work

and will among the people. The Japanese brethren in all this region unite this evening (January 14), in praying for a special outpouring of the Holy Ghost. If the interest in the various churches warrants, the whole week will be devoted to special prayer for this one object, and, as all are so urgent in the matter, we cannot but hope and think that it is one indication of God's purpose to pour out his Spirit upon us. May it indeed be so.

Mark Williams, Kalgan, North China.

— At Kalgan, we have disciplined several for non-observance of the Sabbath. We fear they will have to be excommunicated, as they still absent themselves. In the case of apprentices, it is difficult to know how they can keep the Sabbath, unless they leave their master's service. A reformed opium-smoker, who was a church member, relapsed, and was excommunicated. He has returned, confessed his fault and his lying, and has again been cured. But experience shows that but few are permanently cured. The Boy's School flourishes.

Notes from the Wide Field.

AFRICA.

THE UNIVERSITIES' MISSION. — The appointment and departure of the new bishop, Bishop Smythies, to take charge of the work of the Universities' Mission in Central Africa, naturally suggests a reference to what this society has already done towards healing what David Livingstone called the "open sore of the world."

It was organized in 1857, in response to a personal appeal by Livingstone to the English Universities, and took for its special field the regions of Central Africa, just opened to the world by that intrepid traveler, and as its distinct work to ameliorate the condition of the tribes wasting away under the terrible scourge of the slave trade. Twenty-three years ago its first band of laborers went forth from England, with Bishop Mackenzie and Livingstone, and in August, 1861, the first mission station was founded at Magomero, on the Shiré heights, in the region about Lake Nyassa.

To reach this position they had to pass through a country devastated by fire and pillage, and overrun with the fierce and armed slave hunters. But Livingstone and Mackenzie were brothers in their faith and spirit of sacrifice; and they pressed on, followed by a piteous rabble of liberated slaves, of whose huge yokes they had made a bonfire, and who were promised a home and protection in the hills with the white men. Driven from Magomero by famine, which followed close upon the bloody terror of the land, refuge was taken on the fertile but fever-smitten banks of the Shiré. Here the liberated slaves formed an industrious colony, but the chief men of the mission fell,

— Mackenzie, Scudamore, Dickinson the surgeon, names among the noblest in missionary history.

Bishop Tozer, the succeeding bishop, in 1864, thought it wise to remove the remnant of the mission out of the deadly climate to Zanzibar, which in the end proved fully as fatal. But foundations had been laid upon which other laborers were soon to build, especially those of the Free Church of Scotland, who used to great advantage as interpreters and workmen the boys and men trained at the Magomero station.

At the island of Zanzibar the work of the mission, first under Bishop Tozer for ten years, and then under Bishop Steere till his death in 1882, assisted by a devoted band of laborers, — ladies of good family, prominent men from the universities, able members of the English clergy, — has been chiefly with the great numbers of slaves, rescued on the high seas, and brought in by the British cruisers, training and teaching them before they are sent inland to their homes. Besides the three large educational and training establishments, and other work on the island, three stations are maintained in the vicinity, on the mainland. A great work has also been done in translating the Scriptures, and other important works, into the native tongues. And on the site of the old slave-market of Zanzibar, once perhaps the darkest and vilest spot on earth, has now been built a fine church, a fitting memorial of what has been wrought.

But the mission did not forget its original purpose, under the inspiration of Livingstone, to carry the blessings of the gospel to the people scattered around Lake Nyassa. In 1876, Rev. W. P. Johnson, with sixty freed slaves from the Zanzibar training-schools, entered the Nyassa district, after a personal visit and inspection by Bishop Steere, and formed a settlement at Masasi. Since then, Mr. Johnson has done efficient service in making long tours from village to village preaching the gospel, in following the slave hunters to their haunts to entreat for the liberation of their captives, and in teaching the natives the arts of civilized life. For the past year and a half he has been living alone in a crowded Yao settlement on the eastern shore of Nyassa, only varying his time by visiting the savage tribes, which are the terror of the region. But he is to receive reinforcement and assistance. Especially now, at his request, a steamer is to be built by the society, at a cost of \$25,000, to ply on Lake Nyassa, and to serve as a mission-ship and training-home for African teachers, and to carry the blessings of help and hope to the villages along the lake, some of which are built on piles in the water, as a protection against the Magwangwara, the fierce slave-raiding tribe, of whom the natives live in mortal terror.

The society has at present in its service, besides the bishop, some thirty Europeans, — twelve clergymen, ten laymen, and eight ladies, — who, by common consent, receive only the necessities of life, no stipend being attached to any position.

LAKE TANGANYIKA. — The *Morning Star* on Lake Tanganyika, an account of which was given in the *Herald* of February, p. 77, is doing good service on the lake, and when the *Good News*, belonging to the Church Missionary Society, arrives from Nyassa, it is probable that a thorough survey will be made of the shores of this great inland sea. The death of Rev. J. H. Dineen, one of the party who crossed with Captain Hore from the east coast, is reported, and spoken of as a great loss to the work of the London Society.

MIRAMBO. — The hopes of the missionaries in Eastern Central Africa, which had been fixed on King Mtesa, only to be disappointed, seem to be turning strongly towards Mirambo, a remarkable chief, of the Wanyamwezi race, an agricultural and commercial people on the east and west of Lake Tanganyika, widely scattered and influential. Mirambo is the chief of the native party as opposed to the Arabs, and from very small beginnings has won his way to great power and influence through the whole region. The son of a petty chief, and at first ruling over only three towns, he now commands a territory containing nearly one hundred towns. From his youth he has always been

in the front of battle and has never been defeated. He is called "Nzige," or "Locust," because he devours all before him. He is a strong friend of the missionaries of both the London and Church Missionary Societies, to some of whom, present and past, he has shown a warm personal attachment. He urgently asks for more missionaries, believing that by teaching his people they will "aid him in establishing a nation and introduce an element of greatness into the life of his people."

SLAVERY. — Mr. Woodward, of the Universities' Mission, writing from the Boondei country, gives the following incident to show how the petty warfare for slaves, more individual often than tribal, is carried on among the African tribes. Two young men, Boondeis, went away "to war," for a short time, to the Digo country, and hid themselves. Presently a woman came along with a child, upon whom they sprang, and when the woman resisted they killed her, and carried off the child, and sold it for forty dollars. "The relatives of the woman," Mr. Woodward says, "will seek the first opportunity to retaliate, and seize the first unfortunate Boondei who comes in their way, regardless of his innocence. His friends will again seek revenge, and so it goes on interminably."

THE GOLD COAST. — The tribes on the Gold Coast, under British protection, are for the most part civilized, having for fifty years received instruction from Christian missionaries. The Wesleyans have between eight and nine thousand professing Christians under their care, besides three thousand scholars in their schools. The Church Missionary Society has a church membership of more than three thousand, and the Basle and North German Missionary Societies some two thousand more. The native newspapers, with such a constituency, are very justly asking from the English government better protection and a more definite policy as to civil and religious rights.

EGYPT.

THE United Presbyterian Missions in Egypt, which have had great success in the past, are now suffering from the unsettled condition of affairs in that land. Among the statements made, three special trials are mentioned: The unsettled state of the public mind in reference to the victories of El Mahdi; the insidious and destructive workings of Plymouth Brethrenism; and the fact that the greatly increased interest among the Copts and Moslems in the furthering of the gospel, and the conversions that have taken place among them, have aroused the hostility of the people. The Copts, as well as Moslems, are showing the spirit of persecution; a native pastor having been mobbed by a company of Copts, led by five priests. Efforts have been made to prejudice the government against Christian missions.

MADAGASCAR.

THE English *Nonconformist* gives a letter, dated at Antananarivo, November 28, with an account of the coronation of the new queen, which took place November 22. The ceremonies were in accordance with the example set by her predecessor, the canopy under which she sat being the same as that used at the former coronation, having on its four sides, written in letters of gold, these words: "Glory to God in the highest," "Peace on earth," "Good will toward man," "God be with us." A large Bible was placed at her right hand. A monstrous but thoroughly orderly assembly greeted her, the largest that was ever seen in Madagascar, variously estimated from two hundred and fifty to five hundred thousand. In her speech the queen quoted two phrases from the Bible: "Righteousness exalteth a nation," and "The fear of the Lord is the beginning of wisdom." The speech of the prime minister, which followed, affirmed emphatically that no territory would be conceded to the French, not even "the size of a grain of rice." May the reign of Ranavalona III. be as righteous as that of her predecessor.

INDIA.

BABU MOZOOMDAR. — Some of the East Indian newspapers, in referring to the reception given Mr. Mozoomdar in America, while rejoicing in the honor conferred

on their fellow-countryman, warn Americans not to regard his statements as those of the Brahmo-Somaj. The *India Messenger* declares that it would be a mistake to suppose that Mr. Mozoomdar's estimate of Christ agrees with that of his associates in India. It says:—

“To one who has been really indebted to Jesus to that degree, who has really regarded him as a guide in life, a living personality always strengthening him in his trials, to such a one we say, the proper course would be to preach him to the people and to lead men to him. But as far as we know, Mr. Mozoomdar, before the publication of his recent volume, did hide his light under the bushel. We have no cause of quarrel with any man who feels a special leaning towards any particular teacher; indeed there should be the utmost freedom in such matters in the Theistic Church; but we consider it a duty to warn the American public against confounding the utterances of our friend with the opinions of the majority of Brahmos.”

MEXICO.

THE openings for Christian missions in Mexico are being rapidly entered, with good promise of speedy success. An Almanac in Spanish, for the year 1884, issued by the missionaries of the American Board at Guadalajara, gives the following statistics as the present result of Protestant missions in Mexico, so far as results can be tabulated:—

Native ordained missionaries	40	Pupils	3,086
Foreign missionaries (including wives)	69	Churches	45
Missionaries of Woman's Boards	19	Estimated value of church property	\$462,850
Congregations	264	Periodicals	12
Members	13,096	Pages of church literature published in 1882	3,570,445
Adherents	27,300	Theological Seminaries	5
Sunday-school scholars	4,654	Students	36
Day-schools	82		

This certainly is a remarkable record, when we remember that it is but a few years since any of the great denominations have entered Mexico with anything like an adequate force; the Presbyterian missions, which far outnumber others both in laborers and in communicants, having commenced labors in 1872. It is a matter of devout gratitude that such a report can be made.

Miscellany.

BIBLIOGRAPHICAL.

The Story of Chinese Gordon. By A. Egmont Hake. With two portraits and two maps. London: Remington & Co. New York: R. Worthington. 6th ed.

Among the men now prominently filling the eye of the world is Major-General Charles Gordon, known as “Chinese Gordon,” and bearing in different parts of the world, which he has blessed with his presence, a variety of honorable names. This comely volume of over four hundred octavo pages gives the story of his life prior to the recent departure for the Soudan. The story is well told and is of intense interest. It is well said of him that “few have borne themselves so congruously as he in the midst of incongruities.” Every inch a

soldier, he leads his forces with only a cane. He is called self-reliant, but his reliance is pre-eminently upon the God whom he serves. He has been called a fatalist, but the decrees which he recognizes as determining all events are those of the all-wise and all-loving Jehovah. This volume of Mr. Hake's is more interesting than any romance. It treats of General Gordon's life in the Crimea; in China, as the suppressor of the Tai-ping rebellion; in Africa, as the great foe of the slave trade and the regulator of the Soudan. Those who are now watching his course in Upper Egypt will read this volume with great delight. It will show them that affairs in that region are, so far as human control is concerned, in the

hands of a man whom Mr. Gladstone has well described as a hero, a Christian, and a genius in dealing with Oriental peoples.

Recollections of an Octogenarian. By Henry Hill. Boston: D. Lothrop & Co. 12mo. pp. 195.

This little volume of reminiscences was prepared by its venerable author at the request of friends, and will be of interest to many outside of that immediate circle, in this and other lands, from the intimate connection of Mr. Hill in past years with the great missionary and benevolent operations, he having been for thirty-two years treasurer of the American Board, for eleven years a member of its Prudential Committee, and for nine years treasurer of the American Tract Society, Boston. The "recollections" are mainly of Catskill, New York, where he spent the first fifteen years of his life; of New York city, and vicinity, where he for four years was a clerk on Wall Street; of various cities and

countries in Europe and South America, which he visited as supercargo of a trading vessel; and of several distinguished characters of his acquaintance in those years.

The Growth of Christianity during Nineteen Centuries, exhibited in a Series of Charts and Numerical Tables. By A. O. Van Lennep and A. F. Schauffer. New York: A. D. F. Randolph & Co. 8vo.

This pamphlet, containing thirteen pages of tables, illustrated by seven charts, presents in a complete form the "religious data of the human race" since the opening of the Christian era. Here we can see at a glance the wonderful progress made, especially in the last century. Opponents of Protestant Christianity will find here some stubborn facts, which they can ponder with profit. Pastors will find these tables and charts very helpful in the missionary concerts; superintendents and teachers, in the Sunday-school; every one, when he is disposed to doubt the assured triumphs of Christ.

Notes for the Month.

TOPIC FOR SPECIAL PRAYER.

With devout thanksgiving for the remarkable outpouring of the Holy Spirit upon the churches of Japan during the past year, let earnest prayer be offered that the Divine presence and power may be manifested yet more richly the present year.

ARRIVAL AT STATION.

January 17. At Foochow, China, Miss Emily S. Hartwell.

ARRIVALS IN THE UNITED STATES.

March 10. At New York, Mrs. E. R. Montgomery and Miss Myra L. Barnes, of the Cential Turkey Mission.

DEATHS.

January 18. At Clear Lake, Minn., Mrs. Maria H. Knapp, formerly Mrs. Nathan S. Benham, of the mission of the American Board in Siam, aged 70 years.

February 3. At Richmond, Ill., Mrs. Hannah W., widow of Nathan Ward, M.D., for many years connected with the Ceylon Mission, aged 80 years.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The Village of Kara-Kala, in the Caucasus. (Page 147.)
2. Incidents at other Villages in the Caucasus. (Page 149.)
3. Manisa and Smyrna, Western Turkey. (Page 146.)
4. A Temple and a Sunday-school, Madura Mission. (Page 138.)
5. Touring in North China. (Page 140.)
6. Hong Kong and Vicinity. (Page 138.)
7. Incidents of Touring in the Province of Tamba, Japan. (Page 143.)
8. Events at Osaka, Japan. (Page 144.)
9. Superstition and Slavery, West Central Africa. (Page 145.)
10. The Universities' Mission, Central Africa. (Page 152.)

FOR YOUNG PEOPLE.

TWO *NOTED ZULUS.

BY REV. S. C. PIXLEY, INANDA, NATAL, SOUTH AFRICA.

HERE are pictures of two Zulu men, James Dubé and Cetywayo, whose names will not soon be forgotten. In some respects they much resembled each other; in other and more important characteristics they were widely separated.

Both were born in heathenism, of the same race, about the same time, on the shore of the "Dark Continent." Both were of royal blood, descendants of chiefs noted in war, with no written history indeed, but whose names are household words in Zululand. Both by nature were well endowed, of large stature, of commanding appearance, fitted to control others, and bidding fair to live many years.

But, while they were so much alike in these respects, in other and more important points, in their aims of life, in character and work, they differed widely. Dubé died some six years ago, beloved and respected by all who knew him. And now comes a report that Cetywayo has died, a previous rumor to the same effect having proved false. The contrast between the two men is interesting and instructive.



REV. JAMES DUBÉ.

James Dubé, upon the death of his father by violence, while yet a child, fled with his mother from his early home in Zululand to Natal, to escape from the persecutions of the tyrannical king of the Zulus. Providentially he arrived there at the time when the pioneer missionary, Rev. Daniel Lindley, commenced his labors at the Inanda station. The mother of James, Dalida Dubé, early became interested in the truth, and was one of the first converts among the Zulu people. She still lives, showing, in her old age, the power of the gospel to elevate and save heathen women.

Her son James was placed in the family of the good missionary, where he

enjoyed the instructions, and came under the influence, of the now sainted Mrs. Lindley. He early gave evidence of having become a true Christian. He improved his privileges so well, and made such good progress in gaining knowledge, that he was soon employed in teaching the station school. In this useful work he continued some years, spending his time during the week in teaching, and going out on the Sabbath to teach and preach among the kraals away from the station. Occasionally, when the missionary was obliged to be absent from the station on the Sabbath, he was engaged to preach at home. In this work he was so



CETYWAYO (in English dress).

successful, and so acceptable to the people, that, when the missionary was called to leave the station altogether, Mr. Dubé was unanimously chosen to be their pastor. Having been ordained, he labored zealously for more than seven years, not only for the good of the station people, but for the salvation of his countrymen.

After a short but most useful career, beloved and honored by all, in the midst of his usefulness, he was suddenly called away to his home above. Devotedly attached to his work, wise in winning souls to Christ, he died lamented alike by Christian and heathen, native and foreigner. Never shall we forget the lamentations made at his funeral.

One after another, as they

approached the house after his death, falling to the earth on their faces, exclaimed, in the bitterest tones : " Ubaba wami, ubaba wami, u file ! " (My father, my father, is dead).

Upon his monument, erected by the united gifts of loving hearts, are inscribed these words of the wise man : " Ukukunjulwa kolungileyo ko busiswa " (The memory of the just is blessed). The affection of many a Christian, saved by the labors of James Dubé, will not suffer his memory to perish.

Now comes the report that the second of these men is dead, not having died as James Dubé did, at home, surrounded by loving friends, but an exile, driven from his kingdom, with none to care for him. Cetýwayo, having secured his title to the government by compassing the death of a more worthy brother, aspired, even before the death of his father, to the exercise of supreme power, without



CAPE TOWN, AND TABLE MOUNTAIN, SOUTH AFRICA.

a single effort to improve his own condition, or the condition of his people ; his greatest ambition apparently having been to imitate and, if possible, to surpass, in deeds of blood, his uncle Chaka, the Nero of South Africa. Cetywayo has ended his brief reign of ten years, hated by his own people, who wished to free themselves from his tyranny.

What a contrast his life and death afford to those of James Dubé ! Cetywayo, by birth as well as by position, had equal, and even greater, opportunities than the humble pastor had, to benefit his people and to elevate the Zulus over whom he was king. He willingly neglected these opportunities ; missionaries would gladly have made known to him the news of salvation, but he wilfully refused to hear them. Good men, like Sir Theophilus Shepstone and Sir Bartle Frere, sent him, once and again, messages of peace and goodwill, advising him to make his reign beneficial to his people, worthy of himself and of the age in which he lived. He scorned their advice. He was repeatedly warned that the course he was pursuing would, if persisted in, bring war, and result in ruin to himself and to his people. He despised these warnings. Defeated in battle after his warriors had given fearful evidence of their valor, and carried into captivity, it was hoped he would learn some lessons of wisdom by adversity. He was carried to England that he might see what Christianity has done to make a nation truly great, and learn how he might make himself a blessing to his people. He was sent back, and reinstated as king in Zululand, that he might have one more opportunity to do something worthy of his position. So far as is now known, he has only used this opportunity to resume his former career of tyranny and oppression. In his life like Nero, his death, like the hated old Roman's, will not be mourned. One report says that he died of a broken heart.

While the memory of Pastor Dubé shall be blessed and his name had in lasting remembrance, the name of Cetywayo, like that of his uncle whom he sought to imitate, shall be accursed.

The only opportunity the writer ever had of personally visiting this remarkable man was in 1881, when Cetywayo, after his war with the English, was held as a captive at Rondebosch. This place is near Cape Town, the port near the Cape of Good Hope at which all the vessels carrying our missionaries to and from South Africa always trade, and of which a picture is given on the preceding page. Learning that we had just arrived at Cape Town from Natal, a country so near his own land, Cetywayo was delighted to hear from us every item of news relating to the Zulu people, and finding that we could communicate with him in his own language, without an interpreter, he was quite pleased to talk with us. But when I remarked that I hoped he was quite well and that results of the war would ultimately prove beneficial to his own people, by introducing to them the arts of civilization and the blessings of Christianity, he sighed and said : "A ngazi lapa ngi nga hlala kahle kanjani ? ngi botyiwe nje " (How can I be happy while I am a prisoner ? I do not see how my people can be benefited in that way). How the gospel could help him or his people was a mystery to him. It would, as he thought, make brave warriors "abafazi nje " (women only).

Shall we not all learn from his sad history the lesson God is often teaching us, that greatness of birth and of position is of little worth unless accompanied by nobleness of character ?

Donations Received in February.

MAINE.

Cumberland county.	
Portland, Margaret L. Minott,	1 00
Westbrook, 2d Cong. ch. and so.	80 00—81 00
Hancock county.	
Bar Harbor, Rev. A. J. McGown,	6 80
Kennebec county.	
Augusta, Joel Spalding,	10 00
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Lincoln and Sagadahoc counties.	
Bath, Winter-st. ch. (of wh. 100 from Thomas Harward, to const. FRED. H. Low, H. M.), 339.41; do., a memorial gift from a daughter, 20,	359 41
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	699 76

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Hanover Centre, Cong. ch. and so.	2 67
Plymouth, Cong. ch. and so.	60 59—63 26
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Bennington, Cong. ch. and so.	15 82
Goffstown, Cong. ch. and so.	58 41
Hillsboro' Bridge, Caroline M. Burnham,	25 00
Hollis, Cong. ch. and so.	41 75
New Boston, Presb. ch.	13 00—153 98
Merrimac county Aux. Society.	
Concord, 1st Cong. ch., to const. Mrs. P. W. WEBSTER, H. M., 164.77;	
North Cong. ch., 5,	169 77
New London, Seth Littlefield,	10 00
Penacook, Rev. A. W. Fiske,	12 00—191 77
Rockingham county.	
Derry, 1st Cong. ch. and so.	40 87
Strafford county.	
Gilmanton, Centre Cong. ch.	8 00
Meredith Village, Rev. Giles Leach,	5 00—13 00
Sullivan county Aux. Society.	
Newport, Cong. ch. and so.	86 33
	608 31

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Bennington, 2d Cong. ch.	51 43
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Franklin co. Aux. Soc. C. B. Swift, Tr.	
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Newbury, 1st Cong. ch.	9 21
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Clarendon, Cong. ch. and so.	12 00
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Pittsford, Cong. ch. and so.	30 00
Wallingford, Cong. ch. and so.	39 00—82 00

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Brattleboro', Cen. Cong. ch., m. c.,	27 67
Westminster West, Cong. ch. and so.	46 71
Windham, Mrs. James Stearns,	2 00—76 38
Windsor county.	
Springfield, Lincoln Whitcomb,	12 00
Woodstock, 1st Cong. ch.	14 90—26 90
—, A friend,	1 00
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MASSACHUSETTS.

Barnstable county.	
Sandwich, Cong. ch. and so.	88 96
Wellfleet, 1st Cong. ch. and so.	30 00—118 96
Berkshire county.	
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Sheffield, Cong. ch. and so.	7 20—42 95
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Newburyport, North ch. and so., 19.94; Good will, 5,	24 94
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Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Shelburne, Cong. ch. and so.	52 82
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Hampden co. Aux. Society. Charles Marsh, Tr.	
Monson, E. F. Morris, 100; Mrs. E. L. Coburn, 20,	120 00
Springfield, Memorial ch., 49; F. A. Brewer, 650; E. A. T., 6,	705 00
West Springfield, 1st Cong. ch. and so.	24 00
Westfield, 2d Cong. ch. and so.	54 70—903 70
Hampshire co. Aux. Society.	
Amherst, William M. Graves,	5 00
Florence, Cong. ch. and so.	28 00
Hadley, Russell ch., m. c.,	20 61
Northampton, Edwards ch., 158.30;	
Nath'l Sears, 25,	183 30—236 91
Middlesex county.	
Cambridge, 1st ch. and Shepard so.	612 12
Cambridgeport, Pilgrim and so.	758 87
Everett, Cong. ch. and so.	7 41
Lowell, Pawtucket ch., 15.38; L. Kimball, 25,	40 38
Marlboro', Mrs. Lucy A. Patch,	1 00
Newton Centre, 1st Cong. ch. and so.	50 00
Somerville, Prospect Hill ch.	13 17
South Framingham, So. ch. and so.	246 50
Stoneham, Cong. ch. and so.	21 75
Waltham, Trin. Cong. ch.	43 95
Winchester, 1st Cong. ch., int. on legacy of D. N. Skillings,	200 00—1,995 15
Norfolk county.	
Braintree, 1st Cong. ch., 34; H. A. Johnson, 10,	44 00
Norfolk, Cong. ch. and so.	3 00
Wellesley, Cong. ch. and so.	11 36—58 36
Old Colony Auxiliary.	
New Bedford, North Cong. ch.	162 11
Plymouth county.	
Hingham, Ev. ch. and so.	10 68
Marshfield, 1st Cong. ch. and so.	88 79—99 47
Suffolk county.	
Boston, Central ch., 1,717.43; Walnut Ave. ch., 595; Old South ch., 565; Park-st. ch., 517; Winthrop ch., 259.45; Phillips ch., (A. Simmonds, to const. Rev. L. V. PRICE and Rev. B. F. OUSLEY,	

H. M., 100; and Mrs. S. W. Simonds, to const. Mrs. HARRIET E. CLARK, H. M., 100; 200; Eliot ch., 120; Immanuel ch., 100; Mt. Vernon ch., 26; Highland ch., 11.49; Union ch., 6; Central ch., Jamaica Plain, special, 5; A friend, 10,	4,132 37
Chelsea, Central ch. and so.	34 13—4,166 50
Worcester county, North.	
Gardner, 1st Cong. ch.	10 73
Royalston, 2d Cong. ch.	10 00—20 73
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Baldwinsville, 1st Cong. ch. and so.	14 63
Southboro', Pilgrim ch. and so.	10 10
Worcester, Rev. Henry T. Cheever, to const. ELIZABETH B. CHEEVER, H. M., 100; Daniel Ward, 5,	105 00—129 73
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
East Douglas, Cong. ch. and so.	39 31
Milford, 1st Cong. ch. and so.	99 47—138 78
	8,362 26

Legacies. —Oxford, Alexander DeWitt, by William Newton and C. A. Angell, Ex'rs,	1,000 00
	9,362 26

RHODE ISLAND.

Cranston, Franklin ch.	20 00
Little Compton, United Cong. ch.	22 02
Providence, Beneficent Cong. ch., 243.-66; Mrs. D. H. Leonard, 4,	247 66
Slatersville, Cong. ch. and so.	87 00—376 68

CONNECTICUT.

Fairfield county.	
Danbury, 2d Cong. ch. and so.	19 39
Fairfield, 1st Cong. ch. and so.	42 27
Greenfield Hill, Cong. ch. and so.	25 00
Newtown, Cong. ch. and so.	10 00
Southport, Cong. ch., m. c., for Eastern Turkey,	94 00—190 66
Hartford county. E. W. Parsons, Tr.	
Bristol, Cong. ch. and so.	10 00
Canton Centre, William G. Hallock,	5 00
Collinsville, Cong. ch. and so.	28 70
Newington, Cong. ch. and so.	54 50
So. Glastonbury, Cong. ch. and so.	3 85
Unionville, 1st ch. of Christ,	62 13—164 18
Litchfield co. G. C. Woodruff, Tr.	
Bridgewater, Cong. ch. and so.	18 00
Hotchkissville, Mrs. Ruth P. Judson,	5 00
Lakeville, Mrs. M. H. Williams,	10 00
Thomaston, Cong. ch. and so.	53 58
Warren, 1st Cong. ch.	14 00—100 58
Middlesex co. E. C. Hungerford, Tr.	
Chester, Cong. ch. and so.	29 09
Killingworth, Cong. ch. and so.	18 37
Westbrook, Cong. ch. and so.	35 00—82 46
New Haven co. F. T. Jarman, Agent.	
Naugatuck, Cong. ch. and so.	25 00
New Haven, 3d Cong. ch., 60; North ch., m. c., 2.90; A friend, for evang. work in Turkey, 10,	72 90
Prospect, Cong. ch. and so.	16 50
Waterbury, 1st Cong. ch. and so.	206 04
West Haven, Cong. ch. and so.	50 30
Woodbridge, Cong. ch. and so.	64 93—435 67
New London co. L. A. Hyde and L. C. Learned, Tr's.	
Franklin, Cong. ch. and so.	8 00
Lebanon, Goshen Eccl. Society,	87 89
Ledyard, Cong. ch. and Sab. sch.	23 00
New London, Ch. of Christ, m. c., 62.23; 2d Cong. ch., m. c., 3.64; Mrs. Caroline Morgan, 5,	70 84
Norwich, 1st Cong. ch.	24 99—214 72
Windham county.	
Chaplin, Cong. ch., to const. Mrs. MARY H. DORRANCE, and Mrs. ELIZA J. GRIGGS, H. M.	142 25
Westford, S. S. Stowell,	10 00—152 25
	1,340 52

Legacies. —Litchfield, Barzilla Arnts, by George M. Woodruff, Ex'r,	1,000 00
	2,340 52

NEW YORK.

Albany, 1st Cong. ch., to const. C. P. WILLIAMS and C. E. BURTON, H. M.,	235 05
Binghamton, 1st Cong. ch.,	82 41
Brookport, A friend,	25 00
Brooklyn, Pilgrim ch., Dwight Johnson, 30; Mrs. Margaret Crittenden,	55 00
Canandaigua, 1st Cong. ch. and so.	200 25
Catskill, John Doane,	7 00
Coxsackie, A friend,	5 00
Deansville, Cong. ch. and so.	14 91
Fairview, Welsh Cong. ch.	6 90
Fredonia, Friends,	2 80
Jefferson, C. Nichols,	1 00
Mt. Sinai, Miller's Place, m. c.	21 50
New York, Broadway Tabernacle, Miss E. L. Lambert, 10; S. T. Gordon, 500; Friends, 200; M. W. Lyon, to const. Mrs. EDWIN LEGGETT, H. M., 100,	810 00
Nashville, Cong. ch. and so.	34 35
Norwich, Cong. ch. and so.	69 84
Ogden, Mrs. Mary A. Dyer,	10 00
Otisco Valley, Mrs. O. S. Frisbie, deceased,	10 00
Owego, A friend,	50 00
River Head, Cong. ch. and so.	25 00
Sayville, Cong. ch. and so.	20 90
Sayclairville, Earl C. Preston,	3 00
Upper Jay, Harriet P. Wells,	2 50
Walton, in loving memory of Rev. Fayette Shipherd,	5 00
Wellsville, 1st Cong. ch.	38 52
—, A friend,	4 00—1,739 93
Legacies. —New York, William E. Dodge, by D. Stuart Dodge, Ex'r, in part,	5,000 00
	\$6,739 93

PENNSYLVANIA.

Carmel, Cong. ch. (9.40 acknowledged in March "Herald" from Carmel, N. Y., should have been from this church),	6 00
Clifford, Welsh Cong. ch.	20 25
Philadelphia, Central Cong. ch., to const. Rev. S. W. DANA, WILLIAM CAMPBELL, S. A. JOHNSON, and W. W. WANAMAKER, H. M.	356 17
Scranton, W. R. Storrs,	35 00—417 42

NEW JERSEY.

Bound Brook, Cong. ch., in part.	16 00
Irvington, Rev. R. S. Underwood,	15 00
Warrenville, Ladies of Cong. ch.	5 30
Woodbridge, 1st Cong. ch.	19 00—55 30

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., with other dona., to const. J. B. JOHNSON, W. LAMBORN, A. N. SKINNER, Mrs. S. B. A. ROBINSON, Mrs. F. N. HOOPER, and Miss FRANCES HOOPER, H. M., 150; E. Whittlesey, 50,	200 00
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ALABAMA.

Marion, Cong. ch.	3 10
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OHIO.

Akron, 83.13, acknowledged in March "Herald" as from Cong. ch. and so., should have been from Cong. Sab. sch.	
Ashtabula, William M. Eames,	40 00
Berlin Heights, Cong. ch.	6 20
Brighton, Cong. ch.	5 40
Bryan, S. E. Blakeslee,	11 00
Cincinnati, E. A. T.,	5 00
Clarksfield, Jennie Rowland,	2 00
Cleveland, H. A.	25 00
Conneaut, Cong. ch.	20 16

Edinburg, B. Bingham,	80
Madison, North Cong. ch.	5 00
Paddy's Run, Cong. ch.	31 00
Pomeroy, Welsh Cong. ch.	7 31
Ravenna, 1st Cong. ch.	37 89
Springfield, Cong. ch. and Sab. Sch., to const. C. M. NICHOLS, H. M.,	100 00
Wakeman, Cong. ch.	10 00—306 76

ILLINOIS.

Chicago, South Cong. ch., to const. Rev. E. F. WILLIAMS, H. M., 91.20; N. E. Cong. ch., 73.88; do., a friend, 100; Millard-ave. Cong. ch., 14.73; A friend, 100; E. Rathbun, 20,	399 81
Elgin, Cong. ch.	64 53
Farmington, Cong. ch.	59 90
Galesburg, 1st Cong. ch.	1 00
Hennepin, Cong. ch.	8 00
LaMoille, Cong. ch.	8 50
Lockport, 1st Cong. ch.	11 36
Marysville, C. T. Morse,	1 00
Milburn, Cong. ch.	10 00
Morris, Cong. ch.	16 45
Oak Park, E. W. Lyman,	75 00
Plainfield, Miss M. E. Smiley,	2 00
Quincy, 1st Union Cong. ch.	77 27
Rockford, W. S. Curtis, D.D.	5 00
Waukegan, Mrs. N. D. Graves, 1; Miss E. P. Graves, 1,	2 00
Wilmette, Cong. ch.	73 00—814 82
Legacies.—Pittsfield, Rev. William Carter, in part,	300 00
	1,114 82

MISSOURI.

Eldon, A friend,	10 00
Independence, Harriet N. Pixley,	2 00
Ironton, J. Markham,	5 00
Kansas City, Clyde Cong. ch.	32 18—49 18

MICHIGAN.

Charlotte, 1st Cong. ch.	25 00
Lansing, Plymouth ch.	45 42
Metamora, Pilgrim Cong. ch.	7 53
Richland, Cong. ch.	21 00
Solon, Cong. ch.	2 50
St. Clair, Cong. ch.	31 38
St. Ignace, 1st Cong. ch.	7 10—139 93
(Utica, amount credited to Utica, N. Y. in March "Herald," should have been from Cong. ch., Utica, Mich.)	

WISCONSIN.

Arena, Cong. ch.	10 00
Black Earth, Cong. ch.	7 00
Genesee, Cong. ch.	11 23
Kenosha, Thomas Gillespie,	5 00
Koshkonong, Cong. ch.	5 65
Leeds, Cong. ch.	3 66
Madison, Cong. ch., to const. WILLARD H. CHANDLER, H. M.	100 00
Platteville, Cong. ch.	25 40
Salem, William Munson,	53 00
Windsor, Union Cong. ch.	26 70—247 64

IOWA.

Chester Centre, Cong. ch.	35 50
Cresco, Cong. ch.	5 00
Creston, Joseph Foster,	1 00
Dubuque, 1st Cong. ch.	66 12
Glenwood, A. D. French,	3 00
Iowa City, Cong. ch.	74 25
Manson, Cong. ch.	7 20
Osage, Cong. ch.	10 25
Sheldon, Rev. L. W. Brintnall,	5 00
Stacyville, Cong. ch.	7 49—214 81

MINNESOTA.

Granite Falls, Cong. ch.	13 00
Hamilton, Cong. ch.	3 40
Leach Lake, Mr. and Mrs. Henry J. King,	25 00
Rochester, Cong. ch.	21 62
Shakopee, "Pond family,"	5 00—68 02

KANSAS.

Green, J. and F. H. Pettijohn,	1 00
Manhattan, H. V. E. Marshall,	8 00
Ottawa, Mrs. L. B. Perry,	10 00
Whitfield, Della Park,	5 00—24 00

CALIFORNIA.

Rutherford, R. McComb,	5 00
San Francisco, Rev. J. Rowell,	25 00
Santa Cruz, Cong. ch.	5 00—35 00

COLORADO.

Valmont, W. A. Davidson,	70
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DAKOTA TERRITORY.

Jamestown, Mrs. M. S. Wells,	10 00
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WASHINGTON TERRITORY.

Seattle, Plymouth ch., with other dona., to const. Rev. F. H. TAYLOR, H. M.	60 00
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CANADA.

—, C.	100 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Prague, Free Reformed ch., for Africa, 150 Florins,	62 16
Sandwich Islands, Maui, Rev. T. B. Hascall,	15 00
Turkey, Constantinople, Nicola Koo- zojuk Oghloo,	13 20
Turkey, —, A thank-offering, in memory of Asher Wright Dewey, for education of missionary children,	50 00—140 36

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

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For Western Turkey — expenses of missionary lady,	240 00—11,108 68

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INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> ,	350 00
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MISSION SCHOOL ENTERPRISE.

MAINE.—Falmouth, 2d Cong. Sab. sch., 10; Milltown Cong. Sab. sch., for Turkey, 70.58; Portland, Chinese class of 2d Parish Sab. sch., for boy in Tung Cho, 10,	90 58
NEW HAMPSHIRE.—New Boston, Pres. Sab. sch., for Pasumalai Seminary, 30; Temple, Cong. Sab. sch., 2,	32 00
VERMONT.—Bennington, 2d Cong. Sab. sch.	20 00
MASSACHUSETTS.—Braintree, 1st Cong. Sab. sch., for Paoing-fu school, 25; Natick, 1st Cong. Sab. sch., for India, 50; New Bedford, North Cong. Sab. sch., 30; Pittsfield, Mis- sion children in Miss Salisbury's school, for Mrs. Harding's school, Sholapur, 30; do., for Misses Fairbank and Harding's schools, Ahmednagar, 30; Shelburne Falls, Cong. Sab. sch., 2.67; Somerville, Franklin-st. Sab. sch., for Kioto Training-sch., 40; do., for Madura Mission schools, 35,	242 67
RHODE ISLAND.—Pilgrim Sab. sch., Pastor's Bible Class,	75 00
CONNECTICUT.—Bridgeport, 2d Cong. Sab. sch., 61.15; West Winsted, 2d Cong. Sab. sch., 50,	111 15
NEW YORK.—Brooklyn, Central Cong. Sab. sch., for two special catechists in Madura, 36;	

Clifton Springs, Mrs. M. R. Harrington, for schools at Harpoot, 25; New York, Penny Aid Soc., for Japan, 10; Rodman, Cong. Sab. sch., 20,
 NEW JERSEY. — Hoboken, 1st Pres. Sab. sch., for scholar at Harpoot,
 ILLINOIS. — Payson, Cong. Sab. sch., for scholar in India,
 OHIO. — Springfield, "Ruby Band,"
 IOWA. — Osage, Cheerful Givers,
 WISCONSIN. — Welsh Cong. Sab. sch., "Jesus' Young Workers,"
 KANSAS. — Delmore, Cong. Sab. sch., 1.85; Lawrence, Plymouth Cong. Sab. sch., 6.25,

ALABAMA. — Marion, Chil. Soc., for child in Africa, 13 60
 789 85
 40 00 Donations received in February,
 29 00 Legacies " " 28,680 73
 15 00 7,338 65
 15 75 36,019 38
 6 00 Total from September 1, 1883 to February 29, 1884: Donations, \$186,293 31;
 8 10 Legacies, \$39,488.88=\$225,782.19.

DONATIONS RECEIVED FOR CENTRAL TURKEY COLLEGE, AINTAB, TURKEY.

The following sums have been secured for this College since January 1, 1883:—

Donations for the general work, as follows:—

Miss Burgess, 100; David Whitcomb, 150; Mr. Williston, 250; Mr. Carter, 100; Dr. Haydn, 100; collected by Dr. Haydn, 82.35; Fletcher Estate, 500; special gifts, 30; Marquand Estate, 5,000; in all, 6,312 35
 For the Goodell professorship, 1,183.00
 For the president's house, by Mr. Farnsworth, 500; Mr. Grover, 500; Mr. Denison, 250;
 American Board, 1,250; in all, 2,500 00

Collected by President Trowbridge in England, and expended for various uses of the College, 1,055 00
 A lady from London for the Medical Department, railway securities, estimated as worth 6,000 00
 Total, \$17,050 35

The institution is in great need of additional buildings and endowments in order to do its best work.

(Signed) JAMES S. GORDON, *Treasurer.*
 BOSTON, March 8, 1884.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL — "THE MORNING STAR."

MAINE.

Alfred, Cong. Sab. sch. 27 00
 Bar Harbor, Philip T. McGown, 1 00
 Bucksport, Elm-st. Cong. Sab. sch. 16 00
 Cumberland Centre, Cong. Sab. sch. 16 00
 East Madison, Friends, 2 25
 St. Albans, "W. S. S." 1 00
 Temple, Cong. Sab. sch. 2 25
 Weld, D. D. Tappan, 1 00
 Wilton, Cong. Sab. sch. 8 50—75 00

NEW HAMPSHIRE.

Amherst, Cong. Sab. sch., 10; Mrs. Sarah Dodge, 10, 20 00
 Charlestown, Cong. Sab. sch., 5 00
 Claremont, "B. C.," 25c.; "S. C. C.," 25c. 50
 Haverhill, West Cong. Sab. sch. 3 50
 Hudson, Cong. Sab. sch. 7 75
 Keene, 2d Cong. Sab. sch. 30 00
 Lisbon, 1st Cong. Sab. sch., add'l, 3 75
 Manchester, 1st Cong. Sab. sch. 32 83
 Nelson, Cong. Sab. sch. 3 75
 New Ipswich, J. E. F. Marsh, Jr. 2 25
 New London, Ira S. Littlefield. 25
 Newmarket, Cong. Sab. sch. 7 75
 Pembroke, Cong. Sab. sch. 15 50
 Plainfield, Friends, 1 00
 Plymouth, Cong. Sab. sch. 5 00
 Salem, 1st Cong. Sab. sch. 12 25—151 08

VERMONT.

Brookfield, 2d Cong. Sab. sch. 6 40
 Castleton, Cong. Sab. sch. 7 25
 Clarendon, Cong. Sab. sch. 5 00
 Gaysville, Cong. Sab. sch. 6 05
 Highgate, Cong. Sab. sch. 2 27
 Lyndon, S. B. Mattocks, 5 00
 Lyndonville, Cong. Sab. sch. 12 25

McIndoes Falls, Children of Rev. C. F. Morse, 3 00
 Putney, Cong. Sab. sch. 15 00
 South Hero, Cong. Sab. sch. 6 00
 Vergennes, Cong. Sab. sch. 10 00
 West Holland, Cong. Sab. sch. 6 50
 West Pawlet, Welsh Cong. Sab. sch. 1 00
 Woodstock, Cong. Sab. sch. 30 00—115 72

MASSACHUSETTS.

Amherst, Anson E., Sarah D., Wm. N., and Margaret Morse, 2 00
 Andover, South Cong. ch. 5 00
 Arlington, Cong. Sab. sch. 62 75
 Bernardston, Cong. Sab. sch. 9 65
 Billerica, Cong. Sab. sch. 10 60
 Boston, Olivet Sab. sch. and Bible-class, 65; Mt. Vernon Sab. sch., 58.25; 14 Stockholders, 14.07; Phillips chapel, 5; Immanuel Sab. sch., infant dep't, 4; Friends, 1.25; Nellie Crawshaw, 25c.; Charlie White, 25c. 148 07
 Boxford, Cong. Sab. sch. 15 00
 Bridgewater, Central-sq. Sab. sch. 17 75
 Brighton, Cong. Sab. sch. 10 00
 Brookline, Robert Kingman, 25
 Chelsea, 3d Cong. ch., Floral Circle, 10; "F. W. B.," 25 cts. 10 25
 Danvers, 1st Cong. Sab. sch., primary dep't, 10 00
 East Medway, 1st Parish Sab. sch., 5.25; Grace W. Russell, 25c.; S. L. I. Rankin, 25c. 5 75
 East Somerville, Arthur Roberts, 1 50
 Fall River, "Willing Helpers," 20.12; T. T. T. Club, 1.50; Louis Slade, 50 cts. 22 12
 Greenfield, 2d Cong. ch., "The Daisies," 2 00

Halifax, Cong. Sab. sch.	1 50
Harvard, Rev. Geo. A. Perkins,	2 50
Haverhill, H. P. Fairbanks,	2 00
Holbrook, Cong. Sab. sch.	25 00
Lancaster, Evan, Cong. Sab. sch.	18 80
Lanesboro', Cong. ch.	2 00
Leominster, G. J. S. Haynes,	5 00
Lynn, 1st Cong. Sab. sch., Mr. Pat-	
ten's class,	25 00
Malden, Cong. ch. and so.	11 25
Marion, Cong. ch. and so.	11 75
Marshfield, 1st Cong. Sab. sch.	25 00
Milford, Harvest Hill Sab. sch.	1 75
Newton, C. A. Torrey, Jr.	25
Northampton, Cong. Sab. sch., a class	
of boys, 3.75; Friends, 3.50,	7 25
North Andover, Trin. Cong. Sab. sch.	40 00
Northboro', A Sunday-school class,	2 00
North Middleboro', Cong. Sab. sch.	37 50
Norwood, Friends,	1 00
Quincy, Cong. Sab. sch., Miss Hard-	
wick's class,	3 00
Rockland, Cong. Sab. sch., Mrs.	
Hicks' class,	2 00
Rockville, 1st Cong. Sab. sch.	80 00
Siasconset, Cong. Sab. sch.	2 00
South Egremont, Cong. Sab. sch.	17 00
Southville, Cong. Sab. sch.	12 50
South Wellfleet, Friends,	1 00
Springfield, North Cong. Sab. sch., 24;	
Sanford-st. Cong. Sab. sch., 2.60,	26 60
Waquoit, Cong. Sab. sch.	10 00
Wellesley, Cong. Sab. sch.	13 25
Westfield, 2d Cong. Sab. sch., 32.25;	
1st Cong. Sab. sch. 31.75;	64 00
West Granville, Cong. Sab. sch.	10 00
West Somerville, Cong. Sab. sch.	31 50
—, A friend,	25—825 34

RHODE ISLAND.

Providence, Central Cong. Sab. sch.	100 00
Woonsocket, Globe Sab. sch.	13 70—113 70

CONNECTICUT.

Black Rock, Cong. Sab. sch.	13 00
Broad Brook, Cong. Sab. sch.	15 00
East Hampton, Cong. Sab. sch.	22 25
Greenwich, 2d Cong. Sab. sch.	17 50
Hartford, A friend, 2; Four children, 1,	3 00
Marlborough, Cong. Sab. sch.	6 31
Mill Brook, Cong. Sab. sch.	9 00
New Britain, South Cong. Sab. sch.	100 00
New Haven, North Cong. Sab. sch.,	
9.75; "English Hall" Mission Sab.	
sch., Miss Benton's class, 1.25;	
Meta V. R. Fellowes, 2.50,	13 50
New London, 2d Cong. Sab. sch.	100 00
New Milford, Cong. Sab. sch.	30 00
New Preston, Cong. Sab. sch.	17 00
Niantic, Cong. Sab. sch.	8 50
North Haven, Cong. Sab. sch.	51 00
North Stonington, Cong. Sab. sch.	12 50
Norwich, Park Sab. sch., 50; Hattie	
E. Byrne, Florence M. Howard, and	
Ella J. Smith, 75c.	50 75
Old Lyme, 1st Cong. Sab. sch.	25 00
Sharon, Cong. Sab. sch.	25 00
South Killingly, Cong. Sab. sch.	7 00
Thompson, Cong. Sab. sch.	24 00
Torrington, Gertrude A., Benton H.,	
Nellie C., and Raymond F. Hop-	
kins,	1 00
Waterbury, "The Sunshine Circle,"	5 00
Weston, Friends,	3 50
Wethersfield Cong. Sab. sch.	40 75—600 56

NEW YORK.

Antwerp, 1st Cong. Sab. sch.	10 00
Ashville, Cong. Sab. sch.	4 25
Brooklyn, Tompkins-ave. Cong. ch.,	
95; Stuart Fellowes Campbell, 2.50;	
Clara M. and Henry A. Stillman, 1;	
Jennie F. and Isaac P. Culbert, 50c;	
Alonzo, S. Hallett, and Margaret	
Crittenden, 75c.	99 75
Chateaugay, Friends,	6 00

Coxsackie, Upper Landing Un. Sab.	
sch.	2 50
Crown Point, "Willing Hearts"	
Mis. Circle,	8 00
Fairport, Cong. Sab. sch.	1 00
Goshen, Eleanor F. Tracy,	1 00
Islip, Mrs. T. R. Mowbray,	1 00
Kinderhook, Mary D. Van Schaak,	1 00
Newark Valley, Cong. Sab. sch., 10;	
Friends, 10.60,	20 60
New Lebanon, Cong. and Pres. Sab.	
sch.,	23 00
New York, F. Waterman, 1; Miss H.	
E. Burnett, 1,	2 00
Oswego, Cong. Sab. sch.	7 74
Poughkeepsie, Pres. Sab. sch.	35 75
Rochester, M. H. Merriman and fam-	
ily, 5; Katharine L. and Margaret	
Griswold, 1,	6 00
Rutland, Cong. Sab. sch.	9 08
South Hartford, Cong. Sab. sch.	7 50
Suspension Bridge, 1st Cong. Sab. sch.	12 50
Wadham's Mills, Cong. Sab. sch.	6 00
Woodhaven, Cong. Sab. sch.	6 00
—, A thank-offering,	500 00
—, A friend,	1 00—771 67

PENNSYLVANIA.

Allegheny, Friends,	2 00
Centreville, Cong. Sab. sch.	3 00
Philadelphia, Presbyterian Home, 3;	
Friends, 1.50,	4 50
Shenandoah, Cong. Sab. sch.	10 00—10 50

NEW JERSEY.

Freehold, Rev. Frank Chandler, D.D.	1 00
Jersey City, A friend,	1 00
Montclair, Cong. Sab. sch.	40 25—42 25

DELAWARE.

Milford, Friends,	10 50
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VIRGINIA.

Hampton, Louise H. and Edith H.	
Armstrong,	5 00
Poplar Mt., Freddy F. and Jenny	
Bingham,	50—5 50

FLORIDA.

Orange City, Cong. Sab. sch.	5 00
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ALABAMA.

Selma, Cong. Sab. sch., 2.50; Woman's	
Miss'y Asso., 4,	6 50

TENNESSEE.

Nashville, Miss'y Soc'y of Fisk Uni-	
versity,	14 33
Spring Hill, F. A. Thompson,	7 80—22 19

OHIO.

Cuyahoga Falls, Cong. Sab. sch.,	
"Happy Workers,"	3 56
Defiance, 1st Pres. Sab. sch.	6 00
Elyria, I. S. Metcalf and family,	4 00
Lima, Anne Peate,	25
Lodi, Cong. Sab. sch.	25 00
Lorain, Cong. Sab. sch.	14 00
Oberlin, 2d Cong. Sab. sch., 140; 1st	
Cong. Sab. sch., 50,	190 00
Palmyra, Welsh Cong. Sab. sch.	5 00
Randolph, Cong. Sab. sch.	5 50
Ravenna, 1st Cong. Sab. sch.	25 70
Richfield, Cong. Sab. sch.	9 00
Wauseon, Willie E. Bruce, 50c.; Liz-	
zie Sawyer, 50c.	1 00—289 01

ILLINOIS.

Bartlett, Cong. Sab. sch.	18 00
Bowensburg, Cong. Sab. sch.	6 75
Carey Station, Ada M. and Edna A.	
Smith,	50
Chenoa, Cong. Sab. sch., 3.10; Mrs.	
H. W. Lynch and Hattie A. Lynch,	
50c.	3 60

Chicago, N. E. Cong. Sab. sch., 22;	
N. E. Cong. ch., Young Peo. Miss'y	
Soc., 10; Lake View Cong. Sab.	
sch., 5; D. H. Hood, 2; Friends,	
2; Mrs. A. F. Higgins, 1; Rev. G.	
S. F. Savage, D. D., 1; Ralph	
Hobart, 75c.; Rob't. Ward, 25c.,	44 00
Danville, Ruth Yeomans,	50
Granville, Cong. Sab. sch.	22 50
Ivanhoe, Cong. Sab. sch.	30 00
Lombard, Cong. Sab. sch.	41 35
Lyonsville, Cong. Sab. sch.	18 50
Macon, Cong. Sab. sch.	2 32
Medora, Wm. E., Clark, and Irvine	
Stowe, 75c.; Newton Palmer, 25c.	1 00
Morris, Cong. Sab. sch.	4 55
Oak Park, Cong. Sab. sch., 150;	
Onward Mis. Sab. sch., 25; Roy J.	
Tompkins, 25c.	175 25
Pittsfield, Cong. Sab. sch.,	7 50
Rockford, 1st Cong. Sab. sch.	25 00
Roseville, Cong. Sab. sch., 6.75; Girls'	
Mission Band, 5;	11 75
Sandwich, Cong. Sab. sch.	10 67
Wataga, Cong. Sab. sch.	6 00
Waukegan, Hattie Wells, 25c.; Georgie	
Thacker, 25c.; Florence Thacker,	
25c.; Dora Harter, 25c.	1 00
Wheaton, Friends,	1 00
Willmette, Cong. Sab. sch.	78 50—510 24

MISSOURI.

Crocker, Rev. Jno. Vette, 1; Arthur	
Arnold and Daisy Lawson, 75c.;	
Amanda C. Pickering, 25c.	2 00
Hannibal, Cong. Sab. sch., infant class,	5 62
Iberia, Cong. Sab. sch.	1 00
Independence, Madison N. and Mary	
Ann Pixley,	1 00
Kansas City, Clyde Sab. sch.	10 50
La Grange, Ger. Cong. ch.	2 00
Lathrop, Mary L. Patch,	25
Lebanon, Annie and Mary Greenleaf,	5 00
Springfield, Friends, 13.25; Children	
of N. J. Morrison, 1,	14 25—41 62

MICHIGAN.

Hancock, Cong. Sab. sch.	10 00
Hillsdale, Friends,	2 95
Utica, 1st Cong. Sab. sch.	4 00—16 95

WISCONSIN.

Alma Centre, Allie J. Hobart,	25
Beloit, A boy,	10
Emerald Grove, Cong. Sab. sch.	10 00
Genesee, Cong. Sab. sch.	10 00
Menomonie, Cong. Sab. sch.	14 75
Milwaukee, Cong. Sab. sch.	3 50
Fewaukee, Cong. Sab. sch.	5 11
Plymouth, Mabel and Bertie Rindell,	50
Quincy, Mrs. C. C. Berry,	2 00—46 21

IOWA.

Anamosa, Cong. Sab. sch.	15 00
Corydon, Cong. Sab. sch.	5 50
Des Moines, Grinnell Jones,	5 00
Dubuque, Cong. Sab. sch.	27 00
Durant, Cong. Sab. sch.	4 00
Manson, Friends, 1.15; 11 children,	
1.10,	2 25
Maquoketa, Cong. Sab. sch.	7 75
Monona, Cong. Sab. sch.	5 00
Montour, Cong. Sab. sch.	25
Murray, Cong. ch.	1 00
Muscatine Cong. Sab. sch.	20 00
New Providence, Fred H., Sam'l H.,	
Cornelia H., and Lydia B. Cutter,	1 00
Red Oak, Lucy Cooke, 25c.; J. A.	
Kilbourn, 25c.	50
Sabula, Cong. Sab. sch.	2 25
Victor, Minnie E. Gridley,	25—90 75

MINNESOTA.

Brainerd, Tracey D. and Laura E.	
Veon,	50
Grand Meadow, M. E. Sab. sch.	5 00
Minneapolis, 1st Cong. Sab. sch.	40 45—45 95

KANSAS.

Carbondale, Cong. Sab. sch.	1 00
Green, Friends,	3 25
Louisville, "M. H. S."	75—5 00

NEBRASKA.

Ashland, Cong. Sab. sch.	7 25
Creighton, 1st Cong. ch.	2 28
Crete, Children of P. Weidman,	1 00
Genoa, Children of Rev. C. H. Craw-	
ford,	1 25
Grafton, Cong. Sab. sch.	2 50
Mainland, Cong. Sab. sch.	3 25
Plymouth, Cong. Sab. sch.	73
Steele City, Cong. ch.	5 00—23 26

CALIFORNIA.

Cloverdale, Cong. Sab. sch.	28 25
Lugonia, Rev. J. G. Hale and family,	5 00—33 25

COLORADO.

Denver, 1st Cong. Sab. sch.	31 75
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WASHINGTON TERRITORY.

Skokomish, Cong. Mission Sab. sch.	4 00
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DAKOTA TERRITORY.

Huron, Eddie L. Kimball,	25
Jamestown, Margie M. Wells,	25
Vermillion, Mabel P. and Harry W.	
Bascom,	50—1 00

TERRITORY OF NEW MEXICO.

Albuquerque, Cong. Sab. sch.	8 64
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CANADA.

Cookshire, Mrs. John Goodwin,	25
Eaton, Geo. Skinner, 1.50; Mrs. B. F.	
Hubbard, 25c.,	1 75
Kington, 1st Cong. ch. and Sab. sch.	3 25
Montreal, Am. Pres. ch. Tanneries	
Sab. sch.	32 00
Wingham, Cong. Sab. sch.	5 00—42 25

NEW BRUNSWICK.

Sheffield, Cong. Sab. sch.	13 05
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WEST INDIES.

Barbadoes, F. S. and E. A. Dimmick,	50
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JAPAN.

Osaka, Rev. W. W. Curtis,	5 00
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SANDWICH ISLANDS.

Makawao, "Mission Band" of E. Maui	
Sem'y,	20 00

TURKEY.

Broosa, Rev. T. A. Baldwin and wife,	10 00
Harpoot, Dr. Hagop,	1 25—11 25

Previously acknowledged,	4,010 19
	3,384 55
	7,394 74
Received by the Woman's Board of	
Missions and acknowledged in <i>Mis-</i>	
<i>sion Dayspring</i> for April,	54 15

THE
MISSIONARY HERALD.

VOL. LXXX. — MAY, 1884. — No. V.

THE receipts for seven months, not including contributions for the *Morning Star*, are only \$350 in advance of those for the corresponding period the preceding year. To what sources are we to look for the \$35,000 advance sorely needed in order to meet the urgent requests from the missionaries on the field? May we not hope, from some churches at least, for that *second* annual contribution, recommended by the Committee on the Home Department at our last Annual Meeting. Let not the ministers on the home field fail to make a special and earnest plea for their brethren upon the foreign field. Next to a continuous remembrance in fervent prayer, nothing will more cheer them than the tidings that the donations from the churches are steadily advancing. Shall they receive these tidings during the next five months?

THE incidental blessings connected with the introduction of the gospel in mission fields are not unimportant. A recent illustration of this is given by Mr. Tracy, of Marsovan, Turkey, who writes of the effect of the new faith in preserving life and health in that city: "It may seem surprising that the spread of the small-pox depends upon the theology of the people; that the danger from this disease diminishes in proportion as evangelical sentiments prevail. Such, however, seems to be the fact. The city of Marsovan, with its fifteen thousand people, is now full of this loathsome and destructive malady. About one hundred and fifty, or one in a hundred, have died. Now, the ravages of the disease are more than fivefold greater among the fatalists than among the evangelicals. Out of a Protestant population of five or six hundred only one has died, and that one the child of one of the poorest and most ignorant. Among those nominal Christians, also, whose belief coincides more or less with the evangelical faith, the fatality is diminished in the same proportion. This, indeed, may seem less surprising when we state that the fatalists, believing all such visitations decreed, will have nothing to do with vaccination, while the Protestants have generally accepted the New Testament idea that faith and works go together. The latter practice vaccination, but the government officials utterly refuse to take any action, saying: 'It is from God; what can we do?'"

AN OLDER CONTRIBUTOR. — Connecticut is ahead! When we reported last month that a friend in Maine, aged eighty-five years, was thus far the senior contributor to the new *Morning Star*, we anticipated that he would hold that position against all comers. But the superintendent of the Sabbath-school in Farmington, Connecticut, reports that he has issued a certificate of stock to Mr. Egbert Cowles, who on the fourth day of April was *ninety-nine* years old, and who is still vigorous, bidding fair to reach his centennial birthday. It is an interesting fact, that this aged contributor comes from the town where the first Annual Meeting of the American Board was held. When the Board met at Farmington, in 1810, Mr. Cowles must have been twenty-five years of age. The same superintendent reports that he had also issued a certificate to a person ninety-eight years and eleven months younger than Mr. Cowles. We shall be glad to hear of any older or younger stockholders than these at Farmington.

OLDER STILL. — The Green Mountain State leads! Since the above paragraph was written, accounts have come from various States of several octogenarians and a few nonagenarians, who desire to be counted among the "happy children," in helping to build the missionary ship. But now word reaches us from the superintendent of the Sabbath-school at Newbury, Vermont, that Mrs. Dolly White, of that town, aged *one hundred years and six months*, has taken a share in the new *Morning Star*. We will keep our pen in hand, hoping to hear of one yet older who desires to be reckoned among the children, and have part in their good work. Somehow that scripture keeps coming to mind, "They shall still bring forth fruit in old age."

PROFESSOR REIN, of Germany, in his recent valuable work upon Japan, — briefly noticed on another page, — referring to the rapid disappearance of the hindrances in the way of preaching the gospel in Japan, speaks of "the greatest and most lamentable of these hindrances being not so much the indifference of the heathen Japanese, or the variety of Christian confessions, as the indifference, nay, even the enmity, toward Christianity of many foreigners who give utterance to their feelings by word and deed." This statement, be it noted, does not come from the missionaries, but from a representative of the Prussian government, who has had ample opportunity to form a correct and impartial judgment. Professor Rein expresses the hope, in which we devoutly share, that the Japanese will gradually learn to distinguish between those who merely come from Christian lands, and those who are inspired with Christian principle. But it is a sad fact that at present the utterances and the lives of those who represent the Western world in the East constitute so often the greatest hindrance to the reception of the gospel.

THE necessity of making reductions in the estimates forwarded by our missionaries is sometimes exceedingly trying, and it is not always possible to tell where such reductions can be made with the least peril to the work. In the exercise of its best judgment, the Prudential Committee made certain reductions in the estimates from the Madura Mission for the present year, and this is what a brother on the field says concerning one of the items: "Take, again, the

amount for the village catechists, which you have cut down about twenty-five per cent. This is our pioneer work. Our village catechists are pre-eminently our evangelists; men who push forward the work into new regions and who feed our weak congregations. To cut down this force one fourth would be to throw back the work — the hard pioneer work — of the mission at least ten years." This fact was not forgotten by the Committee, but, because of inadequate contributions, reduction must be made somewhere, and it did not appear that any other department could bear it better than the one named. But 'it was sad work. Would that the churches might say, "Let there be no reductions anywhere." The asked-for increase of twenty per cent. in contributions would obviate any such necessity. The item of \$1,540, by which the estimate for village catechists in the Madura Mission was reduced, was placed on the "Contingent List" to be appropriated *if received*. Perhaps some of the readers of this paragraph will see to it that this needed work is specially provided for, either in whole or in part.

THE Turkish government is doubtless hostile to the Protestant educational work throughout the empire, yet it is possible that the despatches recently received by cable concerning the closing of schools in Turkey refer to certain *irregular* schools, not recognized by law as Protestant, which have sprung up at various points. Many Armenians who are still connected with the old church, though greatly dissatisfied with it, have established schools and separate religious services. These reformers in the old church have lately, as heretofore, been the object of special hatred and persecution by their co-religionists, and, inasmuch as they are not organized on the Protestant basis, and so have not the protection promised to communities which are Protestant, the way has been open for the Gregorian priests to suppress them. This policy on the part of the old Armenians is akin to that which under Archbishop Matteos, in 1846, persecuted and drove out the reforming element, and compelled the organization of a Protestant church. Letters recently received report the closing of some of these irregular schools, and the possibility that they may be opened under the law as Protestant. Beyond this we know of no breaking up of schools in Turkey, though the government is investigating them very closely. The organization of a separate work which is openly Protestant, though much decried of late, seems to be as much of a necessity now as it was years ago.

A MUNIFICENT gift of \$50,000 has recently been made to the English Church Missionary Society towards a fund for the removal of its "Home" for missionary children from the vicinity of London into the country. This gift comes from the Honorary Secretary of the society, Rev. F. E. Wigram, and it may be taken as an emphatic testimony from one who is in a position to understand the needs of the missionary work, as to the importance of adequate provision for the children of those who go abroad for service. There is a responsibility in this matter resting upon those who remain at home, which is not fully apprehended. A small fund, under care of a board of trustees, is already in existence, to provide for the children of the missionaries of our Board. Would that those to whom God has entrusted large means would make this fund what it ought to be.

IF men only knew what missionary work is accomplishing in lands to which the gospel has recently been carried, they would give more liberally for its propagation. The testimony as to the results attained is abundant, yet often it does not reach those who should be influenced by it. The English papers announce that a gentleman in Nottingham has made a bequest of \$75,000 to the London Missionary Society, and that he was influenced to do this by the testimony of Miss Gordon-Cumming, concerning the marvelous results of missions in the South Sea Islands, given in her volumes on "At Home in Fiji," "A Lady's Cruise in a French Man-of-War," and "Fire Fountains."

THE donations received for the new *Morning Star* during March amounted to \$4,809.03; making the total receipts for this object up to April 1, \$12,203.77. This, of course, includes only the money actually paid into the treasury. The interest in the undertaking is spreading, and will, we trust, reach every Sabbath-school connected with the churches contributing to foreign missions through the American Board. We are happy to recognize the fact that many old friends, who have aided in building the previous ships, are anxious to have a share in this new missionary vessel.

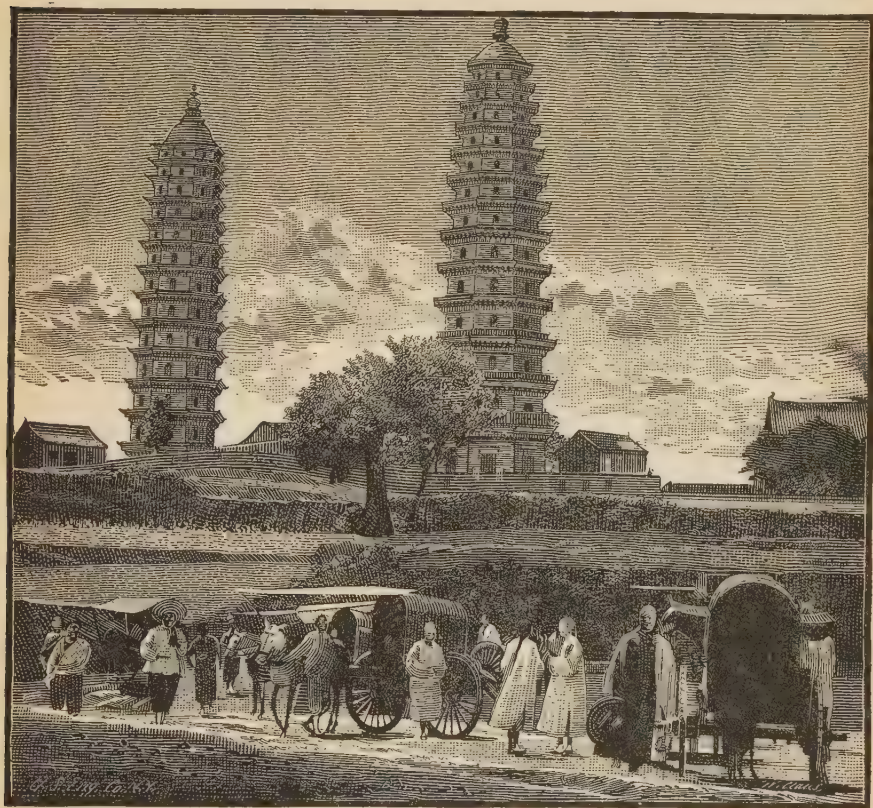
SUNDAY-SCHOOL MISSIONARY CONCERT EXERCISE No. 7 has just been issued. It is entitled "The Island World," and has been prepared by Rev. G. S. Bouroughs, Ph.D., with an accompanying letter by Captain Bray of the *Morning Star*. This Exercise will be found of special interest just at this time in connection with bringing the matter of the *Morning Star* before Sunday-schools and churches. It will be sent free to all schools contributing to the new missionary vessel, on application to C. N. Chapin, No. 1 Somerset Street, Boston.

THE English Church Missionary Society has received intelligence that sixteen adults have recently been baptized by its missionaries in Uganda, on Victoria Nyanza. These sixteen, together with others who have heretofore given evidence of the saving reception of Christian truth, make twenty-seven converts received within the six years since the arrival of the first missionaries in Uganda. This certainly is rapid growth, and is indicative, we trust, of the progress yet to be made by other missions in Central Africa. Large numbers of people in Mtesa's kingdom seem to show a deep interest in what they hear of Christian truth.

SINCE the fire which occurred at Hadjin, Central Turkey, in July last, our missionaries have had their hands full of labor in the relief of the distressed and homeless sufferers. Mrs. Coffing and Miss Spencer report that in one ward sixty-four of the houses destroyed were the property of widows, and that in another ward there have been forty-four deaths properly traceable to the effects of the fire. Many persons are still disabled, because of the terrible exertions of those two days. The missionaries have found but one living child born among the sufferers since the fire. Up to the present time, the aid they have received from various sources has enabled them to assist in building sixty houses, besides giving temporary relief to other sufferers. Government reports that there are three hundred and forty-five families needing help to build. This is much below the real number, and yet the promises to aid these needy ones have not so far been fulfilled. The story is a very sad one.

SCENES IN SHANSE, CHINA.

THE new mission of our Board in the province of Shanse gives added interest to all that can be learned concerning this interior portion of the Celestial Empire. We are glad to be able to give some illustrations of scenes in this province. The first represents the two pagodas of Tai-yuen-fu, and has been engraved for us from a photograph sent by Mr. Stimson. The other two, showing the *loess*



THE PAGODAS OF TAI-YUEN-FU, SHANSE.

deposits in Shanse, are from Dr. S. Wells Williams's "Middle Kingdom," and have been kindly loaned for this purpose by the publishers of that standard work on China.

Shanse has nearly the same area as New England, leaving out Vermont, and is said to be the original seat of the Chinese people. Its surface is rugged, with high table-lands and many lofty mountains. On the west and south runs the Hoang Ho, or Yellow River, while in the southern half of the province the Fan and Tsin Rivers divide the ranges of mountains. The deposits of coal and iron found in these mountains are not surpassed by any in the world, either as to

quality or quantity. The province has also great wealth in other minerals, such as copper, quicksilver, jasper, marble, etc.

Were it not for the frequency of droughts, Shanse would be unsurpassed in productiveness. The soil is very fertile and, where it can be well watered, will

produce two or three crops each year. This is owing to the rich loess deposits, a most singular formation, for which there does not seem to be as yet a thoroughly satisfactory explanation. These loess beds cover an immense area in northern China, and are from one hundred to over one thousand feet in depth. Dr. Williams says of the substance: "It is a brownish-colored earth, extremely porous, and when dry easily powdered between the fingers, when it becomes an impalpable dust that may be rubbed into the pores of the skin. Its particles are somewhat angular in shape. Every atom of loess is perforated by small tubes, usually very minute, circulating after the manner of root-fibres, and lined with a thin coating of carbonate of lime. The direction of these little canals being always from above, downwards, cleavage in the loess mass, irrespective of its size, is invariably vertical, while from the same cause surface-water never collects in the form of rain-puddles or lakes, but sinks at once to the local water level." (Vol. i, p. 298.)



A ROAD-CUT IN THE LOESS.

gives rise to the cliffs which are specially notable in Shanse. Wherever a break occurs in the deposit, as by the action of water, the walls on each side are vertical, and the banks being easily cut, the people make excavations for houses. Dr. Williams says that millions in northern China are found dwelling in these chambers on the sides of cliffs. The picture opposite represents a road as it emerges from a cut through the loess, giving a view over the clefts beyond. Carriages passing over the loess break it up into a fine powder which the wind drives away, so that often the roadbed is

sunk from fifty to one hundred feet below the surface, and the traveler can see nothing of the country through which he is passing. Some of the roads, as found in the province of Shanse, exhibit great engineering skill, and are said to be quite equal to anything built by the Romans.

The loess, aside from other remarkable properties, is of the greatest value to the husbandman, since in its pulverized form it is a fertilizer, rendering all other fertilizers needless. Its presence in such enormous quantity has for four thousand years given to Shanse the name of the "Granary of the Empire." But in



LOESS-CLEFTS IN SHANSE.

(Seen through an opening in a road-cut.)

1878 a terrible famine was caused by the severe droughts of the preceding four years; the character of the loess formation rendering these droughts destructive of all vegetation. The province is now slowly recovering from the devastation and loss of life arising from this grievous famine.

It is in the centre of this province that our brethren have begun their missionary work. One of them, Rev. F. M. Price, who arrived at Tai-yuen-fu in November last, writes: "We are much better pleased with this part of China than we were with anything we saw before we arrived here. There is evidently a great deal of wealth on this Tai-yuen-fu plain, resources to be developed, and a people intelligent and full of life. It seems certain that this portion of China is

to play an important part in the future history of this nation. The influence of Shanse is felt at the present time on the coast and throughout China. Most of the officers in Peking are Shanse men. When the railroad, which will at some time be constructed from Tientsin or Peking into this plain, is completed, the influence of this province will be greater still. There is no better place in the world than this in which to preach the gospel, or where larger results may be hoped for."

A YEAR OF PRAYER.

A LETTER has been received at the Missionary Rooms, suggesting that the leading denominations of Protestant Christians should be invited to unite in the observance of a whole year of special prayer for the divine blessing upon Christian missions. Such an arrangement would involve much time and correspondence and perhaps the employment of more machinery than would be desirable. But what is there to prevent every missionary journal from making, and every Christian reader from carrying out, this suggestion in its broadest and simplest and most effective and permanent form, by obeying the Scripture precept, "Pray without ceasing," and the Scripture example, "Prayer was made without ceasing of the church unto God." Suppose for the next twelve months every member of the Christian church in his private devotions, every Christian family at the morning and evening sacrifice, every pastor in the public service of the sanctuary, and every Christian who voices the supplications of his brethren and sisters at the weekly prayer-meeting, should begin his requests with an earnest petition, such as that which comes first in the order taught us by our Lord, "Hallowed be thy name, thy kingdom come," uttered not in dead words, but with that living warmth of affection with which we bring before the Lord the interests of those nearest and dearest to us, — what would be the result? Can we doubt that these many vials of sweet odors, which are the prayers of all the saints offered by our great High Priest with much incense, would come up before the throne of God as an odor of sweet smell, a sacrifice well pleasing, acceptable to him? Can we doubt that such continued outpouring of united hearts would move heaven itself, and open those deep springs of divine blessing which have been hitherto held in reserve, perhaps for just such a purpose? Can we doubt that such a current of sympathy with the divine benevolence would be stirred in the hearts of God's people as to completely overflow and efface the miserable ruts in which we are so apt to grope our way? With our many millions of population and thousands of millions of wealth — would there be any longer a lack of messengers to send, or of money to support them? "Bring ye all the tithes into the storehouse," — not of money only, but of sympathy, of prayer, of earnest purpose and faithful service, — "and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." "I will yet be inquired of by the house of Israel, to do it for them."

THE CONTINGENT FUND ONCE MORE.

THE increase in the contributions to the treasury of the Board is not keeping pace with the demand for enlargement on every hand. The line of appropriations was stretched to its utmost limit of probable resources, and yet a large number of objects were left outside. The best that could be done was to place these on a contingent list to be provided for if the necessary means were forthcoming. It gives us great pleasure to report that a few generous givers have added to their regular donations, in response to representations already made in these pages. There is still opportunity for others, and it seems but just to them to specify more particularly some of the objects for which funds are thus needed.

I. — FOR THE SUPPORT OF NATIVE PREACHERS, EVANGELISTS, AND COLPORTERS.

1. Zulu Mission; for native evangelists	\$200
2. Among the Bulgarians; for two evangelists in new places	333
3. Among Armenians; evangelist in the Nicomedia field	316
Evangelists in the Harpoot field	253
Evangelists in the Trebizond field	132
4. Maratha Mission; six Bible-readers, Ahmednagar	420
5. Madura Mission; thirty native preachers in evangelistic work in forty or more villages ready to receive them, and to contribute something to meet expenses	1,540
6. Native evangelists in Spain	800
Total for evangelists	\$3,994

II. — EDUCATIONAL OBJECTS.

1. Western Turkey; one half expense to secure a High School at Yozgat	\$132
Towards a High School for Greek boys at Constantinople	440
For schools in Smyrna field	132
2. Eastern Turkey; Harpoot, grants-in-aid of boys' schools	66
For promising male pupils in High Schools	66
Schools in the Trebizond field	88
3. Maratha Mission; for four dormitories for theological students at Ahmednagar	500
In aid of Christian literature for the mission	420
Total for education	1,844

III. — BUILDINGS.

1. Eastern Turkey; one half expense of parsonage and school build- ing at Mosul	\$440
2. Madura Mission; aid towards church and school buildings at all the (11) stations	506
3. North China; Kalgan, missionary dwelling-house	2,950
Total for buildings	3,896
In all	\$9,734

The sums here named are for objects still unprovided for, yet recommended by missionaries in conference with each other in the several fields, and approved by the Prudential Committee. We have no agents to urge these, or any other

special objects, on the attention of our friends. We must trust to a plain statement of the case, and to their interest in the cause. We can not, however, forbear a word more in reference to the evangelists for whom funds are asked. Take the Madura Mission. The native churches are doing well in supporting their own pastors, but what is to be done for villages in which there may be but one or two enlightened or Christian families, yet enough to invite a beginning of effort, and in which audiences can at once be gathered? Are not these just the conditions that any Home Missionary Society in this country would welcome? Now, the *growth* of the work, the success of the missionary enterprise, turns on improving such opportunities. To neglect them is the one disheartening thing to the missionary.

We shall not soon forget our experience on mission ground, when constrained by the pale face and thin figure of a most devoted missionary to suggest that she ought to have a larger salary and a better table for herself and family. The hearty grasp of the hand and the tear-filled eye gave emphasis to the reply: "It is not want of salary and a scanty table that is wearing me out. It is to see these opportunities for Christian effort neglected, to see these people perishing on every hand for want of means to give them the bread of life."

The *Home Missionary* for April well says of its field: "Every wise step in a work like this calls for more. Each station wisely occupied, each Sunday-school and prayer-meeting opened, becomes a centre around which to cluster others. Every live-hearted worker finds or awakens a desire for other such workers on every side of him; and it is a wretched economy of time, money, opportunity, not to re-enforce him and so double his own power for good." If this is true in the home field, how much more true must it be of the fields in pagan lands where there are no agencies favoring truth and righteousness, such as schools, or colporters, or Christian tracts and books, except such as are the result of missionary labor.

GIFTS FROM THE CHINESE IN CALIFORNIA.

THE Treasurer of the Board has received through the Rev. W. C. Pond, of San Francisco, a draft for \$303.75, this amount having been contributed by Chinese Christians in California for the Hong Kong mission of the American Board. This is indeed a notable gift. Last year \$500 were received from this source, but this sum was the accumulation of gifts gathered during several previous years, for a work which they desired to have begun. Now, that it has been begun, their offerings for a single year amount to \$303.75. In transmitting the gift, Mr. Pond says:—

"It has been made up without the least urgency from me. The amount was subscribed, and much of it on hand, before I began to say anything about it. Those who have given are all poor, the best able being those employed as servants in families. The largest gift was \$25; a month's earnings of the brother who gave it. The sum would doubtless have been larger, but, while this effort was going on, an appeal was made from the Chinese Consulate in this city, for aid for the sufferers from floods in North China. The Christian Chinese are often accused

of turning their backs upon their own country, because they will not worship ancestors, and hence this appeal from the Consulate was made to the Chinese merchants, 'the Six Companies,' and others, while the Christian Chinese were omitted, some thought *studiously* omitted. But these Christians wished to aid the sufferers, and they wished also to bear a testimony that they did not love their country less because they loved their Saviour. And so our own Congregational organizations in California contributed not less than \$600 through the Consulate for these sufferers by flood. I count these two offerings, amounting to over \$900, to be, considering the fewness and poverty of the givers, really heroic. I doubt if larger gifts, or better gifts, can be found in the history of any of our churches."

The facts above stated are certainly remarkable, and speak volumes in favor of the character of the Christian Chinese now in this country. They reveal a spirit of self-denial and true brotherly love, with an earnest desire to advance the kingdom of Christ. A people who give in this way for their brethren, who need the gospel of Christ, can be trusted both as citizens of this republic and as fellow-citizens with the saints. Those who have read the letters of Messrs. Hager and Jones, in the last number of the *Missionary Herald*, concerning the openings among those who have returned from the United States to their former homes near Hong Kong, and who consider these facts concerning the Chinese in California, cannot fail to be full of hope concerning the Chinese, both as to their personal reception of the gospel, and their zeal in propagating it. Bethany Church, of Marysville, California, to which Mr. Pond specially refers, which is composed entirely of Chinese, with a total membership of thirteen, four of them absent, contributed \$138. If this church should claim, as it is not likely to do, to be the "banner church" in our foreign missionary work, is there any church, East or West, which would challenge its right to the title?

"OUR ANNUAL FINANCIAL PROBLEM" AGAIN.

BY REV. H. N. BARNUM, D.D., HARPOOT, EASTERN TURKEY.

THE January number of the *Missionary Herald*, just received, contains an article upon this subject by a Corporate Member. Will you accept a few lines from the missionary standpoint?

Christians generally acknowledge that all that they have is from God, and that they are his stewards, or, in other words, his *agents*, for the management of funds and other property put into their hands. How much does this mean? What would we understand by it, if we had placed property in the hands of another to hold in trust, and to use for us, and with whom we were to keep an exact account? Should we be satisfied to leave the amount of interest, the proportion of gain, wholly to his impulses? Should we be satisfied to have him treat the property as his own, to give us a mere pittance, a meagre share of his gains, and that, too, without directly acknowledging his obligations, and our ownership, while from the proceeds of the property he lived in luxury?

From the earliest times God seems to have fixed a standard, a limit below which he would not allow even the poorest of his subjects to go in paying their dues to him, and that is one tenth of their annual gains. The aggregate was much larger. It is true that the law was not repeated in the New Testament. Neither is it repealed, while the teachings of the New Testament, in their spirit, demand greater liberality than the Old. With our increased light and privileges, and with the burden of the world's conversion laid upon us, can we suppose that our obligations are less than the obligations of the Jews of the Old Dispensation?

But says one: "*All* our property belongs to God, and should be placed at his disposal." Better still; but do we do it? If one acknowledges this, can he consistently say that one tenth of his income is a large proportion to give to the Author of all good? Will he not rather say that in the case of most persons a much larger share should be given; that any lower sense of obligation is a very unworthy estimate of stewardship; that, when every department of the Lord's work is straitened and in jeopardy for the want of money, when the highest financial skill is required in the men whose business it is to raise the funds for our missionary and other enterprises, while the silver and the gold in their abundance are the Lord's, and in the hands of his own agents,—that some of them at least are neglectful of their duty?

"A Corporate Member" makes a suggestion. Let a missionary make one. It is this, that every one who is interested in this matter of the "Financial Problem" decide that he will give *not less* than one tenth of his income back to the Lord; that he will give *more*, according as the Lord shall prosper him, and up to the point of self-denial; and also that he will use his influence to persuade others to do the same. Such examples are contagious. Here is a *system*, one which readily commends itself to the reason and conscience of Christians when properly presented.

What are the advantages of this plan?

1. It is very simple and easy. If one's gains are administered in this way and a fixed proportion is regularly set apart, the question of how much he shall give is settled once for all; and he has a fund from which to draw whenever a claim for a contribution is presented.

2. If only a majority of the church should adopt even so low a standard as one tenth and no more, the Financial Problem would then be settled; or rather, the problem would be changed, and it would become, as it is now in our National Councils: "What shall we do with the surplus?" No more collecting agents would be needed; no more fairs, with their "grab-bags" and other questionable devices.

3. May we not hope that it will be pleasing to God, especially if it is cheerfully done? Can we suppose that he would be displeased? His blessing would then follow, for it has been promised.

4. As it is more blessed, a source of greater pleasure, to give than to receive, and as our daily and monthly gains will be accompanied by giving, it will be a constant source of pleasure. The happiest men are generally those who give from principle, and give liberally.

5. It will promote spirituality. Grace has no greater enemy than covetousness, and there is no cure for covetousness but liberal giving.

A BRIDAL TOUR TO A MISSION FIELD: THEN AND NOW.

BY REV. CUSHING EELLS, D.D.

[The following statements were made at a recent meeting, March 5, 1884, by Dr. Eells, now on his first visit to the East since his departure for his field of missionary labor among the Indians in Oregon, now Washington Territory, under the care of the American Board.]

FORTY-SIX years ago to-day, Miss Myra Fairbank and myself were united in marriage, at the residence of Deacon Joshua Fairbank, Holden, Massachusetts. The next day we rode to Worcester in a sleigh. The day following, on wheels, we were taken to East Windsor Hill, Connecticut, — a slow, weary ride in the mud. Here a letter from the Missionary Rooms informed us of a change in the time for us to reach New York, thus allowing us several days of rest. In due progress of the journey, a stage ride from Hartford to New Haven was continued into the night. From thence, by steamer, we reached New York, and met Secretary Greene and Rev. Elkanah Walker and wife.

On the Lord's day eve, March 18, 1838, Secretary Greene publicly delivered instructions to Mr. Walker and myself in the Brick Church, Rev. Drs. Gardner, Spring, and William Adams conducting the devotional services. The great thoughts of those eminent divines, characteristically expressed in plain language, made an impression not yet effaced. Subsequently, Rev. A. B. Smith and wife joined us.

From New York City we went to Philadelphia by steamer and rail; thence by rail to Chambersburg; thence by stage to Pittsburgh; thence by steamer down the Ohio, and up the Mississippi and the Missouri to Independence Landing, Missouri. About thirty days were then regarded necessary for the journey through the States; but, including stops and the time spent in obtaining our outfit, together with one day's travel from Independence to Westport, forty-eight days were occupied. On the twenty-third of April, we left Westport, on the western border of Missouri, and, after one hundred and twenty-nine days, arrived, August 29, at Waiilatpu, the mission station of Marcus Whitman, M.D., in Walla Walla valley, then in Oregon, now in Washington Territory. In accordance with a vote of the mission, Mr. Walker and myself selected a location among the Spokane Indians.

When the spot was determined upon, the country far and near was an unbroken wilderness. The Indians felled trees ten inches more or less in diameter, cut them into pieces fourteen feet in length, and carried them to a chosen spot. The rough walls of two houses were put up. We returned and wintered at Waiilatpu.

On the fifth of March, 1839, just twelve months from the bridal day of each of the two families, the bridal tour was resumed. According to my recollection, four male and four female Indians from the Spokane country, besides the chief, assisted us. After a journey of sixteen days, on the twentieth we alighted near the two log-pens. Thus, at the expiration of twelve months and fifteen days, the bridal tour to our mission field ended. With no hired help but Indians, Mrs. Eells and myself made a home for ourselves.

During several years succeeding my arrival in Walla Walla valley, in 1838, there were only semi-annual mails from Boston. Papers would accumulate in

New York for six months, then be conveyed on a sailing vessel to the Sandwich Islands; thence on the Hudson Bay Company's vessel to Fort Vancouver, on the Columbia River, one hundred miles from its mouth; thence in bateaux, propelled chiefly by human muscle, two hundred and fifty miles to Fort Walla Walla on the Columbia. On learning of the probable approach of the looked-for boats at the fort, I, with an Indian helper, would start, with riding and pack animals, and in two weeks (twelve days of travel) could go to the post-office and return. A portion of the papers were thus received twelve months after date.

Before I left Spokane County, in September last, one Eastern and one Western mail was received per day. Now letters are conveyed from Boston to Washington Territory in seven days. In 1838, one hundred and twenty-nine days were occupied in making a journey from Missouri to Walla Walla; in September last, I was conveyed a like distance on the Northern Pacific Railroad in four days. The speed with which distances are now overcome indicates in some degree the increased rapidity in the advance of the kingdom of Christ.

Letters from the Missions.

West Central African Mission.

THE TRIP TO BIHE.

It has already been announced that our missionaries at Bailunda had decided to advance to Bihé for a permanent location. Mr. Fay, in a letter of December 20, gives an account of a preliminary visit by himself and Mr. Sanders, to make arrangements to this end. After expressing his strong conviction that the providence of God had in various ways been preparing the way, he says:—

“Our journey up was very slow, the men going into camp some days after traveling only six miles. We did not compel them to go further, as the rain sometimes began to fall early in the forenoon. The distance from our village in Bailunda to the *ombala*, or capital, of Bihé, I found to be about seventy-five miles, or nearly half the distance from Bailunda to the coast. We were eight days in going up, and five in returning, with a Sabbath of rest each way.

“The next day after our arrival, when we had satisfied the hunger of our twenty-six hours' fast, we made our visit to the king. On the way up, our men had told us of a place where were many villages

in the country of a partly independent chief, Kapoko. From their report we were rather inclined to favor Kapoko's place. When we reached the capital we found that he had arrived the same day on a visit to the king.

“As we entered the place of assembly, we saw the king and Kapoko seated in chairs. We had been told that Kapoko was a large man; and the larger man of the two impressed us more favorably. Supposing that it was Kapoko, we remarked to each other that we should like to settle in his country. But from the talk going on between the two we soon discovered our error. The man whose appearance we liked was the King of Bihé, and the man who was making a fool of himself was Kapoko. At once we concluded that we would rather stay in Bihé. Kapoko, it seems, was telling the king that if he wanted to invite the white men to Bihé he might, but as for himself, he did not want them in his country.

“The next day the king invited us to attend a ceremony of giving new names, which was done under the shade of a large wild fig-tree in an open part of the village. As we were marching toward the place, in a procession of fifty or a hundred men,

the king told us to notice the people, so that we could tell our friends at home what crowds we saw in the capital of Bihé. We saw about five hundred men, besides a few children. By the end of the ceremony, the king, who was pretty drunk to begin with, was so drunk that eight or ten men had to surround him to keep him from falling. When not in this condition, the king is a man of fine appearance, and it was sad to see him so utterly helpless."

EXPLORING FOR A LOCATION.

"The next day we left for a cluster of villages to the northeast of the capital where lived the half-caste who was to act as our guide. This place we liked very well. There were six or eight villages close together, and only about five miles from the capital. Only one place at a distance from the capital struck our fancy. This was Etunda, from which the present king came. We had two main requirements, which guided us in our search for a place, namely: people for audiences, and timber for building; although nearness to the capital had also a good deal of weight.

"At Etunda we found timber, a large cluster of villages, and a prepossessing class of people; but it did not seem to be near the centre of population.

"The capital itself contains at least one thousand people—perhaps fifteen hundred—being as large as two of the largest clusters of villages. This, with the fact that the centre of population is to the northeast, seemed to point to some place in that direction, and near the capital. Komondongo, where Joachim Guilhame, the half-caste trader, lives, seems best to fill the requirements. It is near the capital, and within a radius of five miles there are seven or eight clusters of villages. When we go up to build, we hope to look around and, if possible, find a better location; if not, we shall probably settle there. But an African king is whimsical, and he may send us to another place. But He who rules the hearts of kings will put us in the place He has chosen.

"At Komondongo, as I have mentioned,

lives a half-caste trader, whose father, years ago, drove a thriving business in slaves. When we first went to Bihé our intention was to shun the half-castes and whites as much as possible. But the more we saw of them while there the less we feared their influence. Indeed, we hope to do them, as well as the natives, some good."

CHARACTER OF THE PEOPLE.

"Last year I saw some of the Bihénoes in camp near our village, and thought them not at all prepossessing, much inferior indeed to the Bailundus. But when I saw them in their own villages, my opinion was greatly changed. There we saw many very prepossessing in appearance. They have gained more shrewdness than the Bailundus from their intercourse with the whites; nevertheless, we found them a very pleasant people. Indeed, we have thus far found no reason to say with Silva Porto, of Ovimbundu: 'The best of them are incorrigible.'

"If we can obtain the king's permission, we hope to start for Bihé to build in perhaps a month or six weeks, but cannot know with any certainty. We are now making window-sashes for our proposed house. When these are completed, we shall go to Kwikwi for permission to leave at once, so that we may be well housed before the end of the dry season."

THE NEW KING.

We add a few incidents from the account of the same trip by Mr. Sanders:—

"We liked the new king. He has taken the name of Jambayanina. When sober, he is a dignified man. He can use a very few Portuguese words, as can many blacks who trade continually, and can write his name, but nothing more. We told him why we had come: that it was to bring them the knowledge of God. He seemed unimpressed with the importance of this, yet considered us desirable people, and said we might travel around and choose a location. In the end, he limited the scope of our explorations, by naming the places that we might visit.

"We saw one thing which was not very pleasant to think of. A skull was exposed at the main gate of the *ombala*, on a stake. Goncalves declared that, about three months before, a slave was killed in connection with the ceremony of making Jambayamina king. He said that both the king and headmen eat of the flesh of a human victim. This is said to be the case by most travelers. How true it is we cannot certainly tell. We did not inquire of the natives. Such inquiries, carried on in our imperfect knowledge of the language, seem to produce an undesirable impression on the minds of the natives. Just why it is so, I do not see."

THREE PROMISING CHARACTERS.

"At one place, about twelve or fifteen miles from Komondongo, we found a Portuguese convict, the only white man in Bihé, besides Porto, of whom we know. He is poor and lives with the natives as one of them, though he still dresses like a white. We stopped over night, and the people were about as well behaved as any we met. One of the young men speaks Portuguese very well, learned from this man, Francisco. I talked to these two and Goncalves, our guide, a long time that evening, while Brother Fay lay on his bed and prayed for a blessing on it. Since the three understood both Umbundu and Portuguese, I could talk either or a mixture of both. I was enabled to speak to them much more plainly than I have been able to speak to others, and we both felt that these three are as promising persons to work for as any we met. The convict has been there twelve years and has seen hardship all his days. He seems prepared by circumstances to welcome the gospel. His quiet and meek behavior, and the impress of suffering that was on him, caused our hearts to go out towards him. He was the most attentive and earnest listener, though the young black also listened earnestly. If we can get hold of him, and teach him to read and write, he will be able to read the Bible in Portuguese and so learn the truth much sooner and more fully than if he has to wait for our translations."

[See also, in the Young People's Department, a letter giving an account of a Christmas celebration at Bailunda, with illustrations.]

Zulu Mission.

GREAT JOY AT UMZUMBI. — TEMPERANCE REFORMS.

MR. BRIDGMAN, on January 15, writes: "Our work at Umzumbi has never been so encouraging as during the past six months. Those for whom we have worked, prayed, mourned, day and night, for years, are now rejoicing our hearts. It is a pleasure to inform you that, as a result of this awakened interest, some eighteen, old and young, are giving promise that they have found 'the path of life.' Of course, it is too early to say much about it yet, for African converts need *time* and *trials* to test their sincerity. So that, while we rejoice, and wish you to rejoice with us, yet our joy is a subdued, chastened joy, lest, a year hence, we have occasion to say with Paul to the Galatians, 'Ye did run well; who did hinder you?' But, with almost greater joy, I have to present to you, at the beginning of this new year, 'a church emancipated from its beer-pots.'

"I cannot give you the history of that conflict with this scourge of our churches; but, if ever Mrs. Bridgman lives to give you an account of it, it will, in the history of reforms, be an Iliad far surpassing, in moral heroism, any struggle that centred round ancient Troy. It is enough now to say, 'Glory to God' that the *last man* in the Umzumbi church, who through thick and thin clung to his beer-pots, came out during this Week of Prayer, smashed the pots, and pinned on to his coat 'the blue ribbon.'

"Mrs. Bridgman has a 'Blue-Ribbon Army' of nearly one hundred and twenty-five members. The religious interest has 'kept step' almost exactly with the progress in moral reform. At any rate, it has seemed as if, as fast as the church members took up these stumbling-blocks out of the way, just so fast and so far has the religious interest deepened."

Umzila Mission.

FROM INHAMBANE.

LETTERS have been received month by month from Mr. Wilcox, who has now been at Inhambane since July, 1883.

There has been little to report from these letters, except the good health of Mr. Wilcox and his family, and his hopefulness in regard to the work, when he shall have obtained a sufficient knowledge of the language to converse with the people. He has been living at Cocha, a high point of land, across the bay, north of Inhambane town. He is now proposing to remove to another elevated site, easy of access from Inhambane, and in the midst of a somewhat populous region. Mr. Wilcox lives in a house formerly occupied by a Portuguese trader, and he often speaks in his letters of the beautiful outlook over sea and land. They have been constantly favored with fresh breezes from the Indian Ocean. In a letter, dated December 26, Mr. Wilcox says:—

“As for the needs of this field, I never think of them without wishing that I had the gift of eloquence and could address the Prudential Committee and the Secretaries of the Board in a two hours’ speech; but, though I had the tongue of an orator, I could not make you realize the real importance of this field. I believe I am stating but the simple fact when I say, that this is the most important field of the American Board in Africa. Take your map and mark the distance from Zululand to the Zambezi, about a thousand miles, and there is not a single Christian missionary; for we can hardly give the name of missionary to the two or three priests who never learned the language of the people, and never teach them the word of the gospel. All this country is densely populated, and capable of sustaining a much greater population than the present, while Inhambane is in about the centre of this great field.”

Mr. Wilcox speaks of the report that Umzila had removed from Umoyamuhle and taken up his residence near the Sabia River, a more salubrious location than his

former abode. It is his opinion that Inhambane should be occupied first, and that from that point, at a later date, efforts should be made to reach the interior. Though the coast is not considered as healthful as the interior, yet Mr. Wilcox believes that favorable sites can be found, that he has found one already, and that the whole region will never be any more healthy until Christianity and civilization have come in to improve the conditions. It is expected that the missionary force at Inhambane will be increased by the autumn, and that our intrepid brother will not be long left alone at this point.

European Turkey Mission.

KOSTENETS. — A WEDDING AND A PRAYER-MEETING.

MR. LOCKE, of Samokov, writing January 12, says:—

“Fifteen years ago last October, in company with Rev. C. F. Morse, I made my first tour. The second night we spent in Kostenets, a village of a hundred houses, five hours’ distant from Samokov, and just over the boundary line between Bulgaria and Roumelia. It lies an hour off the main road, so that, while I have passed by it many times, I have been there but three times since my first visit.

“Last Tuesday, Mr. House being prevented by sickness in his family, I went over in his stead to this village to officiate at the marriage of our helper with the eldest and orphan daughter of a farmer, a late resident of the village. She is a member of the church, as were her parents before her. A great crowd had assembled to witness the ceremony. Application had been made by some of our friends to the overseers for the use of the village schoolhouse, but it was refused. Not half of those who desired could gain entrance to the room where the wedding ceremony was performed. Before the knot was tied, occasion was taken to speak of the duties of husbands and wives. After the ceremony, we gathered at the

house of the bride, and were treated to sweetmeats and coffee. Some of the leading men in the village came to offer their congratulations to the happy couple.

"In the evening we attended the meeting which is held each evening during this week of prayer. On entering we found the room almost full, perhaps fifty persons being present, — men, women, and children, — the leader, one of the brethren, in his place. The topic was 'Confession of sin.' The story of the Prodigal Son was read, a few pertinent remarks were made, and the meeting was then thrown open for others to carry on. I made a few remarks, and the meeting went right along. Prayer was offered by two or three brethren; by two sisters parts of hymns were mentioned and sung. So ready were they to take part that I saw the helper start more than once before he could get an opportunity to make a few remarks.

"As we came away the next day I could not but contrast this, my fourth visit, with my first. Then there were no Protestants in the village; only the father of the new-made bride came and bought a copy of the New Testament. Now there are thirteen brethren and sisters in the village; more than half the salary of their helper is paid by them; a site for a church, in a fine locality, has been bought and paid for; and so the work is going on. They are helping themselves, blessing others, and are blessed."

CHRISTMAS AT MONASTIR.—AWAKENING.

Miss Crawford, in a letter of January 17, gives the following interesting particulars of the work at Monastir. She says:—

"We had a pine-tree for our fifteen boarding pupils on Christmas eve. They had been, for some time, committing to memory all the promises of the coming Messiah, from Genesis to the Revelation. Then the girls entered one by one the dark classroom where the tree was placed, each repeating a promise, and lighting a candle in the tree till we had quite an illumination. The presents were some simple little things like workbags, pen-wipers, and Christmas cards, which they

immediately wanted to send to their friends. Besides the fifteen boarders we have thirty day scholars.

"Two weeks ago my turn came to lead the woman's meeting in a distant part of the city, there being about thirteen of us (native Protestants, etc.) who thus take part, in order, in holding meetings in different houses to which we are invited. In this particular part of the city we always feel that we are welcome, and the small room is soon filled. That afternoon the earnest attention of the women and girls was really quite encouraging. One woman sat before me and listened with such hungry-looking eyes to the words of Jesus, and showed such comprehension of my language by her responses, that her face has been an inspiration ever since. The dirty, unwholesome streets were quite transfigured to me, because these women could comprehend the message to them through me. I said at once that my summer vacation should find me there and in the other parts of the city two or three days in a week.

"Last Wednesday one of the brethren told us of a teacher, in some city in Macedonia, who had been reading in the Bible, and, becoming tired of the endless repetitions of their service, began to omit the 'Have mercy, Have mercy, Lord, Have mercy,' etc. Upon noticing that he ceased to repeat in the orthodox way, they gathered the chief men together to take it into consideration, thinking to expel him as a schismatic. When he entered, he immediately began to repeat, 'Good morning, good morning, good morning,' until the great men began to cry out, 'Stop, stop, are you wild?' 'But,' said he, 'if *you* tire of hearing *me* repeat one thing in this way, what do you think about God who understands so much more readily, when you are saying, "Lord, have mercy, Lord, have mercy"?' The waiting assembly were speechless, and allowed him to go on in his work. What results may come from it we cannot yet see, but all over Macedonia the priests are held in just such contempt by those upon whose inquiring minds a little light has dawned."

Western Turkey Mission.

ORDINATION AT KAPOO KAYA.

MR. RIGGS, of Marsovan, on account of his duties in connection with the Theological Seminary, is compelled to do his touring in the winter. He has recently made such a tour on the Black Sea coast, going down in a "springless Tartar wagon," thumping over the rough frozen ground as though "the wheels had lost their tires and felloes, and jumped along on the ends of the spokes." After visiting and preaching at a number of other places, finally, one Friday, in company with the preachers of Samsoon and Charshamba, he proceeded up the mountain to Kapoo Kaya to assist in the ordination and installation of a pastor over the church in that place. The journey was one of considerable difficulty, through the mud and up the steep ascent, but was accomplished without serious accident. The next day was spent in preparation, special messengers being sent out to notify the people, so widely scattered in their mountain homes. Of what followed Mr. Riggs gives the following graphic account:—

"The night which followed was such as those only can imagine who have experienced a big storm on the mountains. The wind seemed to shake the very rocks, and roared down the valley like the angry waves of the ocean. It grew rapidly colder, and the rain soon turned to snow. Fortunately we had plenty of beech wood, and our fire blazed and crackled all night to counteract the wind, which found its way in at a thousand yawning cracks. By morning, the wind abated a little, but the snow continued and traveling became difficult. As the time for the services approached, we began to feel anxious, and finally sent a messenger to the church, some half a mile distant, to ascertain whether it would be possible to hold a service there. After a while we sent another to find the first messenger, and then a third to look for the second! At last, toward noon, they returned with word that the floor of the chapel was covered with snow five inches deep; and the storm

was still raging fiercely. With them, however, came some of the congregation, and we ultimately resolved to hold our services in the large room (some twenty or twenty-five feet square) of the pastor's house, where we were staying. Had the weather been favorable, doubtless some five hundred people would have assembled in the large meeting-house; but, as it was, only about a hundred dared to brave the storm. These gathered in the large room, around the beech-wood fire, which blazed in the centre of the room, while the smoke, so much of it as failed to find lodgment in our eyes, worked its way out through a hole in the middle of the shingle roof.

"Under these circumstances, at a little after noon, we began the solemn services of the day, and at that moment in came the Herek preacher, who had spent much of the forenoon in working his way up the mountain a couple of miles from the place where he had spent the night. Despite the weird circumstances, the services were interesting and solemn. Rev. Jeremiah Abajian, preacher in Charshamba, opened the exercises with reading and prayer and singing. Then, after a few introductory remarks, the pastor-elect was called upon to answer a few pertinent questions in regard to the office he was about to assume, and the congregation signified their acceptance of him as their pastor. He was then solemnly set apart by prayer to the sacred office and received the right hand of fellowship, which was accompanied by a brief address. These portions of the service of course fell to me, but under the circumstances I thought it was right that my companions should take part also, as they were preachers of long experience and high standing, though not yet actually ordained. Accordingly the charge to the pastor was delivered by Rev. Manoog Suvajian, preacher in Herek, and the charge to the people by Rev. Simeon H. Babasianian, preacher in Samsoon. Without any intermission, we proceeded to what was originally planned to be a second service, and celebrated the Lord's supper, in which the new pastor took part very acceptably.

"After the service there was much hand-shaking, and the bronzed faces of the hardy farmers, and their not less hardy wives, beamed with pleasure. But they soon had to scatter to plow their way through the deep drifts to their distant homes. It was one of the marked days in my experience, and I pray that its results may be only for good."

THE PERSECUTION AT TREBIZOND. —
GOOD EFFECTS.

Dr. Parmelee writes:—

"Last spring I spoke of a great commotion in the Trebizond work, owing to violent persecution. The fact that two or three Greeks had espoused the evangelical cause so exasperated many in the communion of the Greek Church that they resolved to stamp out the innovation, even if blood must be shed to accomplish it. But the vigorous course taken by the government authorities has resulted in suppressing all open acts of persecution, and our friends now fully enjoy their religious privileges, being only subjected to such annoyances as are common in the opening of a new work.

"Although the excitement has died away, and throngs have ceased to crowd our chapel, the commotion has not been without its good effects. A preacher has been secured, whose attention would hardly otherwise have been turned this way. A better state of Christian feeling prevails in the evangelical community. Some, who before remained away from services, are now found regularly in their places in the chapel. Our audiences are larger than before the excitement, and are increasing by a slow and healthy growth. The brethren are subscribing liberally for the support of their community expenses, and are devising plans for the work during the coming year. I am sure all will agree that the indications are hopeful, and it only needs the presence of the Holy Spirit with power in order to secure a harvest of souls. And let me beg all who read this to pray especially for Trebizond, that the new year may usher in a new era of spiritual life and power."

Eastern Turkey Mission.

ERZROOM.

MR. ROBERT CHAMBERS writes, February 12, of affairs at Erzroom:—

"The progress of the work in this city is quite gratifying. The chapel is crowded every Sabbath. The Week of Prayer has come and gone, leaving us more hopeful and grateful than ever before. There were two and sometimes three meetings held each day, and three extra meetings during the following week. At each meeting the church was filled, sometimes crowded, with an average attendance of over two hundred. Two of the principal speakers at the meetings were new recruits from Gregorianism; one of them a very promising young man, who was dismissed from his position as teacher in the Gregorian school on account of his pronounced evangelicalism, and is now studying with a view to a college course at Harpoot; the other, a laborer, an earnest spiritual man, whose house, on New Year's eve, was mobbed and the windows broken, as a warning to those whose hearts may prompt them to leave all and follow Christ.

"The state of the country is worse and worse. The oldest Protestant in Erzroom, a skilled workman and contractor, the builder of our High School building, is begging his bread this winter. One of the members of his household, a young woman, just now in Miss Van Duzee's employ, when asked if she could light a fire, answered, 'O, yes, I know how to do that. We used to have a fire in our house, but we have none now. We have no wood.' The richest man in the Protestant community excused the worn condition of his overcoat the other day by saying, 'I can't afford a new one this year.' Every one has the same story: 'We are growing poorer year by year.' Our evangelical work, however, is steadily and surely gaining ground.

"The schools are more than holding their own. In 1878, as far as I can find out, the income from tuition fees was nothing; in 1879, it was \$44; in 1880, \$80; in 1881, \$167; in 1882, \$165. Dur-

ing that year the influence of the new Gregorian Arachnort, who succeeded the retiring bishop, and was an enthusiast in educational matters, succeeded in withdrawing nearly all the Gregorian pupils from our schools. In 1883, the tuition fees amounted to \$208. There are also other signs that our schools are growing in popularity."

Maratha Mission.

THE SHINGAWE CHURCH. — SELF-SUPPORT.

DR. FAIRBANK, writing, January 18, of affairs in the Wadale Station, says:—

"Twelve men and twelve women have been added to the membership of the Shingawe church since the beginning of 1884. They belong to Zawkhèdè and vicinity. Two of them had been baptized in childhood. The rest, together with twenty children, I baptized on the thirteenth instant. Several of the women were the wives of men who were received into the church two years ago. It was a most interesting occasion. The schoolhouse being far too small for the audience, the afternoon meeting, with its baptisms and communion session, was held under the shade of a banyan-tree, one of nature's own temples. Indeed, we have no room at Shingawe large enough for the audiences, and five marriages which I have had there have been solemnized under the shade of a margosá-tree. Why not *under the margosá* as well as "under the mistle-toe"?

"In the last hot season, after good winter crops had been garnered and threshed, we made an earnest effort to secure subscriptions from *all* the church members, and from the children, for 'the sustentation fund' of the Union, which has undertaken the support of the pastors. In two at least of these churches, *all*—old and young—gave something, and several gave a full tenth of their income. The meetings held at that time were unusually interesting and profitable. A good many, who had not given before specifically for the support of the pastorate, then made a beginning of giving for that purpose.

But, on account of the very poor crops, it will be hard for farmers this year to give much for any such object. Several Christian farmers will have so little to harvest, that they are at their wits' end to know what to do. They borrowed and spent what are here regarded as large sums in planting fields of cotton and weeding them by hand. They did this without a fear that the out-turn might not suffice to pay their expenses. But the rain spoiled the cotton, and the crop is only ten or twenty per cent. of what they had confidently expected. Now they are unable to pay the money-lenders, or to obtain farther loans which would enable them to plow and prepare for sowing again in June and July."

A TOURING CATECHIST.

Mr. Bruce, of Satara, in the latest annual report from this district, writes:—

"I have long felt the need of having a *touring catechist* in the large Satara district, who would not only visit the villages within certain prescribed limits, but whom I could send in any direction to a distance of from thirty to fifty miles, as circumstances might demand at the time. I am happy to say that early in the last year a kind Providence provided both a suitable man for the work, and also the funds necessary for his employment. Lieutenant-Colonel G. A. Jacob, superintendent of Army Schools, during his visit to Satara, in February, kindly offered to assume the entire expense of such a touring catechist. Mr. Dhondiba Luximon, a member of the Satara church, seemed to possess some special qualifications for this kind of labor, and, with Colonel Jacob's approval, was appointed to the work. During the ten months since, he has been laborious and faithful, and has given great satisfaction. He spends from fifteen to twenty-four days each month in touring, sometimes going to villages fifty miles or more away, and generally preaching in from thirty to fifty different villages each month. In April, he went through the Koina valley, and visited seventy-five villages. His audiences have numbered, in the aggregate, more

than fifteen thousand persons, and he has reported a number of cases of special interest in the different parts of the district. We feel very hopeful that his work will result in much good."

SPONTANEOUS GROWTH.

"In my last report I mentioned an interesting instance of the seed springing up in out-of-the-way places. The persons then mentioned are still interested in the truth and declare their intention of becoming Christians. What is most noteworthy in regard to them is the fact that through their efforts and instructions a number of other persons have become interested in the truth, and have manifested an earnest desire to learn more of the gospel. In a village twenty miles from the one previously referred to, there is a Brahman school-teacher, who first heard the truth from the Brahman whom I mentioned last year. He, in turn, has interested some others; and, as they expressed a strong desire to have our *kirttan*-band visit them, I made arrangements for our people to go to their village, which is thirty miles away. When they arrived at the village this schoolmaster, and two of the village officers who were his friends, gave them a very hearty reception, with many expressions of thanks for their visit. They treated them with so much kindness and familiarity that during the time they were there they felt as if they were among Christian friends. They provided them with fuel, oil, and other things which were needed, and would not consent to take any pay. They stopped there three days and gave three *kirttans*, which were all attended by large and attentive audiences."

TOURING IN THE BHUINJ DISTRICT.

"Our brethren at Wai have been enthusiastic in their preaching and touring during the year. According to their reports five men in the Bhuinj district have preached to eighteen hundred and ninety-six audiences, numbering in the aggregate forty-four thousand, three hundred and sixty-nine persons. During the last two months they have taken a small tent and made some extended tours.

They went first to the eastward of Bhuinj where they had never been before, and found large audiences of people who listened attentively to their message. Sometimes the people would come to their tent and ask for more preaching and singing. Mr. Hariba, in his report, says: 'In short, we are greatly rejoiced on account of the work. It was so cold there among the mountains that it seemed, at night, as if we were plunged into cold water. The cold made my teeth ache and my gums swell, but still we rejoiced to see the work go on. In one village the Mahars were so much interested, that they said, "We will all become Christians in a body; for if half of us should become Christians the other half would call us names." This, so far as I know, is the first time that this idea has found expression in the form of a *definite resolution*, in the Satara district, and although, in this particular case, nothing may come of it, yet we believe that the time is not far distant when, in many places, the people will come over, *in a body*, and accept the gospel of Jesus Christ.'

"The acting pastor of the Bhuinj church reports the case of an old *bûrûd* (bamboo-worker) who was very much interested in listening to the truth. He would often call the Christians to come to him and tell him about 'the excellent teacher,' and when they went to his house he would call to his neighbors and say, 'Come, now, let us lay aside our work and listen.' This old man had a good deal of knowledge of Christ and of the Christian religion, and when the death-angel came to him he begged his people to call the Christians, saying, 'Let me hear a few more words from their mouths.' But the friends would not comply with his request, and the old man died without any Christian friend to instruct or comfort him as he passed through the dark valley."

Madura Mission.

GRATIFYING PROGRESS.

In his report for the year, Mr. Noyes, of Periakulam, speaking of the progress at

that station during the thirty years since he took charge, says :—

“The number of congregations has increased from twelve to thirty-eight; the membership, from seven hundred and eighty-five to twenty-six hundred and fifty; the communicants, from forty-seven to five hundred and sixty; the native assistants, most of whom have come from our own congregations, from thirteen to fifty-four; the village schools, from four with forty-five pupils to twenty-seven with six hundred and three pupils; the village-school fees, from nothing to \$63, and the benevolent contributions, from \$21 to \$609. But these figures do not indicate the full amount of progress made in these years. In 1854, the only church was at the station centre, with forty-seven members scattered over the whole field, and that under the care of the missionary. Now we have seven village churches, containing five hundred and sixty members, with four native pastors mostly supported by their own churches. None of them receive aid from the mission. In 1854, there was not one helper who had received a seminary education, and only one of the helpers' wives could read. The people were proportionately ignorant; but there has been a great change in this respect. In 1854, I found comparatively few of the members able to answer the simple questions in our primary catechism, or repeat the Lord's Prayer, and fewer still could repeat the Ten Commandments; but now, even women unable to read can repeat whole chapters of the Bible, and not a few are quite intelligent on religious subjects. Where not a man, much less a woman, could sing or pray in public, a majority of the people take an active part in these and other exercises of religious worship.

“During the past year, while we notice a slight falling off in members of congregations, in additions to the church the gain has been more than ten times greater than in 1882, raising the percentage of church members in the congregations from nineteen to twenty-one per cent. The Sabbath attendance has also increased two per cent., school fees fifty per cent., and con-

tributions for self-support and benevolence about sixty-seven per cent.”

WORK OF THE NATIVE PASTORS.

“The four native pastors have been much encouraged in their work. Besides their ordinary pastoral duties, they have, in connection with the catechists in their several districts, conducted six itineracies, in which they have preached the gospel to over twenty-six hundred people, in over three hundred towns and villages, and have circulated about twenty-five hundred tracts and portions of the Scriptures.

“Pastor William reports that four new families from Romanism and heathenism have joined his congregation during the year. The head of one of them was a prominent man in the Romish Church, and a violent opposer of Protestant Christianity. He was converted by reading the New Testament, which the pastor gave him. Having renounced Romanism, he is now a zealous advocate of the truth as it is in Jesus, and one of our most regular and active members. Seven persons have been added to this church on confession. One of them is a man sixty-two years of age, of respectable caste, who came out from heathenism and joined the congregation in the latter part of last year. At the time of his baptism, on the seventh of October last, hundreds of his relatives and caste people crowded into the church to witness the ceremony, and we hope that many of them will follow his example.

“Pastor Seymour reports that he has reason to praise God for the changes wrought among his people during the past year. Some who were very irregular have been faithful in the performance of religious duties; some who have neglected the prayer-meetings have seemed to take great pleasure in attending them, and have set up family altars in their own houses. Even Sabbath-breakers have become regular attendants on the Sabbath worship, and observe the day in a Christian manner. A few have suffered great afflictions and been oppressed by their heathen masters; but have continued steadfast and faithful, not being ashamed to preach Christ to

their neighbors. He has admitted twenty to the church on confession of faith, who have proved themselves true witnesses for Christ, suffering persecution for his sake.

"Pastor Isaac reports several interesting meetings held at Kambam, when the people from all the surrounding congregations came together, making audiences of from five to six hundred. He has been much blessed in his work. Twelve have been received to the church on confession of faith, and eight suspended members have been restored. Ten new families, including forty souls, have been admitted into his congregation from heathenism, so that, at present, he has under his pastoral charge ten hundred and fifteen souls, of whom two hundred are communicants.

"Pastor Nallatamby reports five families, including twenty-five souls, as having renounced heathenism and embraced Christianity, all of respectable castes. Prayer-meetings and singing-meetings are held regularly among the people, and the Scriptures are taught to all the members. The more educated among the men, and some of the women, are accustomed to pray in public. Two of the church members are earnestly preaching the gospel to the heathen. Thirteen have been admitted to the church on confession during the year."

Western Mexico Mission.

A NOTABLE SABBATH.

MR. HOWLAND, of Guadalajara, in a recent letter gives an account of a very interesting communion Sabbath, February 3, when fourteen persons were organized into a church at Guadalajara. It will be remembered that a new church of eighteen members was organized, December 16, at Tlajamalco, twenty miles to the southwest. (See *Herald* of February.) Mr. Howland says:—

"The service in the morning was much as usual, with the exception that a part of it was devoted to reading and explaining the creed and covenant. The room had been previously trimmed very neatly with cedar, Florida moss, and flowers, and was

really very attractive. In the evening every seat was filled. There were also many in the patio and around the doors, and many went away because of the lack of room. There were at least two hundred present during the entire service. The pleasantest feature of the large attendance was the presence of many who are not accustomed to attend service anywhere, including several students and soldiers.

"We had an opening anthem, followed by a sermon by Mr. Crawford. Then came the reception of the new members. We were all much touched with their seriousness and their evident realization of the solemnity of the occasion. It is the universal testimony that, with converts from Catholicism, the great lack is *heart* experience. Consequently, we have labored and prayed with especial reference to this end. We rejoiced to feel that we had with us the evident presence of the Holy Spirit. Just before the communion, I baptized the little child of the Crawfords. At the communion I broke the bread and spoke a few words, and Mr. Watkins followed with the distribution of the wine, speaking very pleasantly. I think that on many accounts we have reason to be encouraged. Now we have a church, publicly recognized, and we are becoming better known. Moreover, some of our new members are already beginning to exert themselves to bring in others. And, although the present wave of success may recede, I am sure that we are past the worst."

INTERESTED STUDENTS.

"I think we have mentioned that quite a number of students have been coming to our meetings very regularly. Several still continue, who, a few days since, expressed a wish to come and learn what Protestantism is. To-day three came for this purpose. I am not yet quite sure as to their real purpose; but they are very gentlemanly, and show no disposition to try to trip or involve us while discussing. Of course nothing is to be expected from mere discussion; but, possibly, by arguing with them pleasantly and frankly, and by always bringing them back to the central

truth of Christ and him crucified, as the one essential matter, we may help them, and perhaps lodge some good seed in their hearts. Meanwhile, the discussions are very valuable to us, giving us an opportunity to study the attitude of the educated element and also the policy of the priests toward them."

Concerning the same occasion, we add the following from a letter by Mr. Crawford:—

"The church we have waited for so long is now upon its feet. It was organized yesterday. The other churches were invited and came. The organization and communion were both at night, as it seems more convenient in view of the circumstances of the people.

"It was a good meeting, and people seemed impressed. A young man, well dressed, and a student in the Liberal College for young men, met me in the post-office yesterday, asked about the meeting and what it meant, and remarked that it was very solemn. He with others of his class have been in attendance upon our meetings, and have expressed a very decided interest.

"Among those who came up from Tlajamulco, twenty miles, was an old lady of over seventy years. She came part of the way on foot, and the rest by donkey. The other women came in the same way. They were much pleased and profited. Next morning they all came in to bid us good-by. As they sat in the corridor together, there were representatives of four generations, the aged great-grandmother and son, the granddaughter and great-granddaughter, all in good health and happy."

Northern Mexico Mission.

AFFAIRS AT PARRAL. — A DEVOTED PREACHER.

MR. EATON, of Chihuahua, in a recent letter says:—

"My late tour of thirteen days to Parrál (distant about one hundred and fifty miles by rail and sixty by stage)

was full of encouragement. The native preacher, Francisco Padierna, has been in this state only since last July; yet he has established a Sabbath-school and preaching service in a retired private house in Parrál, obtained twenty-nine subscribers to the monthly illustrated *Christian Advocate*, published in Mexico City, won the affection and esteem of many with whom I conversed, and made some trips into outlying districts, distributing tracts. In Durango, where he began Protestant services, he was offered help from the Presbyterian Board, but preferred, like Paul, to preach the gospel at his own charges, supporting himself at his trade of sewing shoes. In Parrál, he is cut off from this, because in that stony region nearly all wear pegged shoes. He has, however, been gaining a precarious living by making *dulces* (sweetmeats). When laid aside last autumn by rheumatism, he received some help from the native Protestants, and his wife went out to earn money. On Sundays the people gathered about his bed to receive his instructions.

"He gave me a list of twenty-three names of believers, adults who meet as Protestants, not all of whom, however, are probably converted persons. Aside from Padierna, the nucleus of this good work seems to be the Christian families of two brothers who came to Parrál from further south, where they received the faith from a 'proselyte' of his.

"Having to send home for more Bibles, etc., by express, I also sent for two suits of warm underclothing and gave them to my poor brother, who was visibly shivering with the cold, being clothed only in the thin white garments of a more southern latitude.

"I was delighted with his intelligent methods of teaching and preaching, and especially with his winning and effective manner in expounding the Word and praying, in house-to-house visitation. He thinks that he may be able, with the help of his wife, to give himself wholly to the gospel work, if aided to the extent of fifteen dollars monthly in paper money,—about equal to twelve dollars in gold.

This is not enough to buy the bare food of the Mexican couple, who are living in my house; but I thought it better to begin with his own self-sacrificing figures.

"On the Tuesday afternoon before my departure I administered the sacrament of the Lord's Supper to a dear old man of ninety-four years, patriarch of the two Christian families, who knows that death may come at any time, and who greatly desired to receive on earth the emblems

of the Saviour's broken body and shed blood. It was very affecting to see him sitting close up to the table, that he might hear as much as possible, and trying to grasp, as fully as he might, the significance of the simple rite. His little grandson also, eight years of age, is thought to be a Christian; knows a child's catechism and most of the Westminster Shorter Catechism."

Gleanings from Letters.

Elijah Robbins, Amanzimtote, Zulu Mission.—Our schools closed a few days since. The past term has been a very favorable one. A good spirit has prevailed among the boys of the Normal School; several have been inquiring after the good way, and a general disposition to do right has been manifested. The Theological School has also been prosperous. Ten have been in attendance regularly, all earnest, devoted men. At our last communion fifteen were admitted to church fellowship, and we hope others will unite with us at our next communion. There is a decided waking up of the church in respect to heathen customs, especially beer-drinking.

William H. Gulick, San Sebastian, Spain.—In this boarding-school there are now twenty-three scholars, of whom fifteen pay more or less toward the expense of their board and tuition. The scholarships are used in helping thirteen of the pupils. We have opened this year a day-school, which will serve as a training-school for those preparing to be teachers. Last Sunday the rooms dedicated to chapel use were full to overflowing, there being present some sixty-three persons in all. This congregation is fluctuating, but increasing, and we know that, while our presence and work attract attention and occasion no little comment in the city, there is a growing sentiment in our favor, which we hope will some day express itself in a permanent congregation.

Albert W. Clark, Prague, Austrian Mission.—Last Sunday (March 2), I received two more to our church, making nine since January first; others are waiting to be received in May.

Miss Laura B. Chamberlain, Sivas, Western Turkey.—In the Armenian church there seems to be quite an awakening among the young men. They have separated themselves almost entirely from the old church, and have prayer-meetings every night and morning in different parts of the city, and they pray as we do. Their leader often comes to see me, and he said this evening that so many were anxious to pray that he could hardly find time to speak. I am very glad for this work, and hope it will do much to break down the power of the priesthood.

Edward S. Hume, Bombay, Maratha Mission.—Never, since we came to India, has there been so much to encourage us and so many calls for work on every side. Do send us two good ladies without delay. It seems as if we could not wait for them to come out. We expect to receive five interesting young people to the church here next Sabbath. If Mr. Abbott and I can find time for the work, we hope to have another congregation and the nucleus of another church in a suburb of the city very soon.

F. M. Price, Tai-yuen-fu, Shanse Mission.—If ever I was enthusiastic over missionary work in Shanse, I am doubly so now.

We are grateful indeed to our kind Heavenly Father who has preserved us from danger, given us heart and strength for the journey, and brought us safely to our field of labor. As the awful mystery of heathenism bears heavily upon us, and as our eyes

behold its dreadful fruits, we are glad to cast the burden upon God, and bend ourselves with redoubled energy to the work so long neglected by our churches, yet so sadly needed.

Notes from the Wide Field.

SOUTH SEAS.

SAMOAN GROUP.—The Rev. George Turner gives, in the *London Chronicle*, an account of the remarkable work accomplished by the London Missionary Society in this group of Central Polynesia, consisting of ten high volcanic islands. The native population is now 35,000, a slight increase within the past forty years. When the French navigator, La Perouse, in 1787, sailed away from this group, twelve of his men having just been killed, he said: "I willingly abandon to others the care of writing the uninteresting history of such barbarous nations. A stay of twenty-four hours, and the relations of our misfortunes, suffice to show their atrocious manners and their arts, as well as the productions of one of the finest countries in the universe." Forty-three years later, in 1830, Christian missions entered this unpromising field. Heathenism is now a thing of the past. Of the population, 27,000 are under the care of the London Society (5,000 being church members), and the rest are either Wesleyans or Roman Catholics; more than 8,000 are in the schools. The London Society has a staff of seven European missionaries, aided by upwards of two hundred ordained village pastors, who have all passed through a four years' course of study. These pastors are entirely supported by the people among whom they labor. In the Malua Institution for the training of a native Christian agency, there have been 1,750 enrolled students, 600 of them young women. Self-support has been secured by keeping up the fishing and agricultural habits of the students for an hour or two daily. From the institution, missionaries have gone into several of the island groups of the South Seas.

The Scriptures of the Old and New Testaments were printed as early as 1863. Already 23,000 copies have been sold, and the British and Foreign Bible Society has been reimbursed to the entire amount of the cost. This elevation of the people from a savage to a civilized life has created a call for articles of commerce, and the Samoans now pass into the stores of the merchants, annually, from a quarter to a half million dollars' worth of native produce. For the past twenty years, not less than \$6,000 a year have been contributed by the islanders to the funds of the London Missionary Society. Let it be remembered that commerce turned away from these islands as a hopeless field; but since Christians, from higher interests than those of trade, entered the region, these mighty transformations have occurred. It is the gospel which saves men and blesses the world.

MADAGASCAR.

A MEETING was held in Imerina on the morning of January 17, at which representatives from many churches connected with the London Missionary Society were present. At this meeting Ravoninahitriniarivo (who, in addition to his ponderous name, is always spoken of in Madagascar as the possessor of "Sixteen Honors," and who was the first ambassador in the recent embassy which visited Europe and America) was present, and gave an address in the presence of two thousand persons, who listened with breathless attention while he gave an account of his visit to Europe and America. His report of the widespread sympathy expressed among Protestants for the Malagasy in their present

trouble was very grateful to his hearers. In describing the welcome given the embassy by the Emperor William of Germany, the ambassador said: "This great emperor asked us whether our queen was a Christian, and when told that she was, he said: 'I am pleased to hear that, for there is a future for a country whose sovereign is a Christian.'" Every item of intelligence recently received from Madagascar goes to show that the Christian religion has a strong hold, not only upon the government, but upon the people.

JAPAN.

THE REV. H. LOOMIS, of Yokohama, agent of the American Bible Society, sends us several interesting incidents illustrating the progress of the work in Japan.

A WORTHY EXAMPLE. — In answer to earnest prayer at the opening of the year, the First Church at Kobe has been greatly blessed. Besides the usual manifestations of the Divine Presence in reviving power, there was a marked reformation in the use of tobacco among the church members. According to the prevailing custom in Japan, most of them were addicted to the weed. The pastor had for some time talked to them about the sinfulness and folly of the habit. Two or three, after a while, agreed to give it up. But now, in this strong movement from above, others followed the good example, gathered their wallets and pipes into a heap, sold them, and gave the proceeds for the spread of the gospel, while some agreed to contribute annually to the missionary work what they had hitherto worse than wasted in smoke.

There were other evidences of the divine power. So manifest was the grace of God in the hearts of those who trusted in him that others were induced to leave all for his sake, and the Christians decided to divide their food and goods among such as were needy. In every way the condition of things at Kobe has greatly improved, and the increase in effort and prayer promises a large addition to all the churches.

LIGHT IN A DARK PLACE. — Last October, a young man named Harasen, an active Christian in Tokio, was arrested for some political offence, was tried, sentenced to three months' imprisonment, and sent handcuffed to the Ishikawe prison. Here he at once commenced Christian work among the prisoners. One who was regarded as a head man among them, and had great influence and special privileges, told Harasen that, after having committed a crime against the laws of the land, he had heard him preach one day in Tokio, became interested, continued to attend his meetings, repented of his evil ways, purchased a copy of the Scriptures, and commenced their study, but meanwhile had been arrested and cast into prison. He now desired further instruction, and Harasen gave him assistance day and night. Others became interested and eager to hear the gospel, and soon Harasen was preaching every night to about three hundred criminals. This devotion secured to him from all great consideration and kindness, without which, being physically a feeble man, he thinks he never would have come out of the prison alive. He says that the thought of God's great goodness and blessing "fills his heart with gratitude and his eyes with tears." In testimony whereof, he now calls his house the "Place of heaven's blessing."

Miscellany.

BIBLIOGRAPHICAL.

Original Map of South Africa, containing all the South African Colonies and native Territories. By the Rev. A. Merensky. 1884. Berlin: Simon Schropp (J. H. Neumann). London: Edward Stanford.

Napoleon Bonaparte, in commenting on army officers, would append to one name

and another the note: "Well acquainted with the map." A similar *nota bene* may be affixed to the names of the better qualified officers, directors, and executives of missionary societies, to say nothing of missionaries themselves. But what shall

be done if there is no adequate map of a given region to be acquainted with? That cannot now be said of South Africa. Mr. Merensky, formerly superintendent of the Berlin Mission in the Transvaal, has supplied a deficiency. His book, *Beiträge zur Kenntniss Süd-Africas*, 1875, indicated his superior qualifications for a work of this kind. His personal acquaintance with South Africa for a period of more than twenty years, together with access to all available sources of information, have enabled him to prepare a map which, for accuracy and completeness, meets every demand that can reasonably be made at the present time. It includes all countries south of the fifteenth parallel, and is in four sheets which, being mounted, give the dimensions of three feet ten inches by three feet one inch. It shows an excellent style of lithography, and, although executed at Berlin, the lettering is in English. As regards territories north of the Transvaal, together with the great valley of the Zambezi, Mr. Merensky has shown discriminating care in availing himself of the results of such travelers as Mauch, Mohr, Baines, and Erskine, as well as of the expedition of Paivas de Andradas. This is not specially a missionary map, but will aid the geographer and the tourist equally with the evangelist.

Teachings of the Twelve Apostles. Recently discovered and published by Philotheos Bryennios, Metropolitan of Nicomedia. Edited, with a translation, introduction, and notes, by Roswell D. Hitchcock and Francis Brown. pp. 37. New York: Charles Scribner's Sons.

This ancient document, recently brought to light, has naturally awakened the deepest interest, not only among scholars, but among all Christians. It is creditable to American enterprise and scholarship that so soon after Archbishop Bryennios gave to the world his valuable discovery, it has been presented to English readers in several independent translations. The document throws light upon the observances of the early church, though there is little which can be considered new in its teachings. Its tone is ethical and practical, rather than doctrinal, and its chief value

would seem to be in the corroboration it gives to what has hitherto been believed in the Christian Church concerning the faith and practice of the Christians in the post-apostolic age.

Japan: Travels and Researches undertaken at the cost of the Prussian Government. By J. J. Rein, Professor of Geography in Marburg. Translated from the German. With twenty illustrations and two maps. 8 vo. pp. 543. A. C. Armstrong & Son: New York. 1884.

This is a valuable work, prepared by a competent and careful scholar, based on personal observation during a residence of two years in Japan, and in extensive journeys through the principal islands, during the years 1874 and 1875. The volume is worthy of the government by whose instance and at whose cost it was undertaken. We have here a clear, scientific statement of whatever we may wish to know of the physical geography and natural history of Japan; an historical sketch of the Japanese people, derived from a study of the best authorities, in which we notice that justice is done to the expedition of Commodore Perry, with a somewhat more discriminating view of the motives influencing the Daimios in the restoration of the Mikado's government, than has hitherto been given; together with interesting chapters on the native character and habits of the people, and the topography of the country.

Twenty pages only are given to the religions of Japan, but these are evidently the result of much careful thought, and are the more valuable as the expression of the views of one outside of the circle of missionary effort. We have nowhere seen so clear a statement of Shintoism, or Kami-worship, or of Buddhism in its practical results. The conclusion of the author is one we may all accept: "Christianity is alone adapted to give complete satisfaction to the deep religious yearning which still exhibits itself upon various occasions among the better part, the heart of the people, and to be their faithful guiding star in their spiritual awakening."

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For those who go from Christian to non-Christian lands, whether as travelers or to engage in business pursuits, that they may not misrepresent the Christian faith, and that in their words and actions they may be what they are looked upon as being,—men moulded under the influences of the gospel of Christ. (See page 168.)

MARRIAGES.

December 24, 1883. At Foochow, China, Rev. George B. Smyth, of the Methodist Episcopal Mission, to Miss Alice B. Harris, of the Foochow Mission of the A. B. C. F. M.

March 20, 1884. At Prague, Bohemia, Rev. Albert W. Clark to Miss Ruth E. Pirie, daughter of Rev. Mr. Pirie, of the Scotch Mission in Prague.

ARRIVAL AT STATION.

November —. At Tai-yuen-fu, Shanse, Rev. Francis M. Price and wife.

DEATHS.

March 6. In Richmond, Virginia, Mrs. Charlotte C., widow of the Rev. William J. Armstrong, D.D., Corresponding Secretary of the A. B. C. F. M. from 1835 until his death in 1846.

March 21. At Hartford, Conn., Rev. John C. Smith, missionary of the American Board in Jaffna, Ceylon, from 1841 to 1872. His residence for the past twelve years has been in Winchester, N. H., where he filled out the record of a faithful and zealous servant of Christ. Rev. Thomas S. Smith, now of the Ceylon Mission, is his son.

DEPARTURE.

March 28. From Boston, Rev. George A. Dutton, to join the Northern Mexico Mission at Chihuahua.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Trip to Bihe, West Central Africa. (Page 180.)
2. Umzumbi and Inhambane, South Africa. (Pages 182, 183.)
3. A Sabbath at Guadalajara, Western Mexico. (Page 190.)
4. Matters at Parral, Northern Mexico. (Page 191.)
5. The gospel in the Samoan Islands. (Page 193.)
6. Kostenets and Monastir, European Turkey. (Page 183.)
7. The work at Erzroom, Eastern Turkey. (Page 186.)
8. Ordination at Kapoo Kaya, Western Turkey. Persecution at Trebizond. (Pages 185, 186.)
9. Reports from the Maratha Mission, Southern India. (Page 187.)
10. Progress in thirty years at Periakulam. Reports of native pastors. (Page 188, 189.)

Donations Received in March.

MAINE.

Cumberland county.	
Portland, Prentiss Loring, 20; Miss M. L. Minott, 1,	21 00
Woodfords, Cong. ch. and so.	30 00—51 00
Franklin county.	
Farmington, Old South ch.	16 00
Hancock county.	
Deer Isle, 1st Cong. ch.	12 00
Lincoln and Sagadahoc counties.	
Boothbay, Emily D. Thorp,	10 00
Penobscot county.	
Bangor, 1st Cong. ch.	21 00
Brewer, 1st Cong. ch.	12 00
Brewer Village, Cong. ch. and so.	42 00
Hampden, Cong. ch. and so.	4 38
Oldtown, Cong. ch. and so.	20 00
Orono, Cong. ch. and so.	10 60—109 98
Piscataquis county.	
Monson, R. W. Emerson,	5 00
Somerset county.	
Skowhegan, Cong. ch. and so.	22 60
Union Conf. of Churches.	
Albany, J. H. Lovejoy,	5 00
York county.	
Elliot, Cong. ch. and so.	16 00
So. Berwick, Cong. ch. and so., with other dona., to const. JOHN F. WALKER and Mrs. MARY Z. WALKER, H. M.	40 00

Wells, 2d Cong. ch.	16 00—72 00
Danville Junction, A friend,	3 00
	306 58

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Chesterfield, Cong. ch. and so., 4.02; Friends of missions., 3.40,	7 42
Grafton county.	
Hanover, Cong. ch. at Dartmouth College,	100 00
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Bedford, Rev. D. H. Colcord, 5; Charles Sage, 2,	7 00
Manchester, "J. W. J."	10 00—17 00
Merrimac county Aux. Society.	
Chichester, Cong. ch. and so.	3 00
Concord, F. A. Fisk,	1 00—4 00
Rockingham county.	
Exeter, Nathaniel Gordon,	50 00
Hampstead, Miss. A. M. Howard,	5 00
Hampton, Cong. ch. and so.	7 43
Newmarket, T. H. Wiswall,	10 00
North Hampton, Cong. ch. and so.	11 14—83 57
Sullivan county Aux. Society.	
Croydon, Cong. ch. and so.	10 00

Meriden, Cong. ch. and so.	4 75	—14 75
Short Falls, Susan Dolbeer,		1 00
	227	74
Legacies. —Manchester, Harriet McCleary, by George A. Crosby, Adm'r,	112	75
Tilton, Betsey Philbrick, by F. W. Reeves, Trustee,	525 63	—638 38

VERMONT.

Addison county.		
Orwell, Cong. ch. and so.		24 44
Bennington county.		
Peru, Edmund Batchelder,	1	00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
St. Johnsbury, T. Fairbanks, special, for evangelistic work in Turkey,	1,000	00
Chittenden county.		
Milton, P. Herrick,	1	00
Franklin co. Aux. Soc. C. B. Swift, Tr.		
East Berkshire, Cong. ch. and so.	14	00
Lamoille county.		
Wolcott, Cong. ch. and so.	1	50
Orleans county.		
Conventry, A friend,	11	00
Derby, Mrs. Orem Newcomb,	2	00
Newport, Cong. ch. and so., 13; Willis Richmond, 10,	23	00
North Craftsbury, Cong. ch. and so.	10	00
West Charleston, Cong. ch. and so.	35	00—81 00
Rutland county.		
Castleton, Cong. ch. and so.	52	70
Clarendon, Mrs. N. J. Smith,	5	00—57 70
Washington co. Aux. Soc. G. W. Scott, Tr.		
Barre, Mrs. D. M. Phelps,	3	00
Windham co. Aux. Soc. H. H. Thompson, Tr.		
Bellows Falls, Cong. ch. and so.	48	12
Brattleboro', Central Cong. ch., 20.06; "H., 5,	25	06
Londonderry, George S. Hobart,	10	00—83 18
Windsor county.		
Ascutneyville, Mr. and Mrs. N. Gage,	10	00
Springfield, Cong. ch. and so. (of wh. from Mrs. Elvira Parks, to const. MINNIE G. MORGAN, H. M., 100),	349 17	
Weston, Cong. ch. and so.	15	00—374 17
—, A friend,		15 00
	1,655	99

Legacies. —Orwell, Lovisa Root, add'l,	1,000	00
Rutland, Mrs. Lucy B. Cushing, by James C. Barrett, Ex'r,	100	00
St. Johnsbury, Luke Spencer, add'l,	50	00
Weathersfield, Edson Chamberlin, by Charles P. Warren, Ex'r,	500	00—1,650 00
	3,305	99

MASSACHUSETTS.

Barnstable county.		
Truro, 1st Cong. ch.	6	00
Berkshire county.		
Blackinton, Union ch.	35	77
Hinsdale, Cong. ch. and so.	10	58
Windsor, Cong. ch. and so.	2	00—48 35
Bristol county.		
Easton, Ev. Cong. ch.	39	00
Brookfield Ass'n. William Hyde, Tr.		
Brookfield, Evan, ch.	100	00
Spencer, A friend,	50	00—150 00
Essex county.		
Andover, Chapel ch., 516; Free ch., 40.37,	556	37
Essex county, North.		
Amesbury, Cong. ch. and so.	12	56
Newburyport, Belleville Cong. ch.	224	82
West Newbury, 1st ch., m. c.	11	57—248 95
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.		
Rockport, Cong. ch. and so.	46	75

Wenham, Cong. ch. and so.	48	00—94 75
Franklin co. Aux. Society. Albert M. Gleason, Tr.		
Conway, Mrs. Austin Rice,	20	00
Deerfield, Cong. ch. and so.	16	60
Shelburne Falls, Cong. ch. and so.	11	50
South Deerfield, Cong. ch. and so.	13	35—61 45
Hampden co. Aux. Society. Charles Marsh, Tr.		
Chester, Wm. S. Gamwell,	10	00
Feeding Hills, Cong. ch. and so.	9	50
Holyoke, 2d Cong. ch.	86	42
Monson, Cong. ch. and so.	40	46
Southwick, Cong. ch. and so.	10	00
Springfield, Memorial ch., 130; Olivet ch., 37.35; E. A. Thompson, 6,	173	35
Westfield, Miss E. B. Dickinson,	100	00—429 73
Hampshire co. Aux. Society.		
Amherst, North Cong. ch., to const. Mrs. ABIE S. COOLEY, H. M.	100	00
Enfield, Edward Smith,	80	00
Hadley, 1st Cong. ch.	12	65
Northampton, A. L. Williston, 417-20; A friend, 100,	517	20
South Amherst, Cong. ch. and so.	7	94
Westhampton, Cong. ch. and so.	33	22—751 01
Middlesex county.		
Cambridgeport, Pilgrim ch.	14	27
Framingham, Plymouth ch., "H."	2	00
Lexington, Hancock ch.	15	00
Malden, A friend,	1	00
Somerville, Franklin-st. ch., A member, for High Sch. building, Ahmednagar,	100	00
West Medford, Cong. ch. and so.	6	02
West Somerville, Cong. ch. and so.	11	33—149 62
Middlesex Union.		
Shirley Village, Ortho. Cong. ch.	8	00
Townsend, Cong. ch. and so.	17	65—25 65
Norfolk county.		
Brookline, A friend,	10	00
Dedham, 1st Cong. ch.	264	50
East Weymouth, Cong. ch.	30	57
Quincy, Ev. Cong. ch.	30	25
South Weymouth, 2d Cong. ch.	50	00—385 32
Old Colony Auxiliary.		
Rochester, 1st Cong. ch.	41	00
Plymouth county.		
Campello, Cong. ch. and so., 156.19;		
A friend, 20,	176	19
Marion, S. D. Hadley,	10	00
Plymouth, Mrs. Amasa Holmes,	5	00
South Abington, A friend, to const. Mrs. ALMIRA REED and Mrs. MARY E. OSBORNE, H. M.	200	00—391 19
Suffolk county.		
Boston, Old South Ch., 2,700; Shawmut ch., 2,342.04; Park-st. ch., 266.75; Cong. ch., Brighton, 185; 2d ch., Dorchester, 163.30; Walnut-ave. ch., 108.50; Mt. Vernon ch., 25; do., Mrs. E. C. Parkhurst, 20; Eliot ch., 22.43; Highland ch., 5.52; A friend, Jamaica Plain, 100; "Promise," 10; W. S., 5; A friend,	5,955	54
z,	45	00—6,000 54
Chelsea, 1st Cong. ch.		
Worcester co. Central Ass'n. E. H. Sanford, Tr.		
Northboro', Ev. Cong. ch.	75	00
Worcester, Union Ch. and so., 174.04; Old South ch., 54.50,	228	54—303 54
	9,682	47

RHODE ISLAND.

Kingston, Cong. ch. and so.	50	58
Providence, Anthony B. Arnold,	100	00—150 58

CONNECTICUT.

Fairfield county.		
Norwalk, —,		7 94
Hartford county. E. W. Parsons, Tr.		
East Granby, Cong. ch. and so.	7	97
East Hartford, South Cong. ch.,	16	62
Enfield, 1st Cong. ch.	108	00
Granby, 1st Cong. ch., 10; W. Dewey, 10; Rev. J. B. Cleveland,		
1,	21	00

Hartford, Windsor-ave. Cong. ch. (of wh. from E. G. Lasbury, 25), 59.50; Asylum Hill Cong. ch., A friend, 30,	89 50
Manchester, 1st Cong. ch.	80 15
New Britain, 1st Ch. of Christ,	170 29
Windsor Locks, A friend,	5 00—498 53
Litchfield co. G. C. Woodruff, Tr.	
Northfield, Cong. ch. and so.	44 27
Woodbury, North Cong. ch.	45 00—89 27
Middlesex co. E. C. Hungerford, Tr.	
Clinton, Cong. ch. and so.	79 97
East Hampton, 1st Cong. ch.	25 00—104 97
New Haven co. F. T. Jarman, Agent.	
Guilford, 1st Cong. ch.	26 00
Meriden, Centre Cong. ch.	50 00
New Haven, Centre ch., m. c., 4.96;	
North ch., m. c., 4; A friend, 5,	13 96
North Madison, Cong. ch. and so.	13 00
South Britain, Cong. ch. and so.	10 00
Waterbury, 2d Cong. ch.	248 04—361 00
New London co. L. A. Hyde and L. C. Learned, Trs.	
New London, Ch. of Christ,	87 64
Tolland county.	
Andover, Cong. ch. and so., 16; A friend, 15,	31 00
Windham county.	
Windham, Cong. ch. and so.	93 00

Legacies. — Harwinton, Mrs. Sarah
B. Hayes, add'l,

1,273 35
8 60
1,281 95

NEW YORK.

Alder Creek, Miss J. Williams,	20 00
Antwerp, 1st Cong. ch.	28 15
Ashland, Rev. T. Williston,	1 31
Black Creek, Cong. ch., add'l,	25
Bridgewater, Cong. ch. and so.	20 00
Brooklyn, Pilgrim ch., 50; Puritan ch., 41.75; New Eng. Cong. ch., 17; A friend, 2,	110 75
Buffalo, 1st Cong. ch., with other dona., to const. WALTER H. JOHNSON, Mrs. ESTHER K. MCWILLIAMS, Mrs. ELIZABETH CLARK, Mrs. MARY CHATFIELD, and Mrs. MARY BAER, H. M.	100 00
Cambria, Cong. and Sab. sch.	15 56
Gasport, Mrs. Edw. Howard,	5 00
Gilbertsville, A. Wood,	5 00
Gloversville, Cong. ch. and so., add'l,	51 00
Harpersfield, Cong. ch. and so.	21 00
Malone, Cong. ch. and so.	41 52
New York, Mrs. Adeline S. B. House, 40; C. M. Mather, 20,	60 00
Northville (34.35 ack'd in April Herald from Cong. ch., Nashville, should have been from Northville).	
Orleans, Rev. A. H. Parmelee,	2 00
Oxford, Cong. ch., A. Watson, to const. J. W. THORPE, H. M.	100 00
Perry Centre, Cong. ch. and so.	40 00
Remsen, W. R. Thomas, 10; Miss E. Roberts, 10; Mrs. E. Roberts, 5; Rev. E. Davies and family, 5; Evon Charles, 4; Misses Owen, 2,	36 00
Richford, James Allen,	1 00
Rome, Cong. ch. and so.	5 50
Sherburne, Mrs. M. Bicknell,	10 00—674 04

PENNSYLVANIA.

Montrose, A friend, 10; Edwin Lath- rop, 5,	15 00
Philadelphia, Central Cong. ch., 30; Mrs. Eliza H. Pratt, 25,	55 00
Pittsburgh, Rev. F. Edwards,	50 00—120 00

NEW JERSEY.

Bound Brook, Cong. ch., add'l,	100 00
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MARYLAND.

Baltimore, 1st Cong. ch.	119 01
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VIRGINIA.

Herndon, Cong. ch.	8 00
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FLORIDA.

St. Augustine, Miss Rebecca L. Perib,	25 00
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OHIO.

Astabula, 1st Cong. ch.	48 50
Berea, Fred. Brown,	2 00
Brookfield, Cong. ch.	5 00
Castalia, 1st Cong. ch.	6 00
Clarksville, Cong. ch., 41 Rev. J. C. Thompson, 8,	12 00
Cleveland, Euclid-ave. Cong. ch., with other dona., to const., Mrs. HARRIET A. CAMP and Mrs. P. B. SMITH, H. M., 79.30; John Jay Low, 4,	83 30
Delaware, Rev. John H. Jones, to const. Rev. D. A. EVANS, Rev. THOMAS M. HUGHES, and T. E. LEWIS, H. M.	200 00
Delhi, John Winsor,	5 00
Grafton, Cong. ch.	8 08
Kent, Cong. ch.	9 84
Kinsman, 1st Pres. and Cong. ch.	70 00
Mantua, Cong. ch.	5 00
Newark, Plymouth Cong. ch.	10 00
North Fairfield, Cong. ch.	6 50
Oak Hall, Welsh Cong. ch.	6 45
Oberlin, 2d Cong. ch.	11 27
Rome, Mrs. Ruth Arnold,	190 00
Salem, David A. Allen,	25 00
Toledo, Mrs. Eliza H. Weed,	20 00
Zanesville, James Buckingham,	350 00—1,073 94

ILLINOIS.

Aurora, 1st Cong. ch., 56.50; Rev. N. A. Prentiss, 10,	66 50
Bellmont, P. W. Wallace,	5 00
Brimfield, Cong. ch.	6 00
Chebanse, Cong. ch.	5 00
Chicago, 1st Cong. ch., 115.01; Union Park Cong. ch., m. c., 25.67; "Mem- ory," 10,	150 68
Clifton, Cong. ch.	2 75
Crete, Rev. Samuel Porter,	2 00
Dover, Cong. ch.	40 30
Fremont, Cong. ch.	10 50
Lacon, Union ch.	6 40
Lisbon, Cong. ch.	13 35
Olney, Mrs. George Hollister,	4 00
Prospect Park, Mrs. P. G. Hubbard,	1 00
Sycamore, Cong. ch.	74 87
Thomasboro', "R."	4 00
Woodburn, Cong. ch.	19 00—411 35

MICHIGAN.

Alpena, 1st Cong. ch.	74 15
Kalamazoo, 1st Cong. ch., to const. Mrs. LATHAM HULL, H. M., 115.12;	
Plymouth Cong. ch., 5.50,	120 62
Litchfield, 1st Cong. ch.	5 11
Romeo, Watson Loud,	20 00—219 88

WISCONSIN.

Beloit, College Asso., for Japan,	2 19
Evansville, Cong. ch., for 1883,	25 88
Lake Geneva, Gurdon Montague.	4 00
Lancaster, Girls' Miss'y Soc'y, for organ for Chihuahua,	49 75
Milton, Cong. ch.	18 55
New Chester, Cong. ch.	3 47
Two Rivers, Franklin Barnes,	1 00
Watertown, Cong. ch.	20 84—125 68

Legacies. — Fort Howard, Rev. D. C.
Curtiss, by Edward C. Curtiss, Ex'r,

363 50
489 18

IOWA.

Alta, J. C. Heywood,	1 00
Emmetsburg, Cong. ch.	16 25
Fairfax, Cong. ch.	6 25
Genoa Bluffs, Cong. ch.	30 00
Grinnell, Cong. ch.	6 32
Newell, Cong. ch.	5 00
Vinton, A friend,	10 00
—, "A well-wisher,"	1 76—76 58

MINNESOTA.

Clearwater, Cong. ch.	3 71
Dassel, Cong. ch.	1 51
Detroit, 1st Cong. ch.	3 00
Hutchinson, Cong. ch.	3 66
Minneapolis, Plymouth ch.	34 04
Stillwater, Grace Cong. ch.	5 00—50 92

KANSAS.

Appanoose and Valley Brook, Cong. ch's,	6 00
Esbridge, C. C. Gardiner,	10 00
Kirwin, 1st Cong. ch.	4 55
Manhattan, "Cong. ch., Missionary Pig,"	3 00
Milford, Cong. ch.	8 55—32 10

NEBRASKA.

Arberville, Cong. ch.	3 00
Arlington, Cong. ch.	2 00
Centreville, Cong. ch.	4 00
Glencoe, Cong. ch.	2 00
Scribner, Cong. ch.	7 00
Stanton, Cong. ch.	1 00—19 00

WASHINGTON TERRITORY.

Houghton, 1st Ch. of Christ.	2 50
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CANADA.

Province of Ontario.	
Kingston, 1st and 2d Cong. ch's, for Mr. Winsor's work, India,	20 00
Province of Quebec.	
—, A friend, for Evang. work in Japan,	2,000 00—2,020 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Foochow Mission, J. C. A. Wingate, 25; Miss Newton, for rebuilding Ku Sëu chapel, ro,	35 00
India, Madura Mission, A missionary's wife, 40.50; Palani, m. c., 14.17; Maratha Mission, Chas. Leith, 2,	56 67
Italy, Florence, A friend,	50 00—141 67

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer*.

For several missions, in part, 8,168 68

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*, 5,650 00

MISSION SCHOOL ENTERPRISE.

VERMONT. — Dummerston, Cong. Sab. sch., 12; Rutland, Cong. Sab. sch., 71.90,	83 90
MASSACHUSETTS. — Hanover, Cong. Sab. sch., 7.25; Mrs. Tolman's class, 2.25; Miss Tolman's class, 1.50; West Newton, Red Bank Co., for teacher in Eastern Turkey, 79;	90 00
CONNECTICUT. — No. Stonington, Cong. Sab. sch.	30 00
NEW YORK. — Java, Cong. Sab. sch., 13.50; New York, Westminster Benev. Asso. for a student in Tungcho, 60; 7th-ave. Mission sch., infant class and teacher, for work of Mrs. Lewis Bond, jr., 30.50; Oswego, 1st Cong. Sab. sch., 1,	105 00
ILLINOIS. — Waverly, Cong. Sab. sch.	14 74
WISCONSIN. — Watertown, Cong. Sab. sch., for a boy in Mardin College,	7 50
IOWA. — Le Mars, Cong. Sab. sch., for Bulgaria, 15.07; Oldfield, Highland Cong. Sab. sch., 5.70,	20 77
CANADA. — Montreal, Helen, Percy, and Philip Lyman's Mission Box, for Mr. Winsor's school, India,	1 00
	<u>352 91</u>

Donations received in March, 32,687 97
Legacies " " 2,660 4835,348 45

Total from September 1, 1883, to March 31, 1884: Donations, \$218,981.28; Legacies, \$42,149.36 = \$261,130.64.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL —
"THE MORNING STAR."

MAINE.

Brownville, Cong. Sab. sch.	13 00
Brunswick, 1st Cong. Sab. sch.	26 00
Cooper, Mrs. A. C. Sawyer, soc.; Mrs. A. E. Cary, soc.,	1 00
Cumberland Centre, Cong. Sab. sch.	4 25
Danville Junction, Friends,	3 00
Deer Isle, 1st Cong. Sab. sch.	1 00
Dennysville, Cong. Sab. sch., 5;	
Friends, 9.25,	14 25
Edgecomb, Cong. Sab. sch.	3 05
Elliot, Cong. Sab. sch.	5 00
Kittery Point, Cong. Sab. sch.	4 00
Ligonia, Welsh Cong. Sab. sch.	5 00
Machias, Cong. Sab. sch.	6 00
North Waterford, Rev. Joseph Garland,	1 00
Portland, State-st. Sab. sch., 69.25;	
Williston Sab. sch., 60; J. R. Farrington, 2; Hattie L. Swasey, 1,	132 25
Saco, Friends,	2 00
Skowhegan, Cong. Sab. sch.	17 75
Yarmouth, 1st Parish Sab. sch.	40 00—278 55

NEW HAMPSHIRE.

Amherst, A friend,	1 00
Brookline, Florence G. and Bertha L. Sargent,	50
Concord, South Cong. Sab. Sch., class No. 27,	6 00

Conway, Cong. Sab. sch.	4 75
Croydon, Cong. ch.	3 10
Derry, Cong. Sab. sch.	23 25
Dover, 1st Cong. Sab. sch.	53 50
Durham, Cong. Sab. sch.	9 00
Exeter, 2d Cong. Sab. sch.	30 00
Goffstown, Cong. Sab. sch.	22 60
Hudson, Cong. Sab. sch.	25
Manchester, Mrs. Benj. Kinsley,	50
Meriden, Cong. ch., "Mission Band,"	3 25
Newcastle, Cong. ch.	6 05
Pittsfield, Cong. Sab. sch.	10 25
Sandwich, Abbie B. Beede,	75
Wakefield, Cong. Sab. sch.	10 55—185 30

VERMONT.

Alburgh, Cong. Sab. sch.	20 00
Bradford, Cong. Sab. sch.	10 25
Bridport, Cong. Sab. sch.	7 00
Brookfield, Marcia L. Peck, 25c.;	
Henry Freeman, 10c.,	35
Burlington, 3d Cong. Sab. sch.	25 00
Chester, Cong. Sab. sch.	23 75
Coventry, Cong. Sab. sch.	6 40
Danby, Cong. Sab. sch.	1 00
Danville, Cong. Sab. sch.	8 25
East Burke, Cong. Sab. sch.	3 00
East Corinth, Cong. Sab. sch.	18 58

Granby, Cong. Sab. sch.	9 00
Londonderry, R. D. Metcalf,	1 00
Lyndon, 1st Cong. Sab. sch.	30 00
Lyndon Centre, Emily W., Mary B., A. Belle, and Arthur B. Norris,	1 00
Manchester, Cong. Sab. sch.	18 75
Newbury, 1st Cong. Sab. sch.	18 00
North Thetford, Cong. Sab. sch.	10 36
Quechee, Mrs. Mary E. Carter, 5;	
Friends, 5.50,	10 50
Royalton, Cong. Sab. sch.	10 50
Rutland, N. Kellogg,	2 80
Springfield, Cong. Sab. sch.	6 25
Underhill, Cong. Sab. sch.	11 00
Waterford, Cong. Sab. sch.	5 00
West Brattleboro', Cong. Sab. sch.	25 75
Westminster, Cong. Sab. sch.	12 50
Weston, Cong. Sab. sch.	7 25
Wolcott, Cong. Sab. sch.	6 50—309 74

MASSACHUSETTS.

Alford, Cong. Sab. sch.	5 50
Amherst, 1st Cong. Sab. sch., 10.75; A Sab. sch. class, 4.50,	15 25
Andover, Sem'y Sab. sch. 14.40; Phillips Academy, "The Society of Inquiry," 10,	24 40
Arlington, Cong. Sab. sch., primary dept,	10 00
Auburn, Cong. Sab. sch.	19 00
Barre, Cong. Sab. sch.	20 20
Beverly, Dane-st. Sab. sch.	104 50
Billerica, Cong. Sab. sch.	1 90
Boston, Walnut-ave. Sab. sch., 54.50; Immanuel Sab. sch., 75c.; A departed friend, 5; G. W. Richardson, 3; Mrs. Cordelia Grimmons, 2.50; F. D. Warren, 1; E. Leland, 1; A. Day, 1; Mrs. Lydia V. Snow, 1; Caroline Snow, 1; Mabel Danielson, 25c.; Phillip W. Hardy, 25c.; Mrs. S. D. and Miss I. H. Hobart, 50c.; Annie Corbett, 25c.; Susie F. Davis, 25c.; J. Belle Tucker, 25c.; Warren B. and Joseph S. Seabury, 50c.; Josephine Rogers, 25c.	73 25
Boylston, Cong. Sab. sch.	8 00
Bridgewater, Mr. and Mrs. David Brigham,	50
Brighton, Cong. Sab. sch.	9 00
Brockton Charlotte A. Gruver,	3 75
Buckland, Cong. Sab. sch., Mrs. May- nard's class,	2 50
Chelsea, 1st Cong. Sab. sch., 34.17; Miss A. M. Dutch, 2; A friend, 25c.	36 42
Chester, Wm. S. Gamwell,	2 00
Chicopee, Members of the "Busy Bee Mission Circle,"	2 00
Chicopee Falls, 2d Cong. Sab. sch.	25 00
Dalton, A. Brown,	1 00
Danvers, Wm. and Etta Richmond,	55
East Granville, Cong. Sab. sch.	13 00
Edgartown, Cong. Sab. sch.	6 75
Fitchburg, Calv. Sab. sch.	15 00
Globe Village, Union Sab. sch.	32 00
Greenfield, 1st Cong. Sab. sch.	7 00
Hadley, 1st Cong. Sab. sch.	12 60
Hardwick, Cong. Sab. sch.	12 00
Harvard, Cong. Sab. sch.	2 00
Haverhill, West Cong. Sab. sch., Mrs. Appleton's class, add'l, 1.25; Mrs. Abby B. Kimball, 5,	6 25
Heath, Cong. Sab. sch.	11 00
Hingham, Cong. Sab. sch.	18 25
Holyoke, James B. Newton,	1 00
Hopkinton, Cong. Sab. sch.	18 50
Housatonic, Alice Fuller,	25
Hubbardston, Cong. Sab. sch.	12 50
Ipswich, South Cong. Sab. sch.	25 00
Lawrence, Alfred M. and Mary E. Bowden,	1 00
Lenox, Cong. Sab. sch.	7 00
Lynn, 1st Cong. Sab. sch.	33 00
Lynnfield Centre, Cong. Sab. sch.	8 45
Malden, Cong. Sab. sch.	16 25
Marshfield, 1st Cong. Sab. sch.	1 25
Milton, 1st Ev. Sab. sch., 14; E. E. F. Field, 1,	15 00
Monson, Cong. Sab. sch.	21 00

Montague, 1st Cong. Sab. sch.	13 34
New Boston, Cong. Sab. sch.	5 05
Newburyport, Belleville Cong. Sab. sch.	10 00
Newton, Mabel R., Caroline S., and Edith E. Eddy,	75
Newton Centre, Miss Gordon,	1 00
Newtonville, Central Cong. Sab. sch.	41 56
North Adams, Cong. Sab. sch.	25 00
Northboro', A friend,	1 00
Northbridge Centre, Cong. Sab. sch.	8 00
Northfield, Mount Hermon Boys' sch.	15 00
North Hadley, Friends,	5 50
Plymouth, Ch. of the Pilgrimage Sab. sch.	30 37
Quincy, "Pearl Seekers,"	10 00
Rehoboth, Cong. Sab. sch.	10 70
Salem, Crombie-st. Sab. sch.	12 50
Saugus, Cong. Sab. sch.	5 00
Shirley Village, Orth. Cong. Sab. sch.	3 25
Southbridge, Cong. Sab. sch., Mrs. Porter's class,	1 00
South Deerfield, Cong. Sab. sch.	13 50
South Franklin, Union Cong. Sab. sch.	3 25
South Scituate, Friends,	50
South Wellfleet, Artie and Harvey Foster,	50
South Weymouth, Cong. Sab. sch., Miss S. L. Tirrell's class, 4.25; Mrs. P. H. Tirrell's class, 3,	7 25
Springfield, North Cong. Sab. sch., 5.60; "R. W. H.," 25c.	5 85
Sunderland, Cong. Sab. sch.	13 75
Turner's Falls, Cong. Sab. sch.	7 75
Warren, Cong. Sab. sch.	26 75
Waverly, Cong. Sab. sch.	12 00
Wellesley, Miss L. F. Clarke,	1.25
West Brookfield, Cong. Sab. sch.	18 00
Westfield, 2d Cong. Sab. sch., add'l, 75c.; Gertrude E. Porter, Syria, 50c.	1 25
Westford, Cong. Sab. sch.	7 00
West Newbury, 2d Cong. Sab. sch.	4 25
Westport, Pacific Union Sab. sch.	11 25
West Somerville, Cong. Sab. sch.	1 00
West Stockbridge Centre, Cong. ch. and so.	3 00
Wilbraham, Cong. Sab. sch.	11 63
Williamstown, 1st Cong. Sab. sch.	25 00
Wollaston, Cong. Sab. sch.	11 75
Woods Holl, Cong. Sab. sch.	6 00
Worcester, Union Sab. sch., 150; Sa- lem-st. Sab. sch., 5.50; Arthur H. and Willard E. Swift, 50c.	156 00—1,208 27

RHODE ISLAND.

North Scituate, Cong. Sab. sch.	3 00
Pawtucket, Cong. Sab. sch.	53 17
Providence, Jennie C., Ruth B., and Charles Hayes, jr.	75—56 92

CONNECTICUT.

Berlin, 2d Cong. Sab. sch.	15 00
Bozrahville, Cong. Sab. sch.	4 40
Bridgeport, Gracie Cleveland,	25
Bridgewater, Cong. Sab. sch.	10 00
Buckingham, Cong. Sab. sch., infant class,	10 00
Colebrook (9 ack'g'd in April <i>Herald</i> as from Mill Brook should have been from Colebrook).	
Collinsville, Cong. Sab. sch.	14 01
Cromwell, Cong. Sab. sch.	10 00
East Canaan, Cong. Sab. sch.	6 50
East Woodstock, Cong. Sab. sch.	6 40
Fair Haven, 1st Cong. Sab. sch.	51 00
Hadlyme, Cong. Sab. sch.	26 00
Hartford, South Cong. Sab. sch.	33 80
Jewett City, Cong. Sab. sch.	25 00
Long Ridge, Cong. Sab. sch.	8 00
Lyme, Cong. Sab. sch.	6 20
Middle Haddam, Cong. Sab. sch.	7 10
Milford, Plymouth Cong. Sab. sch.	16 65
Monroe, Cong. Sab. sch.	11 00
Morris, Cong. Sab. sch.	14 43
New Haven, 3d Cong. Sab. sch., 100; 1st Cong. Sab. sch., 64; Davenport	

Mission Circle, 40; North Cong. Sab. sch., add'l, 7; Rev. J. A. and John Ernest Hanna, deceased, 50c.; Mrs. J. A. and Edith M. Hanna, 50c.; Willie Russell, 25c.	212 25
New Preston, Cong. Sab. sch.	35
North Greenwich, Cong. Sab. sch.	25 00
Norwich, Nathan J. and Natalie K. Gibbs.	2 00
Reynolds Bridge, Eagle Rock Cong. Sab. sch.	5 25
Salisbury, Cong. Sab. sch.	11 50
Saybrook Point, Gibbs and Mabel Blague.	1 00
Sharon, Cong. Sab. sch., add'l.	.50
Suffield, Cong. Sab. sch.	23 55
Wapping, Cong. Sab. sch.	6 95
Waterbury, 2d Cong. Sab. sch., 28; Robert Cairns, 1.	29 00
Watertown, Cong. Sab. sch.	33 65
West Avon, Young People's Christian Endeavor Society, 12; Hiram L. Clarke, 50c.; Essie M. Woodford, 25c.	12 75
West Winsted, 2d Cong. Sab. sch.	41 15
Whitneyville, Cong. Sab. sch.	25 00
Woodstock, Cong. Sab. sch.	31 24
—, Charlie B. and Clara E. Scofield,	50—737 38

NEW YORK.

Astoria, E. Chauncey and Harry Crawford,	50
Black Creek, Cong. Sab. sch.	6 75
Brooklyn, May Forrest Oakley,	25
Cambria, Cong. Sab. sch.	21 37
Churchville, Union Cong. Sab. sch., Mission Circle.	10 25
Clifton Springs, Woodbridge and Eddie Dickinson, and their friends,	1 00
Copenhagen, Cong. Sab. sch.	7 50
Hancock, Mrs. D. Crary and three boys,	2 00
Harpersfield, Cong. Sab. sch.	3 50
Jamestown, Cong. Sab. sch.	36 00
Keeseville, Cong. Sab. sch., 20; "H. P. H.," 1.	21 00
Millville, Cong. Sab. sch.	10 00
Mount Vernon, Benj. Mrs. L. M., Wm. C., and Edwd. B. Durham,	3 25
New Lebanon, Union ch. and Pres. Sab. sch.	1 00
New York, Olivet ch., 31; Mrs. J. H. Sweetser, 5; Mrs. J. M. Andreini, "in memory of Joseph Manuel Andreini," 5; Chas. F. Pond, 1; Frank B. Porter, 1; A mite, 1; Friends, 1.	45 00
Nunda, Rev. N. H. Bell and family, 3; Friends, 1.50.	4 50
Owego, Cong. Sab. sch.	3 50
Portland, Clara C. Richmond,	25
Poughkeepsie, "Truth Seekers,"	25
Remsen, Jennette Williams,	2 00
Richford, Frank W. Allen, deceased,	50
Sayville, Cong. Sab. sch. and friends,	50 00
Troy, Fred. and Burton Schneider,	50
Union Centre, Henry A., Martha V., Orville P., and Gennie V. Brown,	1 00
Watertown, Mrs. Cornelia, Emma S., and Kate T. E. Lansing,	1 00
Wright's Corners, Mrs. R. M. Baldwin,	1 00—233 87

PENNSYLVANIA.

Allegheny, Mrs. Wallace Patrick,	25
Blossburg, Cong. Sab. sch.	3 50
Carbondale, Cong. Sab. sch.	5 00
Ebensburg, 1st Cong. Sab. sch.	4 05
Lansford, Welsh Cong. ch.	8 75
Mansfield Valley, Robert Justus,	.25
Montrose, A deceased friend,	1 00
Philadelphia, Central Cong. Sab. sch., 96; Bethany Colored Mission, Mrs. How's class, 3.75.	99 75—122 55

NEW JERSEY.

Belleville, Mary H., Lorenzo G., Geo. W., Jennie T., and Elbridge S. Lyon,	2 00
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Newark, Clinton-ave. Reformed ch.	1 00
Parsippany, Mrs. W. A. Condit,	1 00
Roselle, Margaret Webster, 10; Mary C. and Lizzie D. Warner, 1.	11 00
Warrenville, Cong. Sab. sch.	2 37—17 37

VIRGINIA.

Herndon, Cong. ch. Juvenile Mission Band,	5 00
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DISTRICT OF COLUMBIA.

Washington, Lincoln Mission Sab. sch.	7 50
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NORTH CAROLINA.

Newbern, 1st. Pres. Sab. sch.	15 50
Wilmington, Cong. Sab. sch.	14 45—29 95

SOUTH CAROLINA.

Aiken, Miss M. E. Beardsley,	1 50
Beaufort, 5 Children of Mrs. Geo. Waterhouse,	60—2 10

ALABAMA.

Talladega, Cong. Sab. sch.	14 76
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MISSISSIPPI.

Tougaloo, Tougaloo University,	5 50
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TENNESSEE.

—, —, —,	1 00
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TEXAS.

Dennison, Carrie and Geo. B. Rogers, Jr.	50
Montague, Mrs. A. R. Brown,	25
San Antonio, —, —,	3 00—3 75

OHIO.

Belden, Cong. Sab. sch.	5 64
Brighton, Cong. Sab. sch.	4 50
Brownsville, Mrs. L. C. McMullen and children,	1 00
Defiance, Pres. Sab. sch.	2 00
Garrettsville, Cong. Sab. sch.	15 65
Hudson, Cong. Sab. sch.	7 50
Ironton, 1st Cong. Sab. sch.	6 00
Kelly's Island, Cong. Sab. sch.	15 35
Litchfield, Cong. Sab. sch.	11 10
Madison, Central Cong. Sab. sch.	30 00
Paris, Cong. Sab. sch.	5 60
Twinsburgh, Cong. Sab. sch.	6 25
Unionville, Cong. Sab. sch.	14 72—125 31

ILLINOIS.

Atkinson, Robert C. Dickinson,	1 00
Brighton, Cong. Sab. sch.	20 25
Brimfield, Cong. Sab. sch.	4 00
Carlville, S. F. Morse,	25
Carthage, Pres. Sab. sch. and other friends, 14.25; Trinity Lutheran ch., "Young Ladies Home and For. Miss. Soc.," 5.	19 25
Chebanse, Cong. Sab. sch., 7.50; Children's Miss. Soc., 6.41.	13 91
Chicago, 1st Cong. Sab. sch., 255; New Eng. Cong. Sab. sch., 30.01; Western-ave Chapel Sab. sch., 13.80; Tab. Cong. Sab. sch., 10; Arthur P. Scott, 5; Alex. Duff, 1; A friend, 50c.	315 31
Crete, Cong. Sab. sch.	6 25
Dallas City, Cong. Sab. sch.	5 00
Dover, Cong. Sab. sch.	17 75
Farmington, Cong. Sab. sch.	10 50
Geneva, Cong. Sab. sch.	9 92
Hinsdale, Cong. Sab. sch.	36 75
Jefferson, Cong. Sab. sch.	4 55
Lockport, Cong. Sab. sch.	15 00
Metamora, Horace E. and Mabel E. Owen,	50
Milburn, Cong. Sab. sch.	4 25
Morris, Cong. Sab. sch.	1 00
New Windsor, Annie Fleharty,	1 00
Oak Park, Pres. Sab. sch.	28 00
Ottawa, J. W. Huett,	50
Paxton, "Morning Star Society,	10 25
Payson, Cong. Sab. sch.	9 00
Port Byron, Friends,	4 00

Ridgefield, Cong. Sab. sch.	2 50
Rockford, 1st. Cong. Sab. sch.	41 25
Sterling, Permelia Anthony,	1 00
Wataga, Cong. Sab. sch.	50—583 44

KENTUCKY.

Millersburg, Young Men's Chris. Asso.	2 00
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MISSOURI.

Amity, Cong. Sab. sch.	1 25
Fairfax, Cong. Sab. sch.	4 50
Kansas City, Clyde Cong. Sab. sch.	1 50
St. Catharine, Mrs. Minnie and May F. Schwarzauer,	50
St Louis, Hyde Park Cong. Sab. sch.	8 50—16 25

MICHIGAN.

Alamo, Rev. N. D. Lamphear,	1 00
Ann Arbor, Cong. Sab. sch.	50 00
Coloma, Friends,	3 00
Detroit, Westminster Sab. sch.	17 50
Greenville, Cong. Sab. sch.	43 00
Hillsdale, Mary Smith,	80
Laingsburgh, Cong. Sab. sch.	15 00
Lawrence, A class in Cong. Sab. sch.	70
Muir, Friends,	4 25
Pentwater, Cong. Sab. sch.	5 00
Port Huron, Cong. Sab. sch.	25 00
Rosedale, Cong. Sab. sch., and other friends,	2 00
Summit, Cong. Sab. sch.	8 00
Vermontville, Cong. Sab. sch.	12 50
Watrivliet, Friends,	2 40—190 15

WISCONSIN.

Antigo, Cong. Sab. sch., 7.75; Friends, 9.75,	17 50
DeForest, Cong. Sab. sch.	5 00
East Troy, Cong. Sab. sch.	3 00
Friendship, Cong. Sab. sch.	2 00
Mukwanago, Union Sab. sch.	8 55
New London, Cong. Sab. sch.	7 25
Rio, Cong. Sab. sch.	3 50
Sparta, William W. Crawford,	1 00
Windsor, Cong. Sab. sch.	17 20
Wyocena, Union Sab. sch.	3 50—68 50

IOWA.

Algona, Cong. Sab. sch.	16 00
Atlantic, Cong. Sab. sch.	20 00
Big Rock, Cong. Sab. sch.	5 70
Clinton, Cong. Sab. sch.	25 00
Dubuque, German Cong. Sab. sch.	5 00
Eldora, Friends,	2 00
Fairfax, Cong. Sab. sch.	4 00
Farmington, M. H. Cooley,	2 00
Genoa Bluff, Cong. Sab. sch.	4 30
Gowrie, A. G. Godais,	25
Keokuk, Cong. Sab. sch.	10 75
Le Mars, Cong. Sab. sch.	11 25
McGregor, Cong. Sab. sch.	33 24
Muscataine, Cora Lillibridge, 25c.; Jno. Weber, 25c.	50
New Providence, Cong. Sab. sch.	3 00
Percival, Union Sab. sch.	5 00
Quasqueton, Cong. Sab. sch.	3 38
Red Oak, Cong. Sab. sch.	16 50
Rockwell, Union Sab. sch.	32
Sabula, Cong. Sab. sch.	1 58
Sheldon, Dora Aborn,	25
Sioux City, Cong. Sab. sch.	10 00
Storm Lake, Cong. Sab. sch.	3 00
Toledo, Cong. Sab. sch.	12 00
Tyrene, D. M. Payne, 1.25; T. G. and Harry C. Pickett, 50c.	1 75—196 77

MINNESOTA.

Breckenridge, Cong. Sab. sch.	4 00
Cannon Falls, Cong. Sab. sch.	6 25
Dassel, Cong. Sab. sch.	11 00
Detroit, 1st Cong. Sab. sch.	5 50
Lake Benton, Cong. Sab. sch.	1 25
Minneapolis, City Missions Sab. sch., 6.25; Friends, 50c.	6 75
Plainview, Cong. Sab. sch.	16 00
Spring Valley, Cong. Sab. sch.	4 50
Worthington, Cong. Sab. sch.	5 00—60 25

KANSAS.

Axtell, Cong. Sab. sch.	2 50
Hutchinson, Pres. Sab. sch.	10 00
Manhattan, Cong. Sab. sch.	7 25
Sedgwick, Cong. Sab. sch.	6 25
Topeka, Lincoln-st. Cong. Sab. sch., Miss Lyman's class,	75
Wabaunsee, Cong. Sab. sch.	18 60—45 35

NEBRASKA.

Aurora, Mrs. Culver's class,	1 00
Blair, Cong. Sab. sch.	3 50
Clarks, Cong. Sab. sch.	6 00
Clay Centre, Mrs. G. E. Taylor,	25
Crete, J. S. Dick,	25
Dorchester, Union Sab. sch.	2 75
Fairmont, Cong. Sab. sch.	15 00
Osage, Union Sab. sch.	3 00
Saline Co., Western Union Sab. sch.	1 40
Sutton, Cong. Sab. sch.	3 25
Syracuse, Cong. Sab. sch.	5 62—42 27

CALIFORNIA.

Benicia, Cong. Sab. sch.	4 00
Hydesville, Rev. G. M. Dexter,	2 00
San Francisco, Plymouth ch. Morning Sab. sch., 20; Friends, 14.25,	34 25
Wheatland, Cong. Sab. sch.	8 00—48 25

OREGON.

Forest Grove, Cong. Sab. sch.	25 00
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COLORADO.

Fort Lewis, Cong. Sab. sch.	2 50
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WASHINGTON TERRITORY.

Anacortes, Pilgrim Cong. ch.	5 10
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DAKOTA TERRITORY.

Bon Homme, Cong. Sab. sch.	5 00
Clark, Friends,	3 00
Cooperstown, Cong. Sab. sch.	5 00—13 00

WYOMING TERRITORY.

Laramie City, Sara J., Albert J., and Mary A. Gates,	1 00
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CANADA.

Brantford, Cong. Sab. sch., 10.25; Friends, 7.25,	17 50
Danville, Cong. Sab. sch., 25; "Missionary Society," 20,	45 00
Kingston, 1st Cong. Sab. sch.	3 75
Montreal, Mary A. Kingman,	50
St. Elmo and Maxville, Cong. Sab. schs.	27 00—93 75

JAPAN.

Kioto, Friends,	6 75
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MEXICO.

Chihuahua, "American" Sab. sch.	5 00
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SOUTH AFRICA.

Adams, Marshall E. and George L. W. Kilbon,	1 00
Wellington, Huguenot Seminary,	19 48—20 48

TURKEY.

Constantinople, Geo. H. Washburn,	25
Harpoet, "Star in the East,"	25 00
Mardin, Nellie E. and Minnie A. Thom,	5 00
Marsovan, Susie D., Chas. T., Mary W., and Henry H. Riggs, 1; Charlie K., Henry C., and Anne C. Tracy, 75c.	1 75
Monastir, children of Rev. J. W. Baird,	4 40
Trebizond, Isabella, Maurice F., and Julius H. Parmelee,	2 00—38 40

Previously acknowledged,

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FOR YOUNG PEOPLE.

CHRISTMAS AT BAILUNDA, WEST CENTRAL AFRICA.

BY REV. WESLEY M. STOVER.

CHRISTMAS has come and gone, and the young people who read the *Herald* will be interested to know how we observed the glad day at this new missionary station in Central Africa. They will also be pleased to see the picture of our mission



MISSION PREMISES AT BAILUNDA.

premises given above. The view here presented is from a point exactly opposite that from which the one in the *Herald* for June, 1882, was taken. The building on the right is Mr. Fay's house: that on the left, of which but a corner is seen, was the doctor's office: the next beyond is Mr. Miller's house, with the proprietor sitting under the thatched awning. The building behind the fence is now used

as a schoolhouse. The large-leaved plants are bananas, which were planted by us and have grown up within two years.

At our Christmas celebration we concluded to follow the scriptural rule and make a feast for those who could not feast *us* in return. So we killed an ox, dried the portion suitable for drying, and the rest of our half we devoted to the boys. Filling the wash-boiler about half full of meat, we made a nice rich soup.

Christmas afternoon, we invited all the children to Mr. Walter's house and had a service consisting of songs and prayer, together with a few remarks by Mr. Sanders, explaining, as best he could, the meaning of the day, and our joy in it, which we were accustomed to manifest by giving presents to each other. After this, gifts were distributed to all, from Chikulu to the babies. Chikulu, our head man, had been invited, and was an attentive listener to all that was said and to the singing. He received a Zulu shirt and a blanket. Our house-servants received each a suit made of storehouse goods; the cattle-boys, each a shirt



TYPES OF WOMEN IN WESTERN AFRICA.

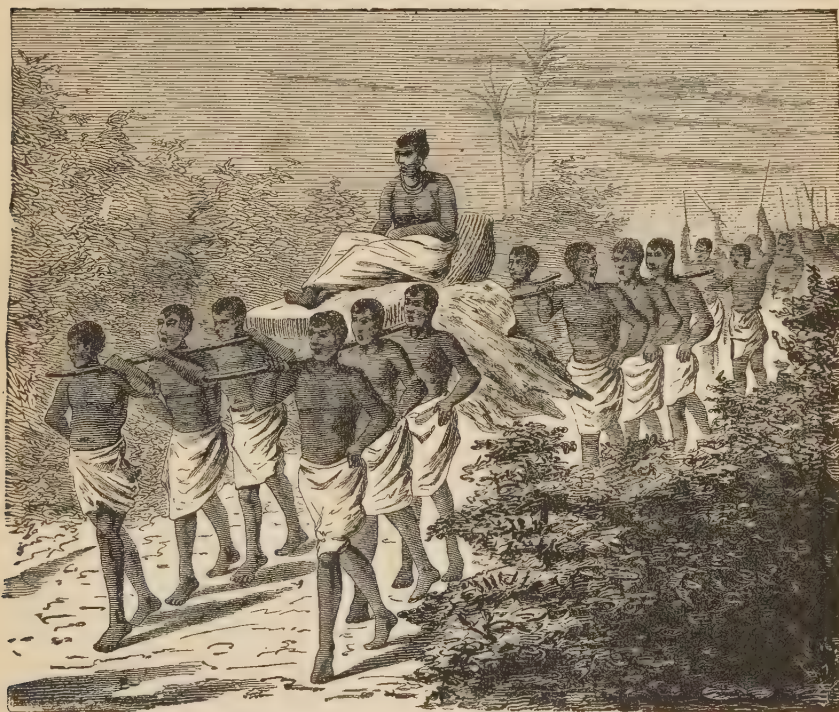
and two handkerchiefs, and others, a little cloth or a handkerchief; while the infants were made glad each by a tin horn, which they all proceeded to test at once, without even leaving the room, causing Chikulu to put his fingers into his ears.

The boys arrayed themselves in their new finery and proceeded to our house, where the feast was spread. There were three tables. At one of them sat Chikulu and our seven lads in their striped suits. At the second were seated eight more lads, who either were or had been in our employ. At the third stood ten smaller boys and girls, who favored us with their presence for the day only; while the infant department, numbering about eighteen, were seated on our bedroom floor. When all had taken their places, I said: "Now, let us thank Suku." Instantly every head was reverently bowed, and not a movement or sound was made during the saying of grace, of which they understood not a word.

Then began *the* work of the day. I remarked to Mrs. Stover: "I think mother would have enjoyed baking a chicken for this occasion." But even my

dear mother's famous baked chicken never met such a reception as did our plain soup and cornbread, beef and beans. How you would have laughed and enjoyed it, could you have looked in upon us, especially in the bedroom, and seen the bright eyes, and heard the childish expressions of satisfaction which greeted us as we passed back and forth, serving each to his heart's content, such as: "This is splendid! We like it! We have eaten lots! We are tied!" this last being their way of saying that they were satiated.

In the evening Mr. Walter exhibited the magic-lantern, which was witnessed by a houseful of people with great interest and pleasure. We were able to



AN AFRICAN CHIEF'S WIFE TRAVELING.

explain some of the pictures, especially the scenes in the life of Christ. Chikulu wanted also to see Suku's picture, — Suku being the name of God.

Thus ended this Christmas day in Africa, the results of which eternity alone will reveal. We think good seed was sown, which fell, not by the wayside, nor among thorns, nor on stony ground, but into soil mellowed by God's grace and warmed by the sunshine of his love. And, by the blessing of the Holy Spirit, we trust, it will in due time spring up and bear fruit, "some thirty-fold, some sixty, some a hundred." Indeed, the day was not over before fruit appeared. On the preceding day, it seems, Mrs. Walter's oldest boy, Kapila, had been offended with her and would not speak to her. After the Christmas dinner, her two boys were talking over, in her presence, the affairs of the day, and especially

what Mr. Sanders had said about Jesus Christ and our sins, when Kapila, turning to Mrs. Walter, said, in a very penitent tone : "Yesterday I was angry."

I hope those of you who pray will pray very earnestly for these dear boys. They rest upon our hearts, as if they were our own children, and they know enough to become Christians every one of them ; those, I mean, who are among us daily.

A few days ago Etuvi, Mrs. Sanders's lad, son of Chikulu, was playing on our floor with our little Helen's rubber baby. All at once he said : "Mr. Stover, isn't this an image? Doesn't the book of Suku say you must not make images?" I explained that this was a mere plaything, and not an image to which we pray as we do to Suku. But the incident shows the thoughtfulness of these heathen lads. And we hope the young people in America, who read this account of a Christmas day in Africa, will do what they can to bring to all the children in the Dark Continent the blessings of the gospel of Christ.

AN AFRICAN TRIAL.

THE following incident, connected with Chikulu, the petty chieftain who figures so prominently in the above account, is reported by Dr. Nichols, formerly of the mission, and will be of interest as showing something of the character and manners of the Africans.

It seems that, about a year ago, when Chikulu was absent from his home and capital, one night the walls of his hut were broken down, and all his cloth, of which he had a large quantity, was stolen, and only the empty box and the ruined hut remained. Chikulu of course was frantic, and vowed that he would find and punish the thief. So the trial by "*casca*," as the Portuguese call it, was held in the bush near the village. This trial consists in compelling the suspected persons, under the direction of a diviner, to drink a poisonous drug, which it is supposed will more or less affect the guilty, while the innocent will escape unharmed. Most of the village, missionaries and all, went out to see the process and the result.

The poison was prepared with elaborate ceremony, and four men, representing the four divisions of the village, were selected to drink it. Two of these preferred to drink by proxy, each selecting a slave-boy to take his dose. And also, as the custom is, the diviner himself had to take the draught. Greatly to the surprise of all, this diviner, named Kasandola, was the only one at all affected by the poison. But his prominence gave him the right to a new trial, which was appointed for the next day.

In the evening Chikulu came quietly to Dr. Nichols and tried to induce him to officiate as medicine-man at the new trial. Think of it, a Yankee missionary doctor acting as diviner in the African superstitions ! The doctor of course politely declined, explaining to the incredulous Chikulu that no medicines, his or any other, had any power in the direction he desired.

The second trial was held in a wood some eight miles southeast of the village, and resulted in the conviction of Kasandola, the diviner at the previous trial. "It is satisfactory to know," says Dr. Nichols, "that he was convicted, *not* by the medicine, but by sound evidence."

THE
MISSIONARY HERALD.

VOL. LXXX. — JUNE, 1884. — No. VI.

EIGHT MONTHS. — The receipts for the eight months of our fiscal year amount to \$312,813.09. This is an average of less than \$40,000 a month. For the remaining four months we need an average of not less than \$50,000 a month, in order to meet only the immediate and urgent requests from the missions. In reality, we need as our *minimum* not less than \$2,000 a day.

“It seems like the day of Pentecost,” say the Christians of Kioto, in reference to the present religious awakening in the Training School. No word in Japanese is capable of expressing the state of feeling, and the natives have been obliged to take into their language the term “revival” to designate what is now a fact in their experience. Let no one fail to read the account among the Letters from the Missions; above all, let no one fail to pray that the wonderful workings of God in Japan may continue till the whole empire is brought to Christ.

WE are not able, at the time of going to press, to announce, as we had expected, the arrival of the *Morning Star* at Honolulu. Brief letters, by a chance vessel, have reached us from Ponape, dated January 18. The *Morning Star* was to sail the next day on her westward trip, having been much delayed by calms. The missionaries on Ponape were well, but the letters contain no special items of news. We hope in our next issue to report the voyage of the *Star* through the Mortlocks and to Ruk.

WE have little news to give from the West Central African Mission. One mail was delayed on the way to the coast, and was too late for the steamer. The last date from Bailunda was February 25. Messrs. Sanders and Fay had started on their return to Bihé, but were somewhat hindered on the way by faithless carriers. Mr. Walter had come to the coast to procure supplies. All the company were well.

A DESPATCH by ocean-telegraph gives the sad and wholly unlooked-for intelligence of the death (April 3) of Mrs. Perry, wife of the Rev. H. T. Perry, at Sivas, Turkey.

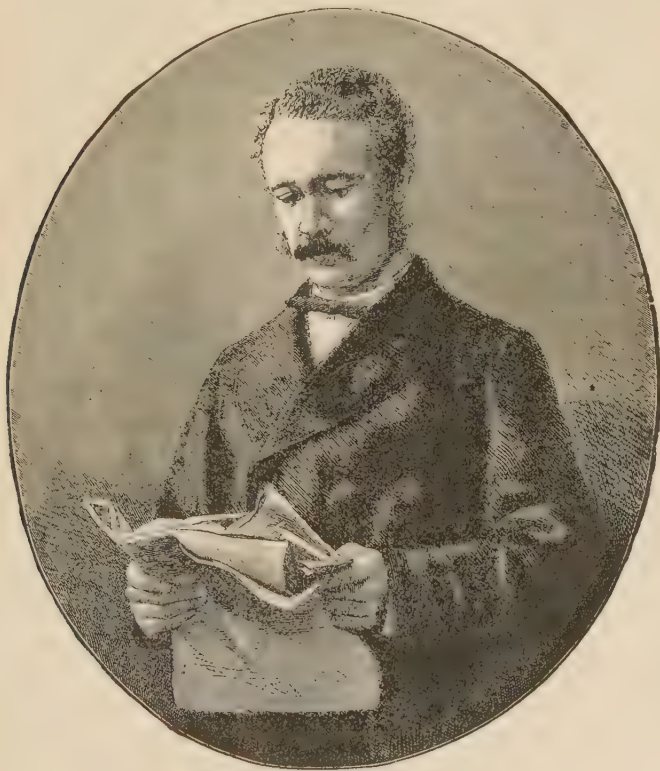
WE gratefully acknowledge the receipt, during the past month, of three or four special gifts, amounting to \$300, in response to the call for such gifts to meet *contingent* appropriations. Such gifts are exceedingly timely, and, to just the amount given, augment our evangelistic work abroad. Similar requests from the missions, amounting to over \$15,000, are awaiting the response of similar special gifts additional to regular contributions.

DEATH is making sad inroads upon the circle of prominent friends of the American Board. The latest losses have been those of Amos D. Lockwood, of Providence, Rhode Island, and Charles G. Hammond, of Chicago. Both these gentlemen were Corporate Members of the Board, and were wise in its councils, as well as generous in its pecuniary support. Colonel Hammond's death has been a special affliction to a great number of benevolent organizations, particularly to those centring in the West. It was striking testimony he gave, a moment before his death, concerning the wisdom of devoting one's property and energies while in life to the work of the Lord. May God raise up many such helpers, to aid the work of home and foreign missions.

ARE THESE THE OLDEST? — Unless they can beat their present record, which is so good, both Connecticut and Vermont must yield the palm, in the matter of the oldest contributor to the new *Morning Star*. The church at Postville, Iowa, has a member, Mr. John Laird, one hundred years and ten months old, who has just taken a certificate. Mr. Laird is nearly three times as old as the populous and thriving State of which he is a resident, but in which he could hardly have been born. But the honor of leading in this list of aged contributors now belongs to one of the original thirteen States. Mrs. Lovey Glover, of Canterbury, New Hampshire, who, on the sixth of April last, was *one hundred and three* years old, takes the place at the head of the column, giving the banner to the Granite State. But we do not feel so sure as we did that it will remain there, for we have a new illustration of the truth that "godliness prolongeth days." Besides the above, we have received a subscription to stock from Mrs. Thankful Donnell, of West Bath, Maine, who was one hundred years old on the thirteenth of April, making the fourth centenarian on our list. As for the *youngest* stockholder, we can make no report, for amid the many accounts of babes, from one day old and upward, in whose names shares have been taken, we cannot tell to which the palm belongs. Of one thing we feel sure that no ship that floats the seas will have such a number of stockholders, with anything like the range in age, as will our new *Morning Star*. May God bless them all, old and young, and bless the work in which they are engaged!

INQUIRIES have frequently been made for an opportunity to give some portion of the outfit for the *Morning Star*. A photographic apparatus is not commonly a part of a ship's furnishing; but our vessel is to sail in regions where artists do not go, and from which we should much like pictures to use in the *Herald* and *Mission Dayspring*. We find that the needed apparatus for such long voyages as the *Star* takes, away from the source of supplies, can be procured for \$75. The chance to give this outfit to the vessel is offered to the person or school making the first application.

WE are enabled, by the kindness of Mr. Worthington, the New York publisher of Hake's "Life of General Gordon," to give the likeness of a man whose name is now sounded throughout the world. Whether or not his present expedition in the Soudan will be for his honor in the eyes of men, nothing can rob him of the esteem which he has already gained as a soldier of Christ, who has pursued his strange mission with unfaltering courage, and with what we must almost char-



MAJOR-GENERAL CHARLES G. GORDON, C.B. ("Chinese Gordon.")

acterize as superhuman strength. His aim is always for the highest welfare of men. Some of his acts, in individual cases, seem strange. Dr. Lansing, of the United Presbyterian Mission in Egypt, says that when he asked Gordon, while on his first expedition in the Soudan, "whether the way was clear for us, ambassadors of the gospel," the General asked, "Why not?" The slave-traders were referred to. "I put them under ground," was Gordon's laconic reply. It is known that he used his pistol for this purpose — a terrible instrument to use; but no less vigorous treatment would have availed. Dr. Lansing now writes that, though there is much religious fanaticism connected with the present fighting in the Soudan, it is more a slave-holding than a theological war. All parties, except Gordon and his friends, believe that slavery is a divine institution, and the Mahdi is fighting to extend slavery in all that portion of Africa. May God protect the Christian soldier who seeks to break the bonds of the oppressors!

SOME inferences respecting the benevolent offerings of Christians are suggested by the report made at a recent meeting of the Suffolk West Conference of Massachusetts, embracing nineteen churches with an aggregate membership of 6,002. The Conference includes several of the Boston churches, and has been called, probably with truth, the wealthiest Congregational Conference in the land. Several of these churches are conspicuous for their large contributions for foreign missions. In this report of moneys raised the past year by these nineteen churches, the aggregate amount for home expenses was \$125,884; for charities, \$105,222. Of this latter sum, \$28,863 went for foreign missions through the American and the Woman's Boards of Missions, while \$76,359, or nearly three fourths of the whole amount, were given for various benevolent objects in this land. Classing the expenses of these churches with what is done for the home field, their contributions for foreign work is but a little over one eighth of the entire amount. This statement will doubtless greatly surprise many who have been accustomed to think that the giving for foreign missions, especially in the Massachusetts and New-England churches, was quite out of proportion to that for home work. It will be seen that it is indeed out of proportion, but not on the side supposed. If the \$105,222, given in charity, were divided among the 6,002 enrolled church members within the Conference, making no account whatever of the fact that many who are not church members have largely helped to swell this amount, it would make an annual gift of \$17.53 for each person; \$12.72 for the home field, and \$4.80 for the foreign. Be it remembered that this is in what is considered the richest and most benevolent Conference of our churches in the land, contributing last year not less than one fourteenth of the "Donations" made to the American Board. Yet even here the giving for foreign missions averages but one and one-third cents a day for each member. Was it not natural that, at the meeting when this report was made, and the question was subsequently introduced, "What can we do to promote the spirituality of our churches?" an answer came to some from the Word of God: "Bring ye all the *tithes* into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

WE trust that those who have supposed that our missionaries are seeking to carry to foreign lands the forms of Christianity peculiar to us, rather than those suited to the people to whom they go, will read the accounts of the Madura Jubilee in the Young People's Department. They will find that missionaries know how to adapt the truth to the Oriental apprehension, and while they maintain the one gospel which is universal in its power, they do not hesitate to conform in unessentials to the sentiments and predilections of those for whom they labor. They are not carrying an Occidental form of Christianity to the Orientals. Perhaps some of our readers may think that a procession, with bands and songs and memorial arches, concluding with fireworks, savors somewhat of the tactics of the "Salvation Army"; but we believe our brethren know the people with whom they are dealing, and are wise in adapting their external methods to the peculiarities of those they would influence.

COPIES of the volume giving the papers and proceedings of the Osaka Conference, noticed at length on another page, may be obtained of C. N. Chapin, Room 14, Congregational House, Boston, for \$3.00 per copy. The book is indispensable to those who would understand the Japan of to-day.

ALTHOUGH we enlarge the present number by eight pages, we know not where to bestow our goods. The Letters from the Missions will be found of unusual interest, and the accounts of the Madura Jubilee, to which so much of this number is devoted, will, we are sure, arrest general attention.

SOME months ago we referred to the experiences of Mr. Moncure D. Conway, the "Liberal" preacher of London, when on his voyage around the world he reached the Sandwich Islands and was so distressed with the "plague of pietism" which he found prevailing at Honolulu. When he reached India he also found matters very different from his anticipations. He confesses that he had for years exulted over the sublime poetry of the Vedas, and that he had been greatly indebted to the noble aspirations and sublime imagery of the ancient Hindu seers. But he was amazed on reaching the regions which he supposed were under the beneficent sway of these sublime teachers. "When I went," he says, "to the great cities, the pilgrim sites to which throng, every year, millions of those who profess to follow the faith of the men who wrote those books, and mingled with the vast processions of worshipers at the shrines sacred to the deities whose praises are sung by the Hindu poets, then, alas! the contrast between the real and the ideal was heart-breaking. In all those teeming myriads of worshipers not one man, not even one woman, seemed to entertain the shadow of a conception of anything ideal, or spiritual, or religious, or even mythological, in their ancient creed; not one glimmer of the great thoughts of their poets and sages lightened their darkened temples. Of religion in a spiritual sense there is none. . . . Looking down in all but despair upon this vast rotting jungle of dead religions, watching these gods of worship, which in any other country but the East would qualify the worshipers for admission into a lunatic asylum, I felt that I was in the presence of a vast mass of disease, which could be healed by nothing around it." This statement of the condition of India is no news to most men, but it must have required courage in one who has sung peans to the "Light of Asia" to confess that that "light" only radiated a blacker darkness. But, after thus resigning his expectations that anything around this corrupt mass could renovate it, Mr. Conway thinks of something that will. It is scientific instruction! Suppose some of our scientific men should undertake the experiment, while the missionaries try the gospel!

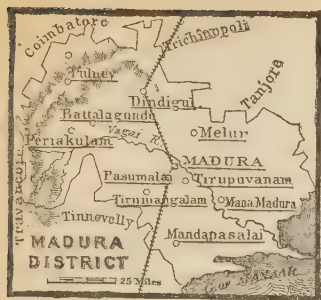
CHRISTIANS in Japan, as elsewhere, sometimes secure toleration, where otherwise they would suffer, by reason of the excellence of their characters. An official near Kobé recently resigned his office because he was not allowed to read his Bible, or go to church, or have family prayers. Instead of accepting his resignation, an attempt was made to bribe him to renounce Christianity; failing in this, the resignation was accepted. But the man was immediately offered a post better than the one he left, and one in which he could keep the Sabbath and maintain his Christian life.

THE urgent call for two first-class Christian teachers for the Training School at Kioto receives new emphasis in view of the great spiritual awakening and the work of grace in progress there. This institution bids fair to have not less than three hundred students within five years, possibly five hundred within ten years, if suitable accommodations can be provided. It combines the college and the theological seminary, and its course of study compares favorably with that of our best institutions at home. Such an extended course is a necessity for Japan. The present professors should be relieved of English instruction in history, science, and philosophy. Are there not thoroughly educated men, graduates from our colleges or seminaries, who feel that their tastes and experience fit them to be Christian teachers rather than preachers and pastors, who will respond to this call; men of a true missionary spirit, who will be in hearty sympathy with the earnest Christian life and purpose of this institution? Since their instruction will be in the English language, they can enter at once upon their work. The experience of a year or more of teaching in some one of our high schools or colleges would be a valuable preparation for the work needed at Kioto, whether for a permanent engagement or for a period of five years. Two more men of like character and for a similar work are needed in India; one at Ahmednagar and one at Pasumalai—the four to go out the coming autumn. Only men of good, vigorous health and generous Christian enthusiasm are wanted. The secretaries will be glad to confer with any such, in person or by letter. *No better opportunities for royal service to the cause of Christ and to one's fellow-men are open to this generation.*

REV. DR. WOOD, of Constantinople, who sailed from America forty-six years ago to engage in missionary service, has just passed his seventieth birthday. When he left, he expected to labor among the Chinese, but his destination was subsequently changed to Western Turkey. In a letter, referring to his thankfulness that such a long period of service had been granted to him in a foreign land, he says: "With fullest sympathy with pastors and all Christian laborers in the home field, and regarding the evangelization of our own country as of the greatest necessity for itself and the world, I have believed that the *world plan* of the gospel is the only one that can suffice for America's needs; and clasping hands with the missionary in Dakota and Oregon, in Texas and Arizona, I pray and labor for my beloved native land from the vantage ground of a foreign shore."

THE attitude of some Turks towards the work of our missionaries may be gathered from a conversation recently held between one of each class. "I can't understand," said the Turk, "why you Americans leave a country like yours to live in this repulsive land." "In the hope of benefiting its people," was the reply. "Ah! you can't do that," said the Turk. "We shall be just the same, and we shall spoil you, and make Turks of you like ourselves. I like you gentlemen," he added, "for your work for schools and for some of your books; if only you wouldn't meddle with religion, I'd like you altogether. I reverence Jesus as a prophet, but his teaching does not help on human progress; it helps men to go out of the world rather than to live in it." When something was said to him in reference to this last remark, he confessed: "I don't believe in a future life."

A HALF-CENTURY IN MADURA.



ON the eighth of February, 1834, Rev. Levi Spaulding made the following brief entry in his journal: "Arrived at this place, Madura, about seven o'clock, A.M., but shall omit any account of it until I have been here longer." Mr. Spaulding had been sent by the Ceylon mission of the American Board at Jaffna, which had been commenced eighteen years previous, to explore the region on the Coromandel coast, with a view to the establishment of a mission

among the Tamil-speaking people of that region. A few days after the above entry, the following record is found in his journal: "The thought of commencing a new missionary station in such a large and populous place—the city of the ancient Tamil kings, the seat of Brahminical pride in this part of India, where the Roman Catholics have already labored and gained many converts (converts from bad to worse in many respects), and where no permanent missionary labor has been bestowed, all unite to make me feel that, unless the Lord build the house, all my labors are in vain!" That same year, 1834, Messrs. Hoisington and Todd commenced missionary labor in the Madura district.

Fifty years have now passed, and tidings have just reached us of the jubilee celebration observed by the mission at Madura City, with services extending through three days, February 26 to 28. It was a memorable occasion, some further account of which will be found among the Letters from the Missions, and in the Young People's Department of this number. The assemblies were held in a pavilion erected for the purpose, accommodating two thousand persons. On the first day, after a sermon by a native pastor, papers relating to the history of the work were presented by missionaries and native Christians, followed by a procession, described elsewhere by Mr. Howland. This procession was a notable feature of the celebration. On Wednesday, the general topic was "Education and Benevolence," with meetings for children and youth, and addresses in reference to methods of giving for Christian work. On that day the special jubilee-offerings of the Christians, over and above the regular contributions of the year, were presented, the object being to secure an endowment fund for Pasumalai Seminary. These offerings were brought with great joy, and amounted to the noble sum of 4,136 rupees (\$1,737.12). If we consider the poverty of the people we shall recognize the fact that no more generous giving has been witnessed on mission fields.

On the third day of the feast, Thursday, February 28, addresses were made by guests present from other missions, and the duty of full consecration to Christ for the future was presented, after which the large body of believers sat down together at the table of the Lord. The services were calculated greatly to inspirit the Christians. It was a surprise to them, as well as to the Hindus, to witness such a concourse of the followers of Christ. The churches gained in confidence, and those without learned to look upon the Christian community with

respect, both on account of their numbers and their character. Altogether the occasion was one of great profit and promise.

What hath God wrought within half a century through this Madura mission? We cannot give in figures the results for all these years, but we can present some facts showing the condition of the field at the present time. Remember that it is just fifty years since a lone missionary stood in Madura and looked out upon an absolutely pagan population. According to the report of the mission just received, there are now 35 churches, with 2,817 members, 206 of them added the past year. There are 383 villages in which there are Christians, 241 of them having "congregations" which hold regularly their Christian worship. Connected with the mission there are 11,488 adherents. In the cities and villages there are laboring now, in all, 377 native helpers (18 of them ordained pastors, 140 catechists, 208 teachers, and 13 Bible-women). The average Sabbath attendance in the Christian congregations is 7,138, while nearly 115,000 persons besides listened to the Word of life the past year as it was preached on itineracies. The 11 boys' boarding-schools had 394 pupils; the 159 village-schools, 3,146 pupils; the 13 Hindu girls' schools, 511 pupils; while the Pasumalai institutions had in the high-school department, 149, in the college department, 18, and in the theological department, 11 students. The native Christians contributed through regular channels last year 6,471 rupees (\$2,717.82).

At the last meeting of the jubilee services, in the midst of a great assembly, the native pastor of Pasumalai moved the following resolutions, which were unanimously adopted by a rising vote:—

"Whereas, It is the duty of the Tamil Christians of the American Madura Mission to show their gratitude to the members of the American Board for the great good they have done them in bringing to them the glorious gospel of Jesus Christ during the fifty years now coming to an end: and

"Whereas, For the sake of helping us participate in this great good they have sent missionaries, both male and female, have established schools, have built up hospitals, have organized churches, have installed pastors, have assisted in starting and conducting beneficent societies, have made books, and distributed Bibles and tracts in great abundance: and

"Whereas, For this purpose they have for fifty years spent yearly something like three quarters of a lakh of rupees (\$37,500): and

"Whereas, We, Tamil Christians, and our children have received from the American Board the blessings of education, civilization, the knowledge of the gospel, churches, church buildings, the Sabbath, and many more blessings, temporal and spiritual:

"Therefore resolved, That, in return for all the benefits which the American Board has, in the name of God, bestowed upon us, and for all the blessings which we through them have experienced, we, the members of the Madura churches, do in this our fiftieth year, our jubilee, return our most grateful and hearty thanks."

Has not God put his seal of approbation on this missionary work? and shall not the churches of Christ, as they look upon what has been accomplished, thank God and take courage?

THE PASUMALAI INSTITUTIONS, SOUTHERN INDIA.

BY REV. GEORGE T. WASHBURN, OF PASUMALAI.

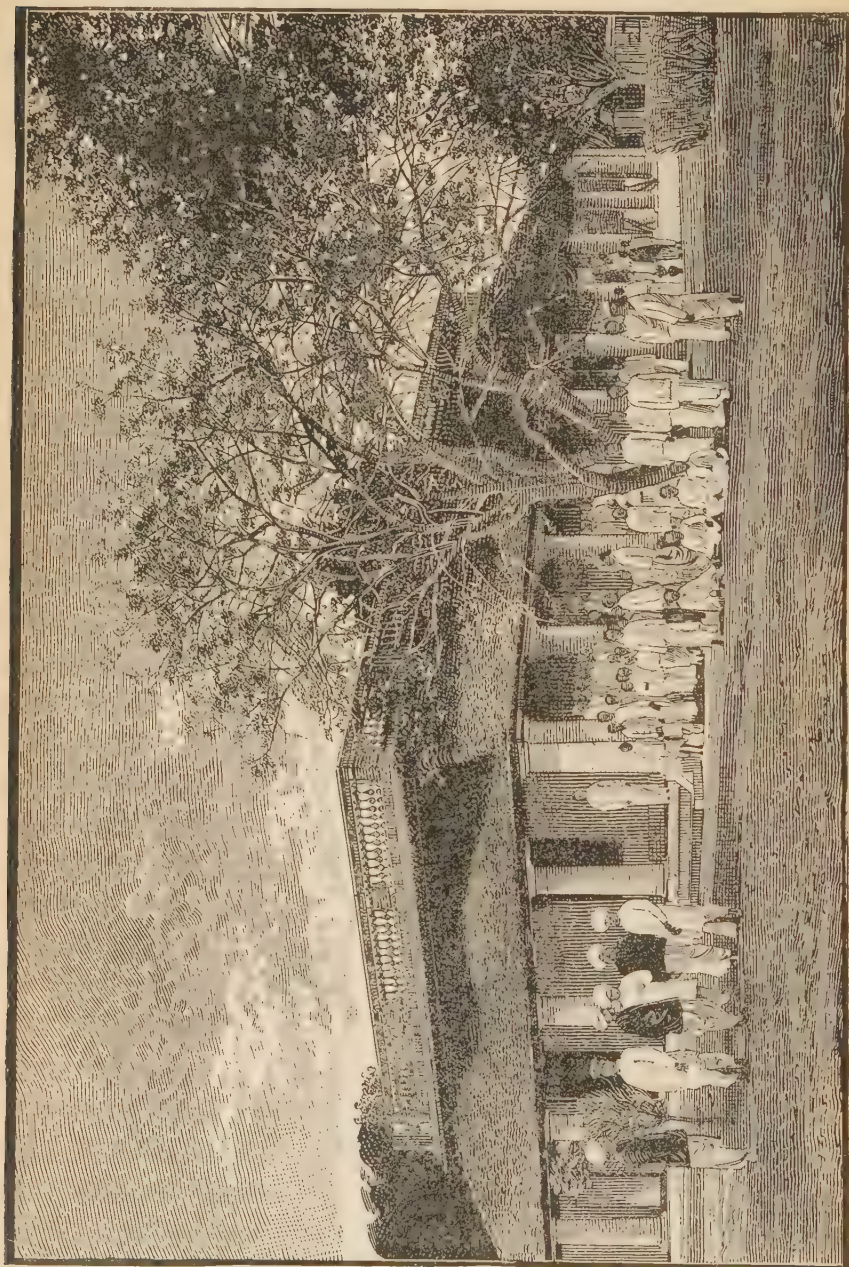
"It was found in January of this year," says the records of the Madura Mission for 1842, "that the most forward pupils in several of our schools have made such progress as to render it expedient to commence a seminary of high order." Thus came into existence the Pasumalai Institutions, including, at present, a high school with a normal class, a college, and a theological school.

This seminary of high order was opened by Rev. William Tracy, in Tirumangalam, in January, 1842, and transferred to Pasumalai in 1845, as soon as buildings were so far completed as barely to shelter the school and its principal. The institution thus organized was a Christian Anglo-vernacular school for boarding-pupils, and was one of the first of the kind opened among the caste-ridden peoples of the Southern Presidency. Its early work was excellent, and left a marked impression on this and other districts. Sets of students' textbooks in science and mathematics, similar to those used in Yale and Williams Colleges at that time, are still in the library, and bear evidence of constant use by the students of those early days; while those taught from them, who still survive as pastors, teachers, and leading men in the churches, exhibit equally good evidence of the broadening and deepening influence of these higher studies upon them.

The management of the institution never forgot that the Christian education of the Madura district had been entrusted to the mission. About 1855 it was thought that this end could best be brought about by reorganizing the institution on a vernacular basis. From that time till 1875, the school was employed exclusively in educating and training, in the vernacular, teachers and preachers with such helps as the vernacular afforded. In these twenty years, while the school was thus pursuing its modest and quiet work, a revolution was passing over the land, powerfully affecting every relation of the people, civil, social, intellectual, and religious. The Sepoy Rebellion swept over the country, and, as one, but only one, of its results, transferred the government of two hundred and twenty millions of people from a trading company to the British Crown. The celebrated educational minute of 1854, the Magna Charta of Indian education, had been put in operation. Railways, the telegraph, and the public mails had grown from isolated lines into systems and networks, knitting the whole country together. The people were rousing from the sleep of centuries. Ancient usage — the higher law of the Hindu — received such a shock as not even eight centuries of Moham-medan conquerors had inflicted on it. To meet in a small way the changed state of things, so far as the Madura district was concerned, a high school preparatory to the university was added to our institution in 1875, and a college department of the "second grade" in 1881, while the institution also opened its doors to non-Christian day-scholars upon the payment of a moderate fee for tuition.

The attendance on all our classes last year was not far from one hundred and fifty, of whom one hundred were Christians and the remainder Hindus. Tuition fees are paid by all students in the high school and college, and have risen from nothing in 1874 to about six hundred and thirty dollars in 1883. The Bible is taught in all the classes for a half-hour to an hour daily as regularly as any lesson,

and is studied with interest by a great majority of the students, Hindus included. The theological course has been extended to three years, with a shorter course for older men of less preparation.



THE PASUMALAI SEMINARY.

Relatively, few of the men educated in our school have entered the service of the government or other secular employment, except teaching ; yet some have

done so. Among the early students of the school was one who afterwards became secretary of the collector of Madura, and another, secretary to the court of Tanjore,—positions among the highest natives could then attain outside the capital. The last mentioned of these, besides faithfully supporting Christianity in the district by his purse and example, on one occasion returned to the principal of the school a bag of silver equal to the whole money cost of his education. Another became a county magistrate, and still another, the chief native compiler of Winslow's great Tamil Dictionary. And others were Christian lawyers, doctors, inspectors of police, all putting their shoulders to the wheel to push forward the cause of Christianity in South India, and doing ten times more for it by their influence and their purse than they could have done had they not received such an education from us. Among our generally poor people the most bountiful and large-minded givers and supporters of our churches and schools are our educated men. And most discouraging would be our prospects of self-support in the future had we not a growing class of educated men to lead the Christian community.

In the last forty-two years, nineteen ordained pastors and above three hundred and eighty licensed, but unordained, preachers and schoolmasters have left the institution to labor in the Madura district, and among the thirty-two millions of the Madras Presidency. It is from among these that one must look for the men who, for years, have assisted the missionary in Bible revision, and in teaching, till the Bible is the best known of all books to them; for the men, who have not only taught theology, but have chiefly forged the tools of their own craft for themselves out of English material, have written many of the tracts and handbills that are the indispensable weapon of the evangelist and colporter, have edited our newspaper, have ministered from their dispensaries to the maladies of both soul and body,—the men whom no seduction of place or pay has been able to draw from a close service of the Master.

The institution, as now organized, is attempting to meet the needs of our village work among the illiterate and poor, as well as to influence those who lead the opinions and set the fashion of thought for the people at large. Many of these are university graduates, representatives of a class numbering thousands in our district, who have been educated in Western learning. But as yet the institution has hardly entered on the work which a Christian college and theological school must do for the two and a half millions of Hindus and others waiting to receive Christian leadership. Its appointments and provisions are but shadows and suggestions of what must be, if they are to do efficient work. Mr. Joseph Cook said recently, and the man who said it need not be a seer, but only an observer: "It has become one of the most pressing exigencies of our time to decide whether the highest regions of culture shall be given over to rationalism or Christianity in reorganized hermit nations. The question ought to be decided within the next half-century. Infidelity will have conquered the university life of India and Japan before that time in such a way as to hold it for long periods, if Christianity does not occupy the new field speedily."

PROCEEDINGS OF THE OSAKA CONFERENCE.*

THE marvels of the nineteenth century are not confined to discoveries in the arts and sciences. Material progress arrests attention and calls forth our admiration, but the moral and spiritual transformations which have been witnessed are not a whit less wonderful, and are far more blessed in their influence. The volume whose title we give below cannot fail to excite the surprise and gratitude of all who honor God and love man, over what has been wrought within a brief period for the religious transformation of Japan. It is not twenty-five years since the first missionary set foot within the empire, which was not even then declared open for foreign commerce, and it is not eleven years since the notices which bore the edict against Christians were removed from the public streets; and yet here is a volume of five hundred and sixty-five pages, containing the papers and discussions of missionaries of all foreign Boards laboring in the empire, indicating an advanced state of work, and such an outlook for the future, that it is difficult to speak of the matter with soberness.

The Conference was held in Osaka during six days, April 16-21, 1883. The long delay in publishing the proceedings has been owing, apparently, to efforts to make the papers, particularly the History of Christian missions in Japan, full and accurate. This history, by Dr. Verbeck, covers one hundred and sixty-three pages, and is invaluable, leaving, so far as we can see, nothing to be desired in the resumé it gives, both of the general work and of the operations, year by year, of the missionaries of the several Boards. It will hereafter be the standard authority concerning the opening years of Christian labor in Japan. The second day of the Conference was devoted to the discussion of the general subject of the special obstacles to the reception of the gospel in Japan, with papers by Dr. Gordon, Dr. Greene, Messrs. Matsuyama and Ise (connected with the American Board), and the Rev. Messrs. Waddell and McLean. The third day was devoted to the general subject of "Education"; the fourth day, to "Self-support of Native Churches"; the fifth, to "Medical Missions," and on the sixth and last day a variety of topics were introduced. On each of these days papers were presented and discussions held of great interest and value. For thoroughness and fulness, these papers, with few exceptions, deserve great praise, and the volume as a whole, in our judgment, is in advance of any publication from similar conferences in other parts of the world. It is a thesaurus of information respecting Japan and the past and prospective Christian work within the empire. The only serious fault we find with it is the lack of a sufficiently copious index.

We would be glad to transfer to our pages some extracts from the able papers here given, but our limits forbid. We trust the volume will find its way into the hands of many pastors and friends of missions in this land. No one can peruse it without feeling the force of the following sentences from a paper by the Rev. Mr. Warren, of the Church Missionary Society, on the question, "Should the number of foreign missionaries be increased?"

"The circumstances of Japan are exceptional. The changes during the past

* "Proceedings of the General Conference of the Protestant Missionaries in Japan, held at Osaka, Japan, 1883." Edited by the Publishing Committee. Yokohama: R. Meiklejohn & Co. 1883.

twenty-five years have been many and great. It is impossible for those unacquainted with the country to form a true estimate of them. Politically, socially, religiously considered, old Japan has passed away. The nation of the future is in course of reconstruction. During the next twenty or twenty-five years its character will be determined. What part is the Church of Christ to have in this work? Is there not here a louder call than comes from any other nation at the present time? With Japan it seems to be now or never. Already a soul-destroying materialism is amongst us, and every year extending its baneful influence. Will not the Church of Christ give both the means and men necessary to bring Japan to Christ? Henceforth this must be our aim. There must be no playing at missions; no trifling with the interests of Japan's thirty-five millions. The marvelous changes which have taken place; the rapid growth of the infant church during the past ten years; the practical removal of every hindrance in the way of publicly proclaiming the gospel, these and similar facts show that Japan is fast ripening for a full harvest."

WILLIAM CAREY, 1761-1834.

[The *Missionary Record* of Edinburgh contains an article upon this eminent missionary, too long to be transferred in full to these pages, but we give below the portion relating to his early life and his efforts to arouse the sleeping churches to a sense of their obligation to attempt the evangelization of the world. The story illustrates the utter apathy which existed a century ago in regard to foreign missions, and shows by contrast the advance made in the apprehension of the duty Christ placed upon his people. Carey went to India in 1793, labored there forty years without relaxation, baptizing the first convert in 1800, and died in 1834. He was known as a most accomplished Oriental scholar, and used his marvelous abilities for the acquisition of languages in translating the Scriptures into many of the dialects of India. He exemplified the theme of his famous missionary discourse by attempting great things for God, and God did not disappoint his expectations.]

WILLIAM CAREY was born at Paulerspury, Northamptonshire, on the seventeenth of August, 1761. His grandfather and father held in succession the office of parish clerk and schoolmaster of the village, and so the future missionary received such education as an English village school in those days could give. The profession for which he was destined was that of a shoemaker. With this humble calling his name has been associated by friends and enemies. Mr. Wilberforce, in his famous speech in the House of Commons, in support of Indian missions, said: "A sublimer thought cannot be conceived than when a poor cobbler formed the resolution to give to the millions of Hindus the Bible in their own language"; and the Rev. Sydney Smith, in a well-known article in the *Edinburgh Review*, spoke of the missionaries at Serampore as "a nest of consecrated cobblers." But the fact is that shoemaking was one of the few things in which Mr. Carey failed; and though he was fain to resort to it once and again when the stipend of this or the other village cure was scanty, yet he laid no claim to proficiency in that branch of industry. On one occasion, when he was dining with Governor-General Hastings at Barrackpore, he overheard one guest ask another if it were

true that Dr. Carey had once been a shoemaker ; whereupon he interposed and replied, " No, sir, only a cobbler." He took more interest in learning Latin as best he could, by committing to memory Dyche's Latin Vocabulary, and Greek, by making a rude copy of the words from the original in a commentary on the New Testament, on which he had lighted, and carrying them for explanation to Tom Jones, a weaver in his native village, who had once been a medical student ; and out by the green hedgerows of Northamptonshire, when work hours were over, he acquired that love of plants which resulted in the mission garden at Serampore having one of the finest collections in the East, and in Dr. Carey's reputation as the correspondent of the chief botanical societies in Europe.

While a journeyman in the employment of a Mr. Old, at Hackleton, he was taken into his master's parlour one day to be present at a pastoral visitation by the Rev. Thomas Scott, the commentator, who was interested in his earnest inquiries, and predicted great things of the lad. Thanks to this good pastor's care, and to the ruder teaching of a fellow-workman, Carey was brought to the knowledge of divine truth. He had, like most men whose religious convictions take any hold of their nature, many a struggle ere his feet were set upon the rock. It is interesting to note that the book, by the aid of which, under God, he was at length delivered from his perplexities, was Mr. Hall's " Help to Zion's Travellers."

He ran the risk of becoming a talker, rather than a thinker or a worker, by being induced to begin preaching at the age of eighteen. It is no slight evidence of his strength that he grew to be the man he was, in spite of so severe a trial.

He was soon after this regularly called to the ministry, and so strenuously did he labor to qualify himself for the work, that, though pinched with poverty, he bought books, and soon acquired some proficiency in Latin, Greek, and Hebrew.

In 1786, Mr. Carey entered on the pastorate of a congregation at Moulton, which he at first combined with the charge of a school ; but, as he was accustomed to say, " when he kept school the boys kept him," and he was fain to return to his shoemaking, the stipend attached to his pastorate being only £16 per annum. The village preacher might often be seen trudging the ten miles between Moulton and Northampton with a wallet of shoes on his back, and returning in the evening with a fresh supply of leather ; while all the time he was delivering four sermons weekly, carrying on his study of the languages, regaling himself with the friendship of Andrew Fuller, and dreaming of the conversion of the world to Christ.

There had found its way into his workshop or study at Moulton a copy of " Cook's Voyages," which Carey had devoured with all the enthusiasm of those who read such a book for the first time. But it was no mere boyish dream of travel and adventure which filled his mind. There rose indeed before him pictures of the shining East, and he longed to see its brilliant skies, its famous rivers, and its gorgeous temples, but it was with a holy longing to win the glorious lands for Christ. When, during his brief tenure of the school at Moulton, he was giving lessons in geography, he could think of nothing else than the very much land which yet remained to be possessed ; and when he had to return to manual labor, he pasted a map of the world on the walls of his workshop, marking on it all the information he could gather as to the natural characteristics, the

population, and the religion, of each country. Ever as the wallet of government shoes was filling, and the four sermons a week were being prepared, and the study of Greek, Hebrew, and Sanscrit was making progress, he gazed at the map, and dreamed, and planned, and prayed "Thy kingdom come." Forever memorable is the picture of Daniel, with the window of his chamber open toward Jerusalem, kneeling down and praying to his God three times a day. Hardly less striking is the picture of the Moulton pastor, compelled to labor for his daily bread, opening the window of his chamber toward the wide world, and dreaming of building up the wall of the house of God to its utmost corners, that there might be a house of prayer for all nations. If, in view of results, the pictures of Columbus musing in his chamber on a new world that lay beyond the sunset, and of Luther struggling in his cell toward the doctrine of justification by faith, are worthy to be enshrined in enduring memory, no less is the picture of William Carey, with his shoemaker's awl in his hand, and his Hebrew and Sanscrit books by his side, looking up to that map on the wall, and forming high resolve that the teeming myriads of the East should hear, each in his own tongue in which he was born, the wonderful works of God. For from that lowly scene there went forth a stream of influence which has widened and deepened and multiplied into the great missionary enterprise of the nineteenth century.

But the realization of his dreams seemed for a time impracticable. How was this village pastor and shoemaker to move the Christian public of England to a recognition of the claims of long-neglected duty? The Church of England had indeed its venerable Society for the Propagation of the Gospel in Foreign Parts; but the operations of that society were very limited, and the interest which it excited in the country was so slight that it was indebted to Germany for all its missionaries. Carey, nothing daunted, set himself to influence the only portion of the community to which he had access. He addressed himself to the little circle of Baptist pastors with whom he was associated in ministers' meetings and the like. Even among them he met at first with little encouragement. When, at a meeting held in Northampton, Mr. Ryland, who presided, called on the young men around him to suggest some subject for discussion, Mr. Carey rose and proposed, The Duty of Christians to attempt the spread of the Gospel among Heathen Nations. The president at once exclaimed: "Young man, sit down. When God pleases to convert the heathen, he will do it without your aid or mine." Even Andrew Fuller was ready to exclaim: "If the Lord should make windows in heaven, might this thing be?" Carey was silent for the time, but on his return home he set himself to prepare a pamphlet embodying the information he had collected with regard to the languages and religions of the world, and urging his missionary appeal. It is on record that, while he was thus engaged, pleading that the bread of life might be sent to the nations, he and his family were on the point of starvation. But before the pamphlet appeared his circumstances were improved, and his influence increased, by his translation to a larger church at Leicester. There he did not neglect present duty because he was dreaming of other and wider fields, but fought an earnest battle against Antinomianism and other evils, displaying boldness in projecting, and wisdom in carrying out, measures necessary for cleansing God's house. Ever and again at the ministers' meetings

he continued to introduce his favorite theme, till at length his "Inquiry on Missions" having appeared, and his turn to preach before his brethren having come, he chose for his text, Isa. liv, 2, 3: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." He divided his subject thus: "I. Expect great things from God;" "II. Attempt great things for God." With all the power of a human soul fired with one divine idea, he pleaded for Christ's kingdom. His audience was greatly moved; but, in the deliberations which followed, the doubters were many. The meeting was about to separate without having come to any decision, when Carey seized Andrew Fuller's hand, and besought him not to permit them to go away. His earnestness prevailed, and a resolution was at last adopted to form an Association for Evangelizing the Heathen. The formal constitution of the society was delayed till next meeting, which was held in a widow's parlor at Kettering, on the second of October, 1792. Twelve ministers—all country pastors, and as yet unknown—were present. Andrew Fuller was appointed secretary, and a subscription was opened which reached £13, 2s. 6d. As soon as this sum was announced, William Carey rose and declared his readiness to proceed as the society's agent to any part of the heathen world.

Letters from the Missions.

Japan Mission.

PENTECOST AGAIN.

THE following letter from Mr. Learned, dated Kioto, March 24, gives an account of a wonderful work of grace in the Kioto Training School, where there are now one hundred and sixty students:—

"The Lord hath done great things for us, whereof we are glad. We are in the midst of such a revival in this school as has never been seen here before. It began only about ten days ago. Before that, several young men had been feeling unusual joy in Christ, and for a week or two had been praying together late in the evening. Suddenly, the revival spirit spread through the school, and for the last week scarcely anything else has been talked or thought of. Few, if any, in the whole school are unmoved by it. Among the noteworthy features of the movement are: (1) The deep sorrow over sin; (2) the exceedingly great joy of those who

have found forgiveness; (3) the fact that, so far as human means are concerned, it arose entirely from among the students themselves, no preacher or teacher having had anything to do with it; (4) the eager desire to tell others of the good news. This went so far that many wanted to go out and preach at once. They were calmed somewhat, and they chose three representatives to go out and tell the churches of the good news. Some extravagances have attended the work, but I cannot doubt that in the main it is truly the work of the Spirit.

"Among those converted is the only one in the graduating class who was not already a Christian, one of the best scholars in the school. One can hardly tell which is the more striking, the conversion of young men who formerly had shown no interest in the truth, or the greatly quickened joy and zeal of those who already were believers. It is a common saying among the young men that

this is like the day of Pentecost. Another pleasant feature is the interest taken in the Bible. At the church yesterday, when Mr. Neesima preached, almost every one had his Bible. I think we may confidently hope for great, immeasurable results from this awakening. God grant that it may be so!"

IMABARI. — A WORKING CHURCH.

Letters of great interest have been received from Messrs. Atkinson and De Forest, reporting their visits, the first to Shikoku, and the second to the Province of Ise. We would gladly give their letters entire, but our crowded pages will allow only extracts. It is manifest from these letters that the Spirit of God is at work with great power in many portions of Japan.

In visiting the island of Shikoku, Mr. Atkinson was accompanied by Mr. Pettee, of Okayama, which station had the oversight of the work at Imabari during the absence of Mr. Atkinson in America. The native pastors of Okayama and Akashi, and a theological student of the Kioto Training School, were of the party, the plan being to hold special religious services at various points.

At Imabari they heard, for the first time in Japan, the sound of a church bell, the gift of the ministers and delegates of the Congregational Association of Iowa, made through Mr. Atkinson at its annual meeting held at Dubuque last year. It was a gift of love, and has been received most gratefully. The first meeting in the series was held at Hashihama, four miles from Imabari. Mr. Atkinson says:—

"We took tea at the house of a young physician who is a Christian, and then four addresses were made to an audience which filled the three rooms of the house that were thrown into one. The audience was perfectly quiet, and deeply interested.

"At the Sabbath-morning service at Imabari the church was well filled. The previous Sabbath, thirty-six had been baptized and received into the church. In the afternoon the audience was still larger,

and at night the building was entirely inadequate to the needs. During the year it is the intention to double the seating capacity by adding two wings, and so making the church cruciform. During all the services nothing occurred to mar the quiet and solemnity and deep interest that were manifest in nearly every face. The church numbers two hundred and eighty.

"Monday, the tenth, was another busy day. A theatre meeting was to be a part of our work. The play had been bought off for the day. Our service began about two o'clock with singing and prayer. Three sermons were preached to an attentive audience that about two-thirds filled the building. At night every nook and corner of the place seemed to be full. The seating capacity is said to be two thousand. I never addressed a more silent, sympathetic, and appreciative audience. Judging from the appearance of the people on the Sabbath and at the theatre on Monday, it seems but reasonable to infer that the day is not far distant when the people will *flock by hundreds*, and not by tens, into the church of God.

"Mr. Ise is working hard, and his church is with him. Together they are reaching out into towns and villages that are near, and to some that are far off. During the winter the spirit of repentance, humiliation, and sorrow for sin, have been very marked. Prayer-meetings full of tears, sobbings, and broken confessions of sins, have not been infrequent. The church seems charged with an amount of feeling that gives one good reason to think that great grace is about to be poured out on all the people. And the same is true of nearly all our churches."

A POLITICIAN'S VIEW OF CHRISTIANITY.

"An event of the present year has had such a marked effect on the people that it should have brief mention. A part of 'the People's Rights party' have held aloof from Christian services, and have often remarked that if Mr. Itagaki, the national leader of the party, should visit Imabari, Christianity would receive its

death-blow. Last month Mr. Itagaki visited the place and lectured. He invited Mr. Ise to deliver an address. While the address was being delivered, — and it was a Christian pastor's view of politics, — Mr. Itagaki showed his appreciation by repeated encores; and when his turn came to address the meeting, he said that Christianity was one of the needs of the hour. He viewed the matter as a politician, and said that until Japan should become a Christian nation it could not be of equal rank with Western nations, and could not associate with them on equal terms. You can easily see that the effect of such plainly spoken views has been to strengthen the Christian party, and weaken the opposers.

"I have some reasonable ground for hoping that my eighteen days' labor at Kôchi — Mr. Itagaki's home — a few years ago is now bearing fruit."

MATSUYAMA.

The party also visited Komatsu and Matsuyama. The former place is referred to in Mr. Pettee's letter, given herewith. Of Matsuyama, Mr. Atkinson says: —

"I first visited this place in 1876. Could we have had a regular worker as at Imabari, as large and as active a church as that might now have been in existence. Still, there are eighteen Christians, and now there is a regular preacher. The eighteen are members of the Imabari church, distant twenty-eight miles. Matsuyama has a population of thirty thousand and over. On the fourteenth, two preaching services were held in the building the Christians rent of the Christian owner. The room will seat over two hundred. In the afternoon a good audience was in attendance. At night the room was packed. Students of the High School, school-teachers, professional men, and townspeople were well represented. The students were inclined to be noisy. During the one hour and five minutes that I spoke, the attention was all I could wish. It was only with their own countrymen that they felt at liberty to be rather free. I believe that much good will result

from the six addresses there, and from the addresses at the other places, too."

THE OUTLOOK. — THE NATIVE PREACHERS.

"I am impressed with the need there is of well-trained pastors and preachers. Our audiences are from the intelligent classes, and in order to lead and control them we must have able, godly, well-trained men.

"I am also impressed with the marked ability of the men who are now pastors. Some of the sermons were full of thought, clearly and powerfully delivered. A student of the graduating class at Kioto was with us part of the time. He is to be a pastor in Osaka, and is already a powerful and most acceptable preacher. The pastor of the Okayama church preached sermons that would honor any pulpit in America. One sermon delivered at Matsuyama was a most terrific unveiling and revealing of the sins of the people, together with a clear presentation of the remedy for all sin and uncleanness.

"I wish that all, who think the Japanese so gentle and courteous and good that they need no gospel, could have heard and understood that discourse.

"I am impressed, too, with the change in the style of preaching. The folly of idolatry is little spoken of: the heart, the seat of all folly and sin and shame, is directly attacked with the mighty truths of God. I am impressed, also, with the immensity and immediate necessity of the work, — I am *oppressed* by it. Yet God is with us. The few loaves and fishes broken by Divine hands will be made to feed many thousands."

The following is Mr. Pettee's account of the trip and their experience at Komatsu:

"Eleven days away from home, with three hundred miles traveled; a self-supporting church of ten men and seven women organized at Kasaoka; a neat little church building, costing four hundred and twenty-six *yen*, and holding two hundred people, dedicated at Komatsu; a large, well-furnished, and centrally located new preaching-place formally opened at Matsuyama."

yama, where there are already eighteen baptized Christians, and an evangelist and Bible-seller located; four theatre meetings in two different cities, besides preaching in four churches and one private house; several personal talks, besides other experiences too numerous to mention; with total expense on my part of less than ten dollars: this, in a nutshell, is the story of my latest missionary tour.

"At Komatsu we saw the Christian's house which was set on fire during the season of persecution. Fortunately, the fire was discovered before any damage was done. Enough of the persecuting spirit still remained to lead the teachers and others of influence in the town to hold an opposition meeting, the night before we reached there, and determine that no one should attend the dedicatory and other services. The little church was well filled, however, at every meeting. But on the morning we wished to leave, not a single jinrikisha was to be had. Several men would gladly have pulled us, but had been threatened with loss of other patronage if they favored us, so we had to send to a neighboring village for carriages and human steeds. Had it not been for other engagements, we would have stayed there and preached to the people till *they were ready to have us leave.*"

THE PROVINCE OF ISE.

This province is considered one of the most idolatrous, and in many respects the most corrupt, of any in Japan, yet our readers will remember the accounts of previous visits by the missionaries of Osaka to this region, and the interest manifested by many people. Mr. De Forest reports another visit to some of the towns of this province:—

"We went first to the city Matsuzaka—three of us. One was the Rev. Mr. Koki, pastor of the Third Church here in Osaka. He is the young man with whom, some six years ago, I had a long and interesting talk while we were sitting on the rocks at the foot of the Mino waterfall. Seeing that he was touched with the claims of Christianity, I expressed the

hope that he would become a Christian and a preacher of this new way. You should have seen how his proud *samurai* blood took offence at the idea of becoming anything like a Buddhist priest. But now he is delighted in preaching what once he hated.

"The other was a wealthy merchant of Osaka, Araki by name. You all ought to know and love this fat, jolly, earnest Christian,—the man who for Christ's sake gave up his business of renting and selling theatrical clothing; put I don't know how many hundred dollars into the church-building of the Fourth Church; has helped the girls' school with a generosity that apparently has saved its life; is one of five Christians who own a hospital here; and has recently offered a building-lot worth two hundred dollars to the Third Church. This man has made his Christianity so well known that he has had the honor to be caricatured in the scurrilous daily paper of Osaka with a cross on his shoulders. But he is not among the number of those who draw back. He has a wealthy brother in Matsuzaka, and ever since his own conversion has longed to see his brother a brother in Christ. We were all entertained most kindly at the home of this wealthy merchant.

"While here we were urged and urged to preach night and day in public. But it seemed wiser to me to simply invite those who wished to study the Bible to come and form a band for this especial purpose. We gladly preached to *them*, and formed a little company of eight or ten who promised to assemble every Sunday and study together a chapter, and to meet for the same purpose one evening of every week. You will be surprised to learn that they elected for their leader a young man who was baptized, two years ago, into the Catholic church. He has for some time been studying our methods of work, and seems to have quietly concluded to follow us instead of the Catholic priest. Our Christians are taught to treat everybody who loves Jesus as a brother, and this is one of the ways this brotherly feeling manifests itself. This young man followed us

to Hisai, eight miles distant, and the Christians there entertained him with us over Sunday."

HISAI. — IDOLS GIVEN UP.

"I have spent many glad days, and nights too, in different cities of Japan, teaching and answering questions, and meeting with kindnesses that I never can forget. But this Sunday at Hisai went ahead of any Sunday I ever spent. It was preceded by the examination of the candidates for baptism on Saturday night, and it was hard to tell when the meeting was ended. One old lady had been a devout worshiper of the god of rice, Inari, and had annually observed his festival by purchasing a pair of plaster foxes to place before her god-house—for the fox is the messenger of Inari. When the pastor had concluded his examination, he appealed to the eight Christians present, saying: 'I am satisfied so far as examination can effect anything; but I do not know the lives of these persons as you do. I charge you, therefore, if you have seen anything in their daily lives inconsistent with the Christian profession, to make it known here and now.' A pause, and then her son spoke up: 'Mother has always been a devout believer in Inari. I would like to ask her before these brethren if there is any lingering feeling that, after all, Inari can help her.' 'Not the slightest,' she replied. 'Then,' said he, 'do you care if I bring out Inari and the foxes, and present them to Mr. De Forest?' You can hardly realize the power of superstition where these things have been believed for generations. For a person to allow his god to be taken down, laughed at, given away as trash, leads often to a fear that some judgment will surely follow. And this old lady was especially questioned on this point: 'If in a month or two you are taken sick, or some calamity comes, will you not think it a judgment sent by Inari?' But she was firm, and the idol and foxes were turned over to me. Strange to say, this was taking place on the very anniversary of this god,—the day when thousands around here were noisily

thronging the temples of Ise without ever a thought that the kingdom of heaven was so near.

"But all this was on Saturday evening, and then came the Sunday which I will not attempt to describe. You must simply believe me when I say that the services began early in the day and lasted till about Monday morning. Mr. Koki and I were quite used up, and retired to take a nap after dinner; but not so the rest of them. They took that occasion to sing together for full three hours.

"As Monday was our last day, we had three sermons in the evening, and as we wished to start very early the next morning, we tried to excuse ourselves before midnight. But the last words with Mr. Koki were almost endless. The Christians prostrated themselves in a body, and then did it over again individually, each waiting his or her turn, and each having some special word of thanks to utter, or some little gift as a token of affection. We had varieties of cake, green, and red, and white. They brought, also, jellied candy and oranges. And as Mr. Koki's church kindly allowed him to come, they paid four dollars for his expenses, and sent two dollars more to his church to be added to the fund which is being raised for a new building.

"Thus ended a trip which gave us all intense delight. A light has begun to shine in what I regard as the darkest and most shameful province of this empire.

"So far this year, in less than three months, we have seen three new churches organized in connection with our work. We put our hands on our mouths when we contemplate the possibilities of the near future. If ever there was a time when we want to shout 'Pray!' to our friends, that time is now."

Hong Kong Mission.

MR. JONES, having returned to Hong Kong, after an absence of nearly two months in the San Ning district, writes, December 28:—

"Most of the time I spent at the chapel at Shiong Jak, where I have organized a Congregational church of twelve members, preaching there on market-days, and on some of the intervening days at two other market-places not far away. The people, notwithstanding the troubles in Canton, have been very respectful. I made one tour over the whole of my parish, visiting the homes of returned California Christians, and was encouraged by seeing most of them standing firm in their profession.

"In the city of San Ning the people were not as quiet as in the country places; but I stayed there two days visiting Christian brethren, but did not consider it safe to appear much in the streets. The people in the San Ning district are fearing that, should war break out with the French, the Hakka tribe, who were formerly driven out of that district to the islands on the south coast, would force themselves back, and lead to war. In view of this I was advised by an influential resident of Shiong Jak, who is friendly to us, and by the native Christians, to retire to Hong Kong for a time. My passport expired last October, and the consul would not renew it, feeling that I could not travel in safety, so that I have really been in the country contrary to law and running considerable risk of being arrested. However, should nothing serious happen, in a week or so I expect to go into the country again without a passport, knowing that I am in the hands of the Lord, and that he will take care of me. Meanwhile, I have an opportunity to preach to large numbers of Chinese at what is called the Chinese recreation ground, which is not far from our mission house in Hong Kong.

"On the whole, I regard my work as encouraging, notwithstanding the present interruption."

Mr. Hager, writing from Hong Kong, February 19, says:—

"I have opened three schools here, and the one in our mission house numbers already some seventy pupils. The others are smaller. In the country we shall have some preaching stations and some schools.

To be sure, we could enlarge our work if we had larger means, but perhaps it is just as well to go slowly at first. I think we have a *foothold*, and now the great thing that we need is the baptism of the Holy Spirit to present the truth effectively to the hearts of these benighted people. I think we are succeeding, to some extent, at least, to give aid to the American Chinese Christians."

Foochow Mission.

TRIP TO SHAO-WU AND VICINITY.

MR. WALKER, of Foochow, under date of January 23, reports a recent trip to Shao-wu. He says:—

"For the first seventy miles up the river to Sui-kén, where the rapids begin, we traveled by native boat. Then five days by sedan-chair brought us to Yang-kén, our first out-station. Here we spent nine days, trying to infuse a little more life into the feeble remnant there. The population is largely transient. The helper in charge said there had been several inquirers, but they were all day laborers, who, after working in that region for a few months, had gone away to other places as they could find employment. Two others, however, gave better promise,—one a blacksmith, the other a tailor. During a part of the year, two or three Methodist Christians had an opium cure near our chapel, and a man from a village twenty miles away, while there breaking off the use of opium, seemed to become a believer. A month or so after his return home he was in Yang-kén again, and reported that a brother and other members of his family had believed, and had put away all their idols. The helper at Huak-süng-kó is a devoted Christian, but not an eloquent man; nor has he had many advantages in the way of education; but he abounds especially in persistent personal effort.

"December 24, we started by boat for Shao-wu. Friday noon found us near Yang-chin-káng, the village of Dr. Ting, and, being urgently invited, we spent Sat-

urday and Sunday there. We received four men to the church, who had been inquirers for some time. Mrs. Walker was especially troubled to find that there were still no women to enter the church. Several women in the families of church members profess to believe, but they have had so little instruction that Dr. Ting did not think it best to receive them to the church as yet. Mrs. Walker endeavored, to some effect, I think, to stir up the church members to do more for the conversion and instruction of the female members of their families."

VEGETARIANISM. — FEET-BINDING.

"When we were there last spring, there was living in the same house with Dr. Ting a man who had been a strict vegetarian for many years. Dr. Ting, our Shao-wu helper, Erh-len, and others, labored hard for his conversion. But to renounce all these years of merit, and count them but loss that he might win Christ, was too hard for him. This past summer he sickened and died, still clinging to his vegetarianism. As to this vegetarianism, the Chinese term in vogue for it here means *eating with self-restraint*. A thorough *self-restrainer* must abstain from opium and tobacco, as well as from animal food.

"We came on to Shao-wu December 31. We find here much to encourage us. The Shao-wu people show little disposition to embrace Christianity. Many of them think well of it, but are so entangled in money matters that they cannot embrace it without great difficulty. But the good seed seems to be taking root in two or three country villages, whence eight or ten inquirers come quite regularly to meeting. Two of the church members have married wives who seem interested in the truth. One of them was a widow, who, soon after her marriage, was persuaded to unbind the feet of a little girl, daughter by her first husband. It is asserted that here in Shao-wu the feet are so mutilated in binding that *adult* women cannot unbind their feet.

"At Tsiang-loh I found matters about

as we left them last spring. There is no immediate prospect of any additions. Last week I dropped down by boat to Yang-kén, spent a night there, and then came up the river by chair to Kai-tung, fifteen miles below here, where Kinpao lives. Here we spent Saturday and Sunday with a Mr. Li and wife, whom we received to the church on Sunday. They have been zealous idolaters for a number of years, but last summer Kinpao was employed by him to pick tea, and preached Christ with such effect that Mr. Li and wife gathered up all their idols and pitched them into the river."

Shanse Mission.

TAIKOU.

THE Tai-yuen-fu plain, in China, is called the "Cradle of the race." It is small—one hundred miles by fifty—densely populated, the cities near together, and the villages easy of access almost from any quarter. The missionaries in this field, at a recent conference, decided to locate at Taikou and concentrate their working force on the plain at that important point. Of the wisdom of this decision, Mr. Price, of Tai-yuen-fu, in a letter of January 8, writes:—

"There are special reasons for making Taikou the centre of our operations here on the plain. It is a large and wealthy city, with a population of not less than one hundred and fifty thousand, and the buildings are of a very substantial character. It is the business centre of the plain, the Chicago of Shanse. There are large business houses here with branch houses in every city in China and every country of the world.

"Moreover, the villages around Taikou are the best on the plain and far superior to any we have seen elsewhere in China. They are built of brick instead of mud; the houses, many of them, are large and substantial, built evidently by wealthy men. From these villages will doubtless come the converts whom we will train in our school; for, from all testimony, we

shall do in them our most successful work. There is less prejudice and pride, and the people are more inclined to be religious.

“One thing especially striking is the condition of the temples, shrines, and idols. The temples are tumbling down over the heads of the gods; the idols are covered with dust, broken in pieces, and lying about on the ground; the shrines are plainly neglected. There is no evidence of care for them or confidence in them. In the cities the temples are in a better condition, yet even here there are signs of neglect. I went into one temple — a large one with enormous images — which was used for a store-room by a merchant near by. The goods were thrown in among these images, up against them, and in any place where there was room. Evidently they did not have much reverence for the ‘mud gods.’ I have been in several temples and have not seen a single worshiper in them. The only man I have seen worshiping was kneeling on a grave out in an open field.

“There are several good-sized cities within a half-day’s ride, which can be worked from Taikou better than from within their own walls. Having business communications with every city and village on the plain, carts are constantly going forth from Taikou in all directions, and we can readily reach any part of the plain within two days.

“But, best of all, the people at Taikou are friendly. Many of them want us to come. This is because of our medical work, largely; but there are few officers here, and I cannot but think that the common people, uninfluenced by the mandarins, will, and do, receive us gladly.”

A QUESTION OF DRESS.

The expediency of adopting the Chinese dress, as is general with the English missionaries, to save themselves from annoyance, having been seriously considered, Mr. Price gives the following as the result of his observation and experience. Of a certain trip he says:—

“On our way I determined to try both

styles, and did so, throwing off my Chinese garments in some of the cities and in many of the villages. The result of this experiment, and my experience since then here in Tai-yuen-fu, assure me that it is not at all necessary to wear the Chinese garments. The people are more anxious to see the foreigner than the foreigner’s clothing, and, if there is any prejudice, it is against the foreigner and not against the neatness of the fit of his coat and pantaloons.

“Neither do I believe in the expediency of adopting the Chinese dress in order to get nearer the people. The Chinese are separated into classes, and each class is very clearly distinguished by its dress. The farmer’s son is distinguished from the banker’s son, and the banker’s from the grocer’s. I am impressed with this every time I attend a Chinese service. There could not be a greater difference between an Italian pope and his ignorant and stupid admirers than there is between the English missionaries and the people whom they instruct, so far as the matter of dress is observed. To my mind they could not get farther from the people to whom they minister, *in the matter of dress*, than they do by wearing the Chinese dress of one class in ministering to an average Chinese audience. Everything of this kind is avoided by wearing our own dress.”

Spanish Mission.

PERSECUTION IN NAVARRE.

MR. GULICK, of San Sebastian, writes of a Spanish gentleman in that neighborhood, formerly a surgeon in the army, who a few years ago embraced Protestant principles, and became a believing disciple of Christ. His wife also and members of her family accepted the gospel, and have been widely known as consistent Protestants. Their neighbors have for a long time persecuted them in various ways; but, a few weeks ago, on the occasion of the death of a little child of the household, the animosity of the people broke violently forth. Mr. Gulick gives the following account of the

sad experience of the family in connection with the burial of the child: —

“The father gave notice of the fact to the proper authorities, and in due time requested the justice of the peace, who is empowered to act in such matters, to give him the permit to bury the body of his child in the civil cemetery. The village priest, however, interposed with a counter petition, claiming the body of the child for the purpose of burying it in the Roman Catholic cemetery, ‘In behalf of the Holy Mother Church, within whose pale the child had been baptized, and therefore to whom, by canonical law, the body belonged.’

“Meanwhile, our evangelist in Pamplona had been sent for to conduct the funeral services. The justice of the peace, however, resisted the claim of the father, and sent him the formal notice, ‘That at eleven o’clock the parish priest would present himself at the door of his house, to whom he should deliver the body of his child for ecclesiastical burial, and which order he would resist at his peril.’

“At the mentioned hour the priest presented himself, accompanied by the justice of the peace, the mayor, the town council, and the larger part of the inhabitants of the village. The father, however, respectfully refused to deliver to them the body of his child, and the crowd withdrew, this time disappointed of its prey.

“At this juncture a Protestant friend from Pamplona, who had accompanied the evangelist, hastened to that city, about two hours distant, bearing to the governor of the province the father’s petition to be protected in his rights. The governor at once handed to the messenger a written order to the mayor to permit the father to bury the body of his child in the civil cemetery and according to the rites of his religion.

“With this order in his hands, the mayor sent the following communication to the father: ‘Always disposed to yield obedience to my superiors in authority, I am ready to comply with the orders of the very illustrious civil governor that I have this morning received; the which I will do as soon as I receive reply to advice that

I have sought on the subject. God keep your honor many years!’

“This is not a bad sample of the old-time independence of some of these provincial authorities, who would not hesitate to reply to the king’s demands: ‘I obey, but I do not perform!’ The consultation, it was well known, was with the ecclesiastical authorities in Pamplona. The advice received was apparent the next day, when an order was handed to the father from the mayor, demanding that, ‘in compliance with the *law on public health* (!) the body be ready for delivery at eight o’clock, to be taken to the place where it belongs!’

“At the hour mentioned, the public hearse appeared, accompanied by a lieutenant and four privates of the civil guard, who demanded in the name of the justice of the peace the surrender of the body to be buried canonically by the priest. The father again refused compliance, and demanded the fulfilment of the order of the governor of Pamplona. It was, however, to no purpose. The judge and the mayor entered the house, seized the body of the child, which had lain unburied four days, and forcibly carried it away amid the clanging of the church bells and the cries of ‘Death to the Protestants!’ — and buried it canonically!

“My Spanish assistant, in San Sebastian, hastened to the spot as soon as possible, but was unable to prevent the outrage. He, however, reported the case to the governor, in Pamplona, who appeared to be justly indignant, and who said that he would fine the mayor a hundred dollars for disobedience of orders, and that the case should go to the tribunals. A few days later I myself called on the governor, who received me with the greatest politeness — even cordiality! In reply to my inquiry as to how the matter stood, he repeated that he had fined the mayor a hundred dollars and that the courts were now charged with the case. He also showed me a letter signed by the prime minister, assuring him that his energetic action had his full approval.

“Leaving his presence, charmed by his politeness and communicativeness, and

congratulating myself on the speedy justice that would be done, I unexpectedly met our friend the doctor. I began to tell him of the friend we had in the governor. 'Not so fast,' he interrupted; 'it is true enough that the village mayor was fined, but on the intercession of one of the provincial representatives at the Cortes, of influential members of the Pamplona city government, and of certain high ecclesiastics, the fine has been *remitted*, and it is well known that the courts will not move in the matter unless themselves *moved* by superior power.'

"When my assistant returned, I wrote a letter, recounting the case, and besides sending copies of it to the Protestant press of the country, which naturally published it, sent it to the *Globo*, one of the most influential daily papers of Madrid, which also printed it in full. The case at once attracted much attention, and has been freely discussed by the press. The liberal papers, and the ministerial press very generally, have, in the most outspoken terms, defended the rights of the father under the laws of the land, and have severely condemned the offending authorities. The ultra-clerical press—bitter enemy of the present government—thus exults over the alleged fact that the fine has been remitted: 'The impious governor having ignominiously fallen from the donkey that he was so proudly riding, and the Navarrese, worthy sons of Catholic sires, having nobly vindicated the insulted honor of their land, polluted by the presence of the heretics that have sold their souls for foreign gold!' The government, loth to exasperate the clerical party, lets the matter quietly rest; having, in Spanish phrase, 'thrown earth upon it,' as the easiest way of getting rid of a troublesome subject.

"Meanwhile we have kept silent, waiting to see what would be the outcome. If nothing results, an effort will be made to 'unearth' the matter. We owe it not only to the family in question, but to the Protestant community, to draw from the government, if possible, some explicit and formal statement of the rights of Protest-

ant parents in this respect under the constitution and the laws. But neither do we nor our persecuted brethren forget that 'it is better to trust in the Lord than to put confidence in princes,' or in the laws of any kingdom."

European Turkey Mission.

THE OPENING AT SOPHIA.

MR. LOCKE, of Samokov, in a letter of March 13, speaks hopefully of the prospects for a good work at Sophia. He says:—

"Sophia, it will be remembered, is under the special care of the Bulgarian Evangelical Society. What *we* do is by way of advice and assistance; the responsibility of the work being theirs. This society has a flourishing bookstore, fully occupying the time and ability of two men to attend to its management. In addition, it has now for about six months employed a colporter, Mr. Martincheff, who, while supporting himself in part by practising as a physician, gives his time and strength mainly to gospel labors. He seems to have worked with a hearty goodwill, and has been richly blessed in his work. After he commenced his labors, the audiences speedily increased, numbers frequently standing. Audiences of one hundred and forty and over have crowded into a room that cannot seat more than one hundred and twenty at the outside. The average attendance is one hundred and twenty; at Sunday-school, sixty. It was a treat to preach to them last Sabbath, and to see them gather into five classes in the Sunday-school, each class clustered about its teacher like flies about honey. I could see a great advance in a year. A grand opening has been begun; a rare chance is offered.

"We cannot perfectly know the times, but it does seem as if *now* was a golden opportunity. It appears to be settled in some minds that we are now in a lull before a political change, not to say a storm. Meanwhile God's truth is marching on. Little by little ideas of freedom, and liberty, and justice, are spreading."

A TEMPERANCE MEETING. — OTHER
HOPEFUL WORK.

Mr. Sleeper, of Samokov, writes, March 29:—

"Two weeks ago we had an immense temperance meeting. Mr. Tsanoff was its mainspring, and, by judicious advertising, our chapel was packed with four hundred eager and respectful listeners. The programme was divided among several speakers, Mr. Tsanoff making a most stirring plea for temperance, backing up his eloquence by some startling statistics gathered in Samokov. Our chorus of students—some forty young ladies and gentlemen from the schools—sang with great credit an original temperance-song by Mr. Tonjoroff, and a translation from the well-known 'Father, dear father, come home to me now,' etc.

"It is curious to speculate upon the decline of priestly influence even in this dense atmosphere; for on the morning of that very day the priests had warned their flock *not* to attend the meeting, and to have no dealings with us. Our morning audience, however, was the largest I have ever seen here, except at the temperance meeting in the afternoon. There is a greater readiness to hear the truth in Samokov than perhaps ever before. Some interesting evangelistic work has been done lately, with no opposition; even a street service was uninterrupted. Several sewing-schools have been started in different parts of the city, and we hope fruit may come from these agencies. Encouraging reports come in from the out-stations, and give us great cheer."

Western Turkey Mission.

THE INTEREST AT CONSTANTINOPLE.

MR. BROOKS writes, March 18:—

"For a month past Mr. Cazacos and I have held daily services at the Rest, not so much to create a special interest, as to take fuller advantage of one already existing. While we have not seen such an exhibition of God's saving power as we earnestly desired, we would nevertheless

gratefully acknowledge his remembrance of us and nearness to us. A few, we believe, have been truly converted; some, who were perhaps already on the Lord's side, have been quickened, so that their mouths have been opened to praise and to pray; to many strangers the gospel has been preached or sung—often to a crowd outside pressing up against the door and windows. It cannot be in vain that in so public a place, and in so undisguised a manner daily, there has been made this protest against all manner of unrighteousness, and that Christ has been lifted up as the all-sufficient and only Saviour.

"That there can be a revival even in Constantinople,—yes, even among the Greeks here,—we now take courage to believe. This foretaste of blessing will prepare us for the times of refreshing, which, if not at our very door, cannot be a great way off. It is worth much to a Christian laborer to be practically assured of God's willingness to save men; alas, that one should have to be taught at the same time how few are willing to be saved *from their sins!* While we close now these extra services, and revert to our former number of three each week, the attendance is good and an earnest spirit is manifest. The night is past, we trust, and the day breaketh."

A TRIP TO GEMEREH.

Mr. Fowle, of Cesarea, in a letter of March 1, writes of a recent tour:—

"Taking as a companion one of our oldest and most experienced preachers, we set out with some fears and misgivings, but yet with a good deal of hope. In such a land as this, to start on a journey with a wagon in midwinter, is, of necessity, a hazardous undertaking. But as it was simply a choice between taking the wagon and leaving the wife, we decided in favor of the former, knowing well that in touring the missionary's power for good is more than doubled by the presence of his wife. She can reach, heart to heart, hand to hand, many whom he will influence, if at all, only from a distance. This consideration has greater weight when the language

used by the women to be reached is spoken by the wife as her *mother tongue*.

"Our first night was spent at Moon-jasoon. A drive of thirty miles, the next day, brought us to the large town of Gemereh, once a community of thieves and robbers, but greatly changed during the twenty-five years that a pure gospel has been preached to them. They received us very cordially, and all through the evening, as well as during the forenoon of Saturday, not only Protestants but many Armenians, with their priest and teacher, and also a few of the Turks, came in to welcome us. At noon on Saturday we all went to pay a visit of condolence to the wife of Mr. Garabet, the preacher who died in November of last year. Our little band is so small compared with the great hosts of Satan against whom we strive, that the loss of one of our number is seriously felt. At present a student from the Marsovan Seminary is acting as preacher, and seems to have acquired a strong influence among them.

"A sunrise prayer-meeting was held as usual on Sabbath morning, with special reference to the services of the day. It would have done your heart good to see the audience that filled that large room at the hour of the morning service. Even about the door no standing room was left, and many turned away because they could not get in. By actual count there were four hundred and fifty present, besides small children. I never saw men listen more eagerly as I attempted to speak to them of the love of Christ, what it is, and how it can be increased. Oh, how I longed for power from on high, that I might commend to them this marvelous love of our Elder Brother! God gave me great joy in preaching, and I humbly pray that he will use my feeble words for his own glory.

"On Monday, the brethren were called together early that we might consider the subject of contributions for the support of the gospel institutions among them for the current year. This is one of the most essential yet most trying of a missionary's duties. You know too well the condition of the people here in this land. Poverty

rules supreme among them, and the tax-collector is their prime minister. Suffice it to say that, after five hours of exhortation and encouragement, we succeeded in getting within sight of the desired goal and left them much encouraged."

DENDIL AND BOORKHAN.

"The bright, keen air of Tuesday morning made the ride to the ford of the Halys River very invigorating; but it was with a good deal of anxiety that we thought of the fact that our horses were not perfectly reliable, when we saw that the river was somewhat swollen, and that its surface was covered with patches of floating ice and snow. But with a look upward for strength, and at the harness for security, we plunged in. As the swift current hurled the ice and snow against the horses' legs, they cringed, and it was with the greatest difficulty that I kept their heads diagonally up stream. Had not some kind brethren from Boorkhan gone just ahead of us with their horses, I fear I could not have kept them from the deep places and pitfalls below. Stopping for an hour at Boorkhan we pushed on to spend the night at Dendil, a large and important village among the hills. The people of this village are very rude and backward, even for this land. They listen well when you talk to them, apparently accepting all that they can understand, but are hearers, and not doers, of the Word. In the evening I preached to an audience of perhaps one hundred men and women, with as many more young people and children, crowded into a room about thirty feet square. Such singing as lacerated our ears! But it made up in quantity what it lacked in quality.

"The young man who serves as both preacher and teacher in this village certainly earns his small salary. For five days in the week he has a school of from seventy to eighty scholars, who are making fair progress, considering the pit from which they were digged. His wife teaches nine girls, who come to her house each day for instruction. This is quite a step in advance, for we have long tried in vain

to start a girls' school there. May the Lord bless the labors of this young couple to sow the good seed and gather sheaves to his own glory!

"On our return from Dendil to Boorkhan, on Wednesday, the brethren gave us a very cordial welcome. The school at Boorkhan, like that at Gemereh, is under the charge of one of the recent graduates from Miss Closson's school. Both boys and girls are bright in both face and mind, and their readiness and accuracy in reply show that their teacher is not only faithful but skilful. As far as I have seen, I think that Boorkhan has one of the best schools in every respect to be found in the villages of our field. The brethren take a deep interest in it, as well as a pardonable pride.

"A man could not ask for a better opportunity for good than in the large audience that assembled that evening in the schoolhouse. By God's blessing, a rich spiritual harvest seems ready to be reaped. Pray that the husbandmen may be faithful."

Central Turkey Mission.

STEADFAST IN THE FAITH.

THE remarkable work at Adana, the past year, has been somewhat interrupted and hindered by dissensions, which not unfrequently arise under such circumstances, when the adversary enters the field to stop, if possible, the inroads upon his kingdom. The church at that place has been passing through boisterous experiences, due in part to the inexperience, or inability, of its members in self-government. Nevertheless, on February 18, Mr. Montgomery writes:—

"In spite of the opposition of this disaffected party, there are many signs of progress in the work here. Of the seventy-three who joined the church last spring, I do not know that one has gone back to the world, or been deemed worthy of discipline in the church. During the summer and autumn quite a number of people were added to the congregation of Protestants,

and not a few seemed hopefully converted. Twenty-seven joined the church by profession in January, and others are waiting to join at the next communion, if their recently professed conversion should seem sincere. The church prayer-meetings are remarkable for their full attendance, and for the fervor and directness of the prayers offered. Sometimes as many as fifteen or twenty prayers will be offered in the course of a few minutes, which makes one forget the ignorant and low ideas of Christian living that find utterance on the street and in the market, and wish that their other good gifts were correspondingly developed. Yet these prayers are sincere, and I cannot hope for anything but good to the church in answer to them. Character is a plant of slow growth, but it is *surely growing*. Fine sermons or good promises cannot make it. It must grow in its own God-directed way, and we must be patient and wait for it."

Eastern Turkey Mission.

THE WEEK OF PRAYER IN THE MARDIN DISTRICT.—MIDYAT.

Mr. ANDRUS, writing February 14, speaks of the present very hopeful conditions of things in various parts of this district, in connection with the faithful observance of the week of prayer. The native pastors seem to have been especially blessed. He says:—

"Since my last monthly letter, the week of prayer has been generally observed throughout our field. We cannot point to any marked results from its observance, but we are able to say that in some of the out-stations a universal religious interest was developed. This interest was more noticeable at Midyat and Kerboran in the Jebel Tour region. Dr. Thom and Pastor Jurjis, of this city, have recently returned from a week's visit to Midyat, and are able to endorse the report of the preacher who had previously written the following: 'In regard to gospel work, there is progress in the congregation, and great love among them. Especially during the

week of prayer were they zealous and fervent, each one nerving the other to begin anew at the entrance of a new year.'

"It is customary among the Protestants, when a death occurs, to hold a meeting at the house of mourning on three successive evenings after the funeral, as relatives and friends gather at such times to express their sympathy with the bereaved, and a good occasion is offered to present the truth to some who would not otherwise hear it. A death had occurred in the house of one of the brethren at Midyat, and the preacher reports the following in regard to a meeting held there: 'Last evening there was a meeting at Toma's house, and many men were assembled for condolence. When the service was over, each one jumped up from his place saying: "I believe in this doctrine." But especially did Melki, son of Shemmas Jurjis, warm one and another like fire; and so we arose with gladness, and the joy overcame the sorrow, and those present said: "Would that every night were like this."' "

"This Melki is a man who has been labored and prayed with for a long time, and during the visit of Dr. Thom and Pastor Jurjis avowed himself to be a Protestant, notwithstanding his wealthy father's threats of disinheritance in case he should take the step."

A HAPPY DEATH AND ITS EFFECTS.

"In Kerboran, just before the week of prayer, a young man died, who upon his deathbed gave a testimony which was a surprise to those who heard it. The preacher sent us the following account of it: 'We thank God because he gave us hope that he died in the Lord; for all who heard his confession and prayer, and his farewell to his relatives and friends, wondered, and said: "In truth he has ascended to heaven." I spoke to him as he was near to death and asked him: "How is the case between you and Christ?" He replied: "It is all straight and clear." I answered: "Have you a guaranty of acceptance with Christ?" He said: "Yes." I said: "Where is your guaranty?" He answered: "It is in my bosom." (He

referred to the Testament which he carried in his bosom even on his dying bed.) Then before all present he said: "O teacher, arise and pray for me that my soul may be with Christ." I arose and prayed, and he would say "Amen," and at the close of my prayer he said "Amen," and died.'

"Work in this village is prosecuted in the Koordish language, in which there is almost nothing written or printed. The next letter received from there gave a full account of the services of the week of prayer. The interest manifested itself at the opening of the week, and the preacher traced it directly to the influence of the happy death of the young man. Three of the days were given to fasting and prayer and confession of sins. The congregation ceased from all work on those days, and tears of repentance flowed freely. The services, morning and evening through the week, were deeply interesting.

"In a third letter, written five days after the second, the preacher says: 'Following this spiritual quickening, the brethren come to us some evenings to hear and to ask questions on spiritual things, and we converse together until near midnight, when we pray and they depart.'

"There has been a revival of interest in evangelical work at Kârâbâsh, and the condition of Kaabè is more hopeful than we have ever before seen it. The helper there says, in a letter recently received: 'I had *one* sheep. I sold it and bought a stove, and I am delighted because it has become a means of stirring and advancing the work, so that the house does not hold us because of the increase of the children. Those who did not like to speak with us now send their children. Some young men also, aside from those who read with me, visit the school, and I converse with them. They are greatly pleased and persuaded by what I say. We ask your prayers for us that the Lord will bless the work, and make it result in the salvation of souls.'

MARDIN.

"Here in Mardin there was some interest and a few conversions. The commun-

ion which closed the week of prayer was an unusually solemn occasion, and the interest seemed to warrant the continuation of meetings for another week. Since then examinations for admittance to the church have been held, and the church has voted to accept seventeen persons to fellowship on profession of faith. It is a long time since there were any additions to the church here. In accordance with the co-operation plan pursued with the Mardin church and community, five per cent. more of the whole amount for the current year than they carried last year was put upon the brethren. In consequence of some changes, which reduced the sum total to be expended, they meet a sum less than last year, notwithstanding the increase of five per cent. put upon them. Their financial ability, as far as present appearances indicate, is not likely to increase.

"The theological students — six in number — were sent out to as many places near Mardin, to do personal visitation from house to house, as well as to preach during the week of prayer. When they returned we listened to very interesting reports from them, and saw also that they themselves had received the benefit we had hoped from the plan. One of them, with the helper, made sixty visits in as many houses, and in more than forty of them was permitted to read the Bible and pray before leaving."

Madura Mission.

THE JUBILEE.

THE fiftieth anniversary of the establishment of this mission was celebrated at Madura during three days, February 26-28, accounts of which will be found in other parts of this number. We give, in addition, extracts from letters received from missionaries. Mr. J. S. Chandler, of Pasumalai, writes:—

"We are three miles away from Madura City, but, by setting two alarm-clocks and having the large college bell rung at five in the morning, we roused up our little community and were promptly on hand. The opening was a grand sight, and Pastor

Barnes's sermon well suited to the occasion. Letters were read from some of our former missionaries, which, with the two first essays, seemed to carry us back and open to us another Madura from the one we live in.

"The procession was the thing of all others that our people most wanted, and will talk about most. By a little care it was arranged so that no hitch occurred in starting, or in any part of it. And this 'army with banners,' that filled the city with the sound of rejoicing, was a sight not to be forgotten.

"The Bombay difficulties and Salem riots had made Colonel Kilgour, our police superintendent, a little anxious, and he sent a force of constables with us all the way; but we saw no signs of anything like trouble. The quiet of the people in general was only equaled by the quiet and orderliness of the audiences that gathered from hour to hour. At the concert the immense crowd were all standing during the last song, when I asked the Rev. Mr. Wyckoff, of the Arcot mission, to close with prayer. He thought that so many Hindus mingled with the Christians might not be quiet enough for a prayer, but no audience could have been more respectful.

"The deacon of the Mallankinarn church said to me in the pavilion: 'There is one thing surprising about these meetings: you did not tell us there would be anything equal to this to the glory of God.' I think many others had the same feeling of surprise and gratification.

"The prayer-meeting for children on Wednesday morning was one that touched the hearts of all, and I have no doubt some parents, as a result of it, have gone home resolved to be more careful and faithful with respect to their children. The afternoon was one grand exhibition of self-denying benevolence to create a fund for the Pasumalai Institute. We closed the meetings with 4,136 rupees in hand, and more to be given shortly. Considering the state of our people and comparing them with others, I think the surprise of every one was as justifiable as their gratification."

REFLECTIONS.

Mr. Jones, of Mana Madura, writes, March 10:—

“We are now safely and happily through the hurry and worry, the toil and anxiety, as well as the pleasures and enthusiasm, of the jubilee. We dreaded it because it seemed such a great task, and we were all tired with the onerous labors, as well as the many changes, of the past year. But it is now a part of the history of the mission, and is, moreover, an event to which we can look back with much satisfaction. It brought together a larger number of native Christians than were ever before seen together in this district, while it opened the eyes of the Hindu community, as nothing else had ever done, to the fact that Christianity has come here to stay, and that the Christian community is

already one of considerable size and respectability. It was an occasion of much enthusiasm to our Christians, and its stimulating effect upon them will not soon be lost. The self-denying effort which a good many of them made in behalf of the ‘Jubilee Fund’ is very commendable. I am sure that many of them gave on this occasion not less than one and a half month’s salary—a sum which to them, in their poverty, means a great deal of the Christian grace of liberality. And it was all done gladly and with a will.

“Our guests from the Maratha mission, from Jaffna, and the Arcot mission, enjoyed the occasion much, and helped us greatly by their presence and addresses.

“We now begin the new half-century with a new zeal and a lively hope in the prosperity of our dear mission.”

Notes from the Wide Field.

AFRICA.

THE CONGO.—Intelligence of the greatest interest has been received concerning the movements of Mr. Stanley upon the Congo River. We have already recorded the fact that he had established a station some eighty miles north of Stanley Pool, but beyond that there are now at least three stations. The *London Times* gives a report that this intrepid explorer has at last reached Stanley Falls, the lowest cataract of which, according to the table given in “*The Dark Continent*,” is eight hundred and forty-six miles above the Pool, or twelve hundred and one miles from the mouth of the river. We have as yet no account of the ascent of the river, or what reception Mr. Stanley received from the inhabitants who so savagely opposed him on his previous voyage, down the river. His steam-launch has apparently carried him safely by them all, and we trust he has not been compelled to use any degree of force in accomplishing his purpose. We shall await with intense interest the account which we may expect of the journey. The planting of this last station seems to complete the plan which Mr. Stanley entertained when he assumed the charge of the International Association Expedition upon the Congo. It is now said that he has resolved, before returning to Europe, to solve one of the greatest problems yet remaining concerning African geography. He probably is not aware of what General Gordon had decided to do, before he was diverted to his recent task in the Soudan; but it is said that Mr. Stanley proposes to move onward from the point on the Congo he has now reached, up what he named the Aruwimi River, which he conjectured was the Welle, described by Schweinfurth. Passing by this river to the north, through the country of the Niam Niams, he will strike for the Upper Nile. It is possible that, if the rumors are correct as to General Gordon’s proposed retreat from Khartoum by way of the Equator, these two men, each a hero in his own line, may meet in Central Africa.

LIVINGSTONIA MISSION. — This mission of the Free Scotch Church on Lake Nyassa is showing much good fruit. At Bandawe, the station midway up the lake, four adults have recently been baptized, and seven natives sat with the missionary party at the Lord's table. Two of the young men, before baptism, gave this reason for desiring the ordinance: "Before the white men came we did not know any God, but they have come and taught us, and now we wish to obey God's word. We do not wish to be baptized that we may become the children of the white man, or that we may get cloth and beads, but because it is obeying God's word, and we wish to serve him." When Dr. Laws, who returns to England, was departing, three chiefs came to express their sorrow. These chiefs have established schools, in one of which were one hundred and seventy-five persons, a fair proportion being girls. There was opportunity for opening other schools had there been a force to care for them. The new station, Maliwanda, of the Free Church mission is on the missionary road now building between Lakes Tanganyika and Nyassa, about three days' journey from the latter lake. Mr. Bain, who has recently gone to this station, gives the following pleasant account of the opening before him: —

"The chief nearest me is 'Ntitima, a fugitive from the country south of the Chambezé. Only three years ago he came with a large number of his countrymen, and, receiving permission from Maliwanda, settled about a mile and a half from him. He is now a very powerful man, and can boast of more guns than any chief near him. He seems very friendly, and glad to have one who will teach his children. Maliwanda's village is two miles at least away, with quite a large number of houses, closely built together, and surrounded by a very powerful stockade. Almost daily I had a visit from him. In every way he seems favorable to the mission, and freely says it is well the white man has come among them to teach them and tell them of God. He has given me a little boy, Yakanguo, one of his sons, to be with me, to teach me, and to be taught by me. Other chiefs have come, some of them from a considerable distance, to see me and to learn the purpose with which I am among them. Each brought his token of friendship in the form of a present, and gave me a promise that when a school is begun he will send his children to be taught."

Mr. Stevenson's missionary road, on which Maliwanda is situated, is to be completed, notwithstanding Mr. James Stewart's death. It is anticipated that two years will be consumed in the building of two hundred and twenty miles of road.

THE BIBLE IN AFRICA. — The British and Foreign Bible Society are preparing to scatter the Scriptures among the Abyssinians, with whom, as an old historic Christian nation, even Greece is showing much sympathy. This society distributed nearly fifteen thousand copies of the Scriptures among the soldiers lately dispatched to the Nile. And it is interesting to know, in connection with all the instrumentalities now at work for the redemption of the Dark Continent, that the Scriptures, wholly or in part, according to Mr. Cust, in his work on the Modern Languages of Africa, have already been translated into sixty-three languages or dialects.

BECHUANA LAND. — In 1878, amid the troubles existing in South Africa, especially in the Bechuana Land and the Transvaal, the Rev. John Mackenzie, a missionary of the London Society, whose knowledge of affairs and whose influence with the native tribes especially qualified him for the post, was urged by the British government to accept the position of resident commissioner. He declined the offer, preferring to remain as a missionary. But complications have recently arisen between the natives and the Boers, and the British government has again applied to Mr. Mackenzie to take this difficult position. With the consent of the directors of the London Society, though with deep regret on their part as well as on his own, Mr. Mackenzie severs his connection with the Society that he may serve the cause in this way.

SYRIA.

GRATIFYING GAINS. — According to *The Foreign Missionary*, the Syrian Mission reports the addition to the churches the past year, of 120 by profession, — the largest number ever received in a single year, and a gain of ten per cent. These churches have now a membership of 1,115, from 437 ten years ago; a remarkable gain. Of these, 532 are females, or nearly one half. This growing proportion of the female sex is one of the indications of that social revolution which the gospel has achieved in Syria.

PERSIA.

REV. DR. BRUCE reports, through the *Church Missionary Intelligencer*, a remarkable interest among the Persians in the reading of the Scriptures. Many copies are sold, though the authorities do what they can to restrict the sale. The following incident illustrates the attitude of the officials, and the results of their hostility. Dr. Bruce had sent a colporter, Benjamin, with four hundred copies of the Scriptures to visit Yezd and Kirman. "On his reaching the former, he telegraphed to me that the governor had seized all his books. I telegraphed to the governor asking his reason for doing so, and stating that the sale of the Scriptures was permitted by the government. He at once sent for Benjamin, received him in presence of several mullahs, returned the Bibles, and said: 'You may sell your books, but woe to the man that buys them.' He then took Benjamin aside and said: 'I only said that to please these rascally priests, but you had better leave Yezd, for the people here are very fanatical and may murder you.' Benjamin replied: 'You have kept my books, sir, four days; I must, therefore, stay four days to make up lost time, and then I will go elsewhere.' At the end of the four days he telegraphed to me, saying: 'I have sold all my books in Yezd, so there is no use in my going on to Kirman unless you can send me more books.' My instructions to him are: 'When they persecute you in one city flee to another.'"

Dr. Bruce also gives some account of the Baabys, a new sect which borrows very much from Christianity as well as from Islam and Soofeism. They claim to have a living prophet, Beha, whom they regard as Christ returned to the world. There are said to be one hundred thousand of this faith in Persia, and they are daily increasing. A number of them have sealed their faith with their blood. One of them was lately beheaded in public, in Teheran, because he would not deny his faith in Beha. Dr. Bruce says that the great difficulty with these Baabys is, not to get them to accept the divinity of Christ, for this they admit, but to get rid of their pantheistic views. He, however, conversed with one of this sect for an hour without discovering that he was a Baaby, for he talked just like a Christian.

AMERICAN PRESBYTERIAN MISSION. — The Annual Report of this mission to Persia gives the following figures: Organized churches, 20, with 69 other congregations; added on examination during the past year, 128; present membership, 601; average Sabbath attendance, 4,870; boys' schools, 89, with 1,616 pupils; and 531 in the girls' schools. These facts show good progress in this mission, in which all friends of the American Board still feel a deep interest.

INDIA.

THEOSOPHISTS. — The *Church Missionary Intelligencer* reports that Madras has become the headquarters of the Theosophists, of whom Colonel Olcott and Madame Blavatsky are the apostles. The colonel and madame are circulating tracts and periodicals, besides making many public addresses, and are securing followers, at least for a time, among those who are hostile to the Christian faith. It is a strange mixture of Brahmanism, Buddhism, Mysticism, and Spiritualism, which they present, and the only bond of union between their motley followers is a common dislike of the Christian

religion. Their day will soon end in Madras, as it has ended already in other sections of India.

NATIVE CHRISTIANS. — A deputation from the London Society, who recently visited India to examine into the condition of the work in that region, dwell in their report especially upon the character of the native Christian communities. While acknowledging that there are deficiencies of character in the converts, owing, in great measure, to their extreme poverty, their habits of dependence upon others, and the fact that they belong largely to the lower castes, and so have had no education hitherto, yet they affirm that they clearly show progress in all directions. It is admitted that the testimony of the majority of Europeans in India is not favorable to the character of the native Christians, but there is a reason for this opinion. The report says: —

“The path of the ordinary European in India does not often cross the humble track of the native Christian; he does not even know much about the habits of thought or the religious condition of the much more easily visible mass of heathens. From some men, whose duties had brought them into contact with the people, we received willing testimony to the reality of the work which was being done by the missionaries, and to the change wrought by Christianity upon those who had come under its influence. We ourselves saw the converts constantly. We met them at gatherings in the central stations and in rural out-stations. We saw them in their homes, as well as in public. We made full and detailed inquiries of the missionaries and of the native workers as to their manner of life and their failings. And we record deliberately, and with gratitude to God for what we were permitted to hear and see, our conviction that the work of grace among the natives has been a very real and effectual work, and that there is much reason for encouragement in regard to the spread of Christianity among the people. Some of those whom we met, both men and women, would have been ornaments to any Christian church in England. And we learned concerning the Christians generally that, as compared with their neighbors, they are chaste, truthful, and conscientious in a high degree. Family religion is practised, the Sabbath is observed, and the second generation of converts exhibit a firmer and steadier Christian life than the first.”

THE CHRISTIAN VERNACULAR EDUCATIONAL SOCIETY. — This society, in its twenty-fifth annual report, gives interesting facts concerning its work during the quarter of a century of its existence. It has three training institutions where Christian teachers are prepared for labor among their own people: one at Dindigul, one at Ahmednagar, and one at Amritsar. The two former, as is well known, are in hearty co-operation with our missionaries at those stations. The following statistics are suggestive of the wide work accomplished by the society: Number of teachers and mission agents trained, 735; children brought under Christian instruction (estimated), 100,000; number of publications printed, in eighteen different languages, 1,027; copies of these publications, over 10,000,000; colporters in India and Ceylon, 500.

THE UNITED PRESBYTERIANS. — Dr. Stewart, of Sialkot, under date of January 24, gives the following cheering summary of the work of last year as reported at the annual meeting at Jhelum: “We shall report 1,132 communicants, a net increase of 524, or about 87 per cent. Of these, 559 were received on profession of their faith, and 536 adults were baptized. Thus nearly one half of our present membership were added during the year, and most of these from the midst of heathenism. It will be observed, too, that while the net increase in 1882 was 211, in 1883 it was 524, or about two and a half times as many. Nor is there any likelihood of a diminution of the rate of increase during the year 1884. As the circle widens and the points of contact with the world increase, the influence extends also. Evidently the reaping time has come. Oh, that we had more laborers to put in the sickle!”

CHINA.

TRoubles in SHENSE.—On the west of Shanse, where our missionaries have recently gone, is the province of Shense, and the conduct of the people in this province may seriously affect the reception given by their neighbors to our brethren in Shanse. Dr. Wilson, of the China Inland Mission, reports that, with other missionaries in that field, he had hired a house at Sigan-fu, the provincial capital; but the landlord shortly after returned the deposit money, and ordered them to leave. Securing another house in another section of the city, they were again ordered to depart. The opposition seems to have come, not so much from the common people, as from the literati, who incite the mob to demand the departure of the foreigners. Terrorism is used toward the landlords, who dare not allow the missionaries to reside in the apartments which they have hired. After many difficulties the parties were compelled to leave Sigan, and missionary work in that place is for the present entirely suspended.

SHANGHAI.—Rev. Dr. Blodgett reports that the Methodist Church Mission (South) is making extensive preparations for its Anglo-Chinese College at Shanghai. The cost of the land and building can hardly be less than \$100,000. It is proposed to have the Chinese classics take the place of Latin and Greek, and to give a thorough education in the English language and in the modern sciences. Opportunity is also afforded for the study of medicine and theology. A wealthy Chinaman, interested in the work, has virtually given \$19,000 to the institution by the sale, below price, of a valuable piece of land. Contributions for the object are expected from the Chinese, as well as from Americans, and a good number of Chinese boys have already entered the institution. The Episcopal Mission in Shanghai is gathering a valuable body of native assistants.

AMOY.—The missionary work at Amoy, in South China, one of the five open ports, is carried on exclusively by the London, the English Presbyterian, and the American Reformed Societies. The churches of the two latter are united into one presbytery, and have formed a foreign missionary society of their own for work among the Hakkas, at some distance to the west, and speaking a different dialect, among whom a preacher is supported, and nine men have been baptized. In the Amoy field, these three missions occupy eighty out-stations, and have a membership of 2,267, with eleven native ordained pastors, supported entirely by the people, who the past year contributed over \$5,400.

SIAM.

EARLY MISSION WORK IN LAOS.—The *Foreign Missionary* for May contains extracts from a "History of the Missions in Siam," shortly to be published, which show very vividly the difficulties and dangers attending the establishment of the mission in Laos, a dependency of Siam far to the north, in the heart of Indo-China, where with toil and sacrifice a handful of heroic missionaries have for seventeen years maintained the only Christian mission in that northern country. Attention was directed to this people through the interest taken by the missionaries at Petchaburi, Siam, in a body of ten thousand of them, settled near by, descendants of the adherents of a prince who had failed in his struggle for the throne. They had fled to Siam, some eighty years before, and had been given a home and lands by the king. In 1867, the Rev. Daniel McGilvary and family, after a long and perilous voyage of three months up the Menam, arrived at Chieng Mai, the capital, and commenced the mission. The next year the Rev. Jonathan Wilson and wife undertook the formidable journey. At first they had much to encourage them. The king granted them a spacious lot of ground; the people were attentive; converts were made; a small church was organized. But soon a storm burst upon them. The king, narrow-minded, arbitrary, superstitious, attempted to get rid of the missionaries, and sent a complaint against them to the authorities at Bangkok. He charged the recent famines, in districts never before visited by such a calamity, to the presence of the missionary, McGilvary, and wanted him "pulled up." The United

States consul, to whom the complaint was sent, replied that, as the famine had occurred the year before Mr. McGilvary arrived, and the present year had seen an abundant harvest, and as he had gone to Chieng Mai at great expense, and at the invitation of the king himself, and had broken no laws, it would not be right to compel him to withdraw. He would, however, give orders to Mr. McGilvary "to deport himself so that no famine can be attributed to him hereafter." The king, foiled here, commenced a violent persecution. Two of the church members were put to a cruel death; the other five had to save themselves by flight. The situation of the missionaries was perilous in the extreme — themselves and their families in the hands of a merciless, bigoted despot. But the Lord overruled, and soon the tyrant was cut off by death, and was succeeded by his son-in-law, who, with his noble queen, had from the first been friendly to the missionaries. Since then the mission has been much prospered.

POLYNESIA.

THE NEW HEBRIDES. — The *Presbyterian Record* of Canada for March contains a letter from Rev. J. W. Mackenzie, of Erakor, Efate, in which he speaks gratefully of the willingness of the natives to be instructed, of the gratifying attendance at the adult's midday school and at the children's, and of the interesting class of young men training for teachers, who also render valuable assistance in intellectual and manual affairs. "On our own island," he says, "we have settled three teachers and their wives at heathen villages. One of these is in a district which has been the worst place for cannibalism on the island. Already fruit is appearing. Two old men, one of them a chief, have given up heathenism, and several others are friendly." At Fila, after great opposition, a permanent footing has at last been obtained; nine or ten assembling at the chief's house on Sunday, and several others listening respectfully to the teacher when he visits their houses. He says that the island of Irika had been purchased from the Fila natives by the French, payment being forced upon them. This payment consisted of gold, tobacco, and dynamite. The tobacco, being too great a temptation, they kept, but the rest of the payment they returned to the commodore, but did not get back their island. Mr. Mackenzie says: "In reference to the work in general, I am very hopeful. Several young men and women, the most influential at the Christian villages, who in the past seemed quite indifferent to spiritual matters, have of late been admitted to the candidates' class. We have two hundred and ninety-one professing Christians, and two hundred heathen to whom the gospel is regularly preached."

Miscellany.

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A System of Christian Theology. By Henry B. Smith, D.D., LL.D. Edited by William S. Karr, D.D., Professor of Theology in Hartford Theological Seminary. pp. 630. New York: A. C. Armstrong & Son.

This is not a place to give any extended notice of this posthumous volume, containing the lectures of the late Professor Smith; but there are so many now on mission grounds who have referred to the influence of their revered theological instructor, that we briefly notice a volume which they will welcome with great heartiness. For clear-

ness and compactness we know of nothing comparable to it. The statements and definitions are so lucid that they seem like arguments. We believe that this volume will find its way and be of great service in the training-schools of all mission boards who hold to evangelical truth. We cannot forbear giving one quotation referring to the kingdom of God on earth and its ultimate triumph.

"The most inspiring hope for the human race is in the sublime victories of Christ's kingdom. 'All power,' said our Lord, 'has been given unto me, in heaven

and on earth,' and this imperial claim to universal dominion has been going into fulfilment ever since. In comparing the church with other forms of organized social life, we see that every human empire, state, republic, shall and must at last pass away, and that the church of Christ is the only institution which is to pass undissolved through the gates of death. This church is the only form of human society that has existed in the world from the beginning; it has seen the downfall of the hoary despotisms of the East; it witnessed the youthful glories of Greece, and also its decline; it was in being when Romulus built the walls of Rome, and was mightier still when the last Roman emperor was driven from the eternal city; it assisted in the formation, and also in the destruction, of the Germanic Empire; it laid the foundations of the civilizations of France, England, Russia, and America; it has given all the strength they have to all these nations; they have prospered in proportion as they have served Christ's kingdom, and, if they will not obey the law of Christ, they are like to be dashed in pieces or crumbled in decay. All this is not theory, but historic fact. The prophecy is on the basis not only of God's word, but also of all the past facts of the annals of our race; it is of the consummation of what has been going on from the beginning, the complete outworking of the one principle that the church is the body of Christ, the fulness of him that filleth all with all."

Heroes of Christian History. (1) *Henry Martyn.*

By the Rev. Charles D. Bell, D.D. (2) *William*

Wilberforce. By the Rev. John Stoughton, D.D.

(3) *William Carey.* By the Rev. James Culross, D.D. New York: A. C. Armstrong & Son. Price, 75 cents each.

In a series of popular biographies of eminent English and American Christians, published by Armstrong & Son, we find the volumes mentioned above, relating to names that are most familiar to all who are interested in the missionary work. It is to be feared that many who have from childhood heard these names know little of the history behind them. These volumes give brief, yet sufficiently ample,

details of the lives of these noble servants of Christ, who have done so much for their fellow-men. Many readers who will find the larger biographies of Martyn and Wilberforce and Carey beyond their reach will be glad to secure these briefer yet faithful memorials of men who have blessed the world.

A MISSIONARY REVIVAL.

REV. JOHN RAE, of Aberdeen, in an address published in the *Free Church Monthly*, alludes to the theme of the paper presented by Secretary Alden at the Annual Meeting of the American Board in 1877:—

"The question has been raised on the other side of the waters: 'Shall we have a *missionary revival*?' And it has been more particularly explained: 'Has the period arrived when, all else being subordinate to this controlling idea, we may look for that full outpouring of the Holy Spirit upon the churches which shall be directed mainly to the widespread propagation of the gospel among the unevangelized nations.' We have heard much of the Lord's last commission to his church, 'Go ye into all the world, and preach the gospel to every creature.' Much was the voice of our own Dr. Duff raised to make it memorable, and the silence of Moffat pleads eloquently to-day. But the church cannot be brought to carry out the commission by mere hammering of the logic of the case; not by machinery, however excellent; not by money, however abundant. If the evangelistic spirit, faithful and loving, would be alive in the church from centre to circumference, there must be the missionary commission *and* the waiting on Christ's lines for the promise of the Father,—the commission *and* the promise which God hath joined together,—the missionary service *and* the power of the Holy Ghost from on high: these two must not by man be put asunder. If the Lord's missionary commission can be put into the church's heart and mind, and the promise of the Father fulfilled in the experience of the church, then we can, we shall, have a 'missionary revival.'"

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

With thanksgiving for the recent increase in the power of the revival which has blessed Japan during the year past, let there be earnest prayer, that nothing may check the progress of the work; that the Spirit may continue to convict men deeply of their sins, and give them joy in the experience of forgiveness; and, especially, that the young men in the Kioto Training School, recently converted, may become efficient ministers and helpers in the service of Christ's kingdom in Japan.

ARRIVALS IN THE UNITED STATES.

- April —. At New York, Rev. Albert W. Clark and wife, of the Mission to Austria.
 April 15. At New York, Mrs. Maud Smith, of the Maratha Mission.
 April 17. At Philadelphia, John C. Berry, M.D., and wife, of the Japan Mission.
 April 29. At New York, Henry T. Whitney, M.D., and wife, of the Foochow Mission.

DEATH.

- April —. At Oakland, California, Rev. Cyrus T. Mills, D.D., a missionary of the A. B. C. F. M. to Ceylon, from 1848 to 1854, where he was connected with the Batticotta Seminary; afterwards president of Oahu College, Sandwich Islands, and the latter part of his life identified with Christian education in California, where he founded Mills Seminary. An able and faithful servant of Christ, greatly esteemed and beloved by all who knew him.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The Madura Jubilee. (Pages 213, 236, 251.)
2. Touring in China, Foochow Mission. (Page 227.)
3. Taikou, Shanse Mission. (Page 228.)
4. Hong Kong and vicinity. (Page 226.)
5. Incidents from the Eastern Turkey Mission. (Page 234.)
6. A trip in Western Turkey. (Pages 232, 233.)
7. News from European Turkey Mission. (Page 231.)
8. Persecution in Spain. (Page 229.)
9. Pentecostal revival. Visit to the island of Shikoku. Japan Mission. (Page 222.)
10. The province of Ise, Japan. (Page 225.)

Donations Received in April.

MAINE.

Cumberland county.	
Brunswick, Cong. ch. and so.	56 04
Cumberland, Cong. ch. and so.	10 00
Freeport, Cong. ch. and so.	26 10
Gorham, 1st Cong. ch. and so.	82 78
Portland, State-st. ch., S. for village catechists, Madura, 50; Miss M. L. Minott, 2,	52 00
Scarborough, Cong. ch., A friend,	50 00—276 92
Lincoln and Sagadahoc counties.	
Southport, M. A. Beebe,	5 00
Thomaston, Cong. ch. and so.	10 00—15 00
Penobscot county.	
Bangor, A friend,	5 00
Hampden, Cong. ch. and so	3 00—8 00
Piscataquis county.	
Garland, Cong. ch. and so.	3 45
Union Conf. of Churches.	
Waterford, 1st Cong. ch.	5 00
Washington county.	
Machias, Centre-st. ch.	6 00
	314 37

NEW HAMPSHIRE.

Grafton county.	
Barnstead, J. S. Jones,	20 00
Littleton, 1st Cong. ch.	48 65
Plymouth, Cong. ch. and so.	2 51—71 16
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so.	8 75
Hollis, Cong. ch. and so.	23 46
Mount Vernon, Cong. ch. and so.	11 50
New Boston, ———, for China,	10 00
New Ipswich, A friend,	1 00—54 71
Merriam county Aux. Society.	
Hopkinton, 1st Cong. ch.	19 30
Rockingham county.	
Exeter, 2d Cong. ch.	124 64
Strafford county.	
Dover, Benjamin Brierley,	15 00
Durham, Cong. ch. and so.	65 50
Meredith, Cong. ch. and so.	7 50—88 00
Sullivan county Aux. Society.	
Claremont, Cong. ch., m. c.	8 09

Etna, Mary S. Adams, 5 00
 Windham Depot, Horace Berry, 10 00

5 00

10 00

380 90

VERMONT.

Bennington county.

Bennington, 2d Cong. ch. 24 07
 Manchester, Samuel G. Cone, 52 00—76 07
 Caledonia co. Conf. of Ch's. T. M. Howard, Tr.

East Hardwick, Cong. ch. and so. 20 16
 Lower Waterford, Cong. ch. and so. 9 50
 St. Johnsbury, North Cong. ch. 187 50—217 16

Chittenden county.

Jericho Centre, Cong. ch., m. c. 3 50
 Richmond, Friends, 10 00—13 50

Windham co. Aux. Society. H. H. Thompson, Tr.

Brattleboro', Centre Cong. ch., 79.64;
 JOSEPH WILDER, to const. himself
 H. M., 100, 179 64
 West Brattleboro', Cong. ch. and so. 12 28—191 92

Windsor county.

North Pomfret, S. H. Warren, J. C.
 and E. C. Sherburne, 7 00
 Norwich, J. G. Stimson, for Shanse, 100 00—107 00

605 65

MASSACHUSETTS.

Barnstable county.

Harwichport, Freeman Snow, 10;
 Mrs. Freeman Snow, 2, 12 00
 Provincetown, Well-wishers to the
 cause of Christ, 15 00—27 00

Berkshire county.

Hinsdale, Cong. ch. and so. 13 66
 Lenox, Cong. ch. and so. 32 50
 North Adams, Cong. ch. and so. 47 03
 Peru, Cong. ch. and so. 6 00
 Sheffield, Cong. ch. and so. 5 82
 Williamstown, 1st Cong. ch. 26 31—131 32

Bristol county.

Fall River, Central Cong. ch. (of
 wh. 58.09 m. c.) 528 09
 Norton, Trin. Cong. ch. 114 37
 Rehoboth, Cong. ch. and so. 45 34—687 80

Brookfield Asso'n. Wm. Hyde, Tr.

Barre, Cong. ch., 101.64; do., m. c.,
 10.04, 111 68

Brookfield, C. P. Blanchard, for

evangelists in Madura Mission, 200 00
 North Brookfield, 1st Cong. ch. 50 00
 West Brookfield, Cong. ch. 15 00—376 68

Essex county.

Andover, Rev. Francis H. Johnson, 150 00
 Lawrence, Lawrence-st ch., 200;
 Tower Hill ch., 25; Riverside ch.,
 for Cesarea, 10; A friend, 4, 239 00
 North Andover, Cong. ch. and so. 65 00
 Salem, E. L. Woodbury, 1 00—455 00

Essex county, North.

Bradford, Mr. and Mrs. Warren
 Ordway, to const. Miss L. J. THUR-
 LOW, H. M., 100 00
 Haverhill, Centre Cong. ch. 112 00
 Ipswich, 1st Cong. ch. 47 31
 Newbury, 1st Cong. ch. 32 21—291 52

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.

Beverly, Dane-st. ch., 532; do., m. c.,
 46.13; Mrs. Harriet W. Smith, in
 memory of Dea. Caleb Wallis, 300, 878 13
 Gloucester, Ev. Cong. ch. 35 00
 Peabody, South Cong. ch., 382; do.,
 m. c., 48.50, 430 50—1,343 63

Franklin co. Aux. Society. Albert M. Gleason, Tr.

New Salem, Cong. ch. and so. 10 00
 Sunderland Cong. ch. and so. 100 00
 Warwick, Mrs. James Goldsbury, 1 00—111 00

Hampden co. Aux. Society. Charles Marsh, Tr.

Chester, A friend, 5 00
 Chicopee, 2d Cong. ch., 46.59; 3d
 Cong. ch., 8.85; Mrs. J. T. Ames,
 10, 65 44

Hampden, Cong. ch. and so.

5 00

Ludlow, Cong. ch. and so.

18 87

Mitteneague, Cong. ch. and so.

24 00

North Wilbraham, E. Herbert Cutler, 100 00

Springfield, 1st Cong. ch., 79.33;

North Cong. ch., 108.19; South

Cong. ch., 93.33, 280 85

Westfield, 1st Cong. ch. 5 08—504 24

Hampshire co. Aux. Society.

Amherst, 1st Cong. ch. 50 00

Hadley, Russell ch. 21 80

South Hadley, 1st Cong. ch. 35 00

Worthington, Horace Cole, 2 00—108 80

Middlesex county.

Arlington, Cong. ch. and so. 50 00

Auburndale, Cong. ch. and so. 50 00

Cambridge, L. W. for April, m. c. 1 00

Concord, Trin. Cong. ch. (of wh.

from Mrs. Dorman for Dr. Mur-

dock's hospital work in China, 20), 46 29

Frammingham, Plymouth Cong. ch.,

to const. LUTHER M. MARSTON,

H. M., 100 00

Malden, 1st Cong. ch., 99; A friend,

5, 104 00

Natick, Cong. ch. and so. 50 00

Newton, Eliot ch. 200 00

Newton Highlands, Cong. ch., to

const. A. F. HAYWARD and JOHN

STEARNS, H. M., 221 96

Newton Centre, 1st Cong. ch. 145 64

Somerville, Franklin-st. ch., 163.91;

do., m. c., 61.21, 225 12

South Sudbury, Union ch., A lady,

Middlesex Union, 10 00—1,204 01

Shirley, Rev. C. H. Whitney, 3 50

Norfolk county.

Brookline, Harvard ch. and so. 496 34

Canton, Ev. Cong. ch. 52 16

Hyde Park, 1st Cong. ch. 44 50

Medfield, 2d Cong. ch., to const.

LUCRETIA M. JOHNSON, H. M., 120 00

Stoughton, Cong. ch., to const. SAN-

FORD GAV, H. M., 366 00—1,079 00

Old Colony Auxiliary.

Fairhaven, 1st Cong. ch. and so. 45 41

Plymouth county.

Abington, 1st Cong. ch., with other

dona., to const. JEREMIAH T.

RICHMOND, H. M., 42 24

Middleboro', 1st Cong. ch. 19 43

Plymouth, Ch. of the Pilgrimage, 93 94—155 61

Suffolk county.

Boston, Union ch., 1,121.50; Old

South ch., 450; South ch. (West

Roxbury), 106.79; do., S. D. Smith,

50; Immanuel ch., 100; Pilgrim

ch., 50; Central ch., Henry Ed-

wards, 50; Shawmut ch., John P.

Nichols, 25; Mt. Vernon ch., J.

S. Ellis, 20; Eliot ch., 6; Walnut-

ave. ch., 1; Mrs. C. A. Spaulding,

100; A., 19.60; Promise, 5; Harri-

ette Carter, 1, 2,105 89

Chelsea, Central ch. 29 88—2,135 77

Worcester county, North.

Gardner, 1st Cong. ch. 14 36

Worcester co. Central Asso'n. E. H.

Sanford, Tr.

Auburn, Cong. ch. and so. 53 00

Bolton, S. W. Lincoln, 5 00

Holden, Collection at union service, 17 35

Leicester, 1st Cong. ch. 155 78

Oxford, 1st Cong. ch. 27 39

Worcester, Central ch., 125; Pied-

mont ch., 65, 190 00—448 52

—, A friend, 20 00

9,143 17

Legacies. — Boston, Mrs. C. A. Stim-

son, add'l, 29; do., Abner King-

man, by A. W. Stetson, Ex'r, bal.

860, 889 00

Randolph, Ebenezer Alden, M.D., by

Rev. E. K. Alden, Ex'r, 825 00

Rutland, Otis Demond, by Jesse

Allen, Ex'r, 4,720 71—6,434 71

15,577 88

RHODE ISLAND.

Newport, D. B. Fitts, 20 00
 Providence, Pilgrim Cong. ch. 250 00—270 00

CONNECTICUT.

Fairfield county.
 Southport, Cong. ch., for Micronesia, 55 00
 Hartford county. E. W. Parsons, Tr.
 East Windsor, 1st Cong. ch. 30 00
 Farmington, 1st Cong. ch., quarterly, 113 37
 Hartford, Mrs. E. C. Root, for Bothermia, 10; Miss C. A. Jewell, for do., 5; Geo. H. Lee, 4, 19 00
 Marlborough, Cong. ch. and so. 12 40
 New Britain, Fenton Wilson, 10 00
 Wethersfield, Mrs. E. F. Cooke, 10 00—194 77
 Litchfield county. G. C. Woodruff, Tr.
 Thomaston, Cong. ch. and so. 84 40
 Middlesex co. E. C. Hungerford, Tr.
 Chester, Cong. ch. and so. 30 00
 Durham, 1st Cong. ch. 36 00
 Hadlyme, Cong. ch. and so. 20 00
 Middletown, 1st Cong. ch. 154 41
 Old Saybrook, Cong. ch. and so. 22 28—262 69
 New Haven co. F. T. Jarman, Agent.
 Branford, H. G. Harrison, 10 00
 Middlebury, Cong. ch. and so. 39 39
 Mrs. Sally Hine, 20, 12 00
 Madison, Cong. ch. and so. 6 44
 New Haven, Centre ch., m. c. 2 00—89 83
 Waterbury, Rev. C. Pyke, 200 00
 New London co. L. A. Hyde and L. C. Learned, Tr's.
 Franklin, Cong. ch., add'l, 69
 Norwich, Broadway ch. 200 00
 Salem, Cong. ch., 17; Rev. J. Ordway, 5, 22 00—222 69
 Tolland county. E. C. Chapman, Tr.
 Mansfield, 2d Cong. ch., 12.24; do., m. c., 27.25, 39 49
 948 87

Legacies. — Danbury, Mrs. Rachel B. Fay, add'l, by L. D. Brewster, Adm'r, 481 88
 Eastford, Rozel S. Warren, by J. D. Barrows, Ex'r, bal. 75 00—556 88
 1,505 75

NEW YORK.

Brooklyn, Tompkins-ave. Cong. ch., 461.79; A friend, 100; A friend, 2, 563 79
 Castle, W. H. Forrest, 5 00
 Dunnsville, W. G. Davis, 100 00
 Essex co., 75 00
 Flushing, Cong. ch. and so. 54 77
 Holley, Presb. ch., for Palani, Madura, 50 00
 Jamesport, Cong. ch. and so. 6 00
 Kingsborough, Joseph Wood, 5 00
 New York, Pilgrim ch., with other dona., to const. EUGENE F. HUNT and JOHN A. JAMISON, H. M., 110.50; Madison-ave. ch., A lady, 10; Br'y Tab., J. H. Skinner, 5, 125 50
 Oxford, Cong. ch. and so. 35 00
 So. Hartford, Cong. ch. and so. 2 60
 Ticonderoga, Rev. Henry P. Bake, 10 00
 Wellsville, Freddie N. Eells, for exp. "M. Star," 2 75
 West Groton, Cong. ch. and so. 21 50
 Westport, Mrs. Mary Spencer, 10 00
 —, A friend, to const. Mrs. MARY M. BENEDICT, H. M. 102 07—1,168 98
Legacies. — Romulus, Miss Susan Watson, interest, by A. V. Brokaw, Ex'r, 20.37, less expense of probate of will, 15, 5 37
 1,174 35

PENNSYLVANIA.

Farmington, Alfred Cowles, 20 00
 Philadelphia, "Dundee," 48; A member of Calvary Pres. ch., 5; "Bessie," for running expenses of "Morning Star," 1, 54 00
 Sharon, Welsh Cong. ch. 18 50—92 50

NEW JERSEY.

Chester, 1st Cong. ch. 18 48
 Newark, Rev. J. H. Denison, 10 00—28 48
Legacies. — Princeton, Prof. Arnold Guyot, by Mrs. Sarah D. Guyot, Ex'r, 100 00
 128 48

DISTRICT OF COLUMBIA.

Washington, Howard University, m. c., 12; E. Whittlesey, with other dona., to const. GEO. P. WHITTLESEY, H. M., 50, 62 00

SOUTH CAROLINA.

Summerville, Rev. C. S. Sherman, 10 00

OHIO.

Bellevue, Cong. ch. 44 00
 Cleveland, 1st Cong. ch., 24.38; Franklin-ave. Cong. ch., 8, 32 38
 Four Corners, Cong. ch. 5 70
 Lyme, Cong. ch. 42 60
 Marietta, 1st Cong. ch. 85 00
 Oberlin, 1st Cong. ch. 46 88
 Sandusky, 1st Cong. ch. 20 95
 Simons, Moody Chase, 1 00
 Toledo, 1st Cong. ch. 86 23
 Tyn Rhos, Welsh Cong. ch. 5 00
 Wauseon, Cong. ch. 25 00
 Wellington, Edward West, 20 00
 Windham, 1st Cong. ch. 29 50—444 24

ILLINOIS.

Aurora, K. A. Burnell, 4 99
 Chicago, 1st Cong. ch., 102.51; Plymouth Cong. ch., m. c., 94; New Eng. Cong. ch., 80.15; Lake View Cong. ch., 10; Union-park Cong. ch., m. c., 8.40; Theol. Sem'y, Soc'y of Inquiry, 5.15; Albert Dow, special thank-offering, 100, 400 21
 Dover, Cong. ch. 4 00
 Englewood, Anonymous, 2 00
 Galesburg, 1st Ch. of Christ, 71 25
 Godfrey, Mrs. John Mason, 5 00
 Hampton, Cong. ch. 3 65
 Ivanhoe, Cong. ch., Yeung Men's Mis'y Soc. 3 30
 Macomb, Cong. ch. 5 50
 Malden, Cong. ch. 15 50
 Milburn, Cong. ch. 24 28
 Moline, THOMAS JEWETT, to const. himself H. M. 100 00
 Payson, Cong. ch. 12 20
 Pittsfield, Cong. ch. 10 00
 Roseville, Cong. ch., 40; Mr. and Mrs. L. C. Axtell, to const. Rev. F. C. COCHRAN, H. M., 414.40, 454 40
 Udina, Cong. ch. 6 50—1,122 78
Legacies. — Pittsfield, Rev. William Carter, by William C. Carter, Ex'r, add'l (361.58 less expenses), 372 60
 1,495 38

MISSOURI.

Webster Groves, Cong. ch. 51 00
Legacies. — St. Louis, S. M. Edgell, by Geo. S. Edgell, Ex'r, 10,000 00
 10,051 00

MICHIGAN.

Chelsea, 1st Cong. ch., 21.70; A friend, 15, 36 70
 Detroit, 2d Cong. ch., 163.29; Philo Parsons, add'l, 100, 263 29
 Eaton Rapids, 1st Cong. ch. 2 93
 Hubbardston, Cong. ch. 6 70
 Northport, 1st Cong. ch. 12 67
 Olivet, Cong. ch. to const. Rev. AUGUSTINE G. HIBBARD, H. M. 151 98
 Potterville, B. Landers and wife, 10 00

Somerset, Cong. ch.	21 00
Union City, Cong. ch.	96 70
Vernon, Cong. ch.	6 50
Webster, Cong. ch.	7 00—615 47

WISCONSIN.

Brandon, Cong. ch.	30 00
Delavan, Cong. ch.	100 00
Koshkonong, Cong. ch.	7 10
River Falls, Cong. ch.	32 37—169 47

IOWA.

Algona, A. Zahlten,	10 00
Big Rock, Cong. ch.	10 00
Chester Centre, Cong. ch.	28 50
Hampton, Cong. ch.	4 35
Lewis, Cong. ch.	18 59
Muscatine, Cong. ch.	59 00
Waterloo, Cong. ch.	33 75—164 19

Legacies. — Wyoming, A. W. Pratt,
by W. T. Fordham and L. H. Pratt,
Ex's,

1,000 00

1,164 19

MINNESOTA.

Alexandria, 1st Cong. ch.	13 65
Anoka, Cong. ch.	13 05
Benson, Cong. ch.	4 64
Minneapolis, Plymouth ch., 30.90; 1st Cong. ch., 16.39; Vine Cong. ch., 14.27,	61 56
Winona, 1st Cong. ch.	100 00
Worthington, Union Cong. ch.	10 90—203 80

KANSAS.

Great Bend, Cong. ch.	3 50
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NEBRASKA.

Bradshaw, Cong. ch.	4 00
Humboldt, A friend,	100 00
Lincoln, "K. and C."	8 00
Reserve, Cong. ch.	2 00
Stanton, Cong. ch., m. c.	1 75
Steele City, Cong. ch.	9 00—124 75

CALIFORNIA.

Oakland, Plymouth-ave. ch.	58 20
Chinese Friends, by Rev. W. C. Pond, Maysville, Bethany ch., 138; Oak- land, 30; Orville, 16.75; Sacramento, 28; San Francisco, 58; Santa Bar- bara, 9; Santa Cruz, 24; All of the above for Hong Kong Mission.	303 75—361 95

DAKOTA TERRITORY.

Clark, A. H. Robbins,	5 00
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CANADA.

Province of Ontario.	
Guelph, Cong. ch.	11 22
Toronto, John Macdonald, for High School building, Ahmednagar,	200 00—211 22
Province of Quebec.	
Montreal, CHARLES T. WILLIAMS, to const. himself H. M.	100 00

MEXICO.

Chihuahua, "American" Sab. sch., for helper,	4 00
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FOREIGN LANDS AND MISSIONARY
STATIONS.

Africa, Inhambane, Rev. W. C. Wil- cox and wife,	35 00
England, Liverpool, "J. Q."	50 00
France, Paris, Caroline Murray,	10 00
Japan, Kobe, De Witt C. Jencks,	175 00
Turkey, Cesarea, Mary C. and Chas. W. Fowle, for running expenses of "Morning Star," 80c.; Harpoot, A missionary family, 22,	22 80
Zulu Mission, Mon. con. cols. at Adams, 38.28; Inanda, 25.05; Itafa- masi, 7.80; Umvoti, 34.30; Umzum- be, 35.31; Umzunduzi, 19.60,	160 34—453 14

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions, in part,	8,168 68
For house for missionary ladies at Osaka, Japan,	3,800 00—11,968 68

FROM WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer. 3,700 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Cumberland, Cong. ch., for boys' school at Zeitoun,	40 00
VERMONT. — St. Johnsbury, South Cong. ch., for school in Harpoot,	32 81
MASSACHUSETTS. — Ballardvale, Cong. Sab. sch., 8.08; Barre, Ev. Cong. Sab. sch., 13.51; Conway, Cong. Sab. sch., 16.50; Feeding Hills, Cong. Sab. sch., 6; South Williamstown, Greylock Inst. Sab. sch., for pupil in care Dr. Reynolds, 25; Springfield, So. Cong. Sab. sch., for Mr. Bruce, 25; Townsend, Cong. Sab. sch., 6.50,	100 59
CONNECTICUT. — Cromwell, Cong. Sab. sch., 57.56; South Coventry, Cong. Sab. sch., for Mr. Washburn's school, Madura, 35; Stonington, 1st Cong. Sab. sch., 18,	110 56
NEW YORK. — West Groton, Cong. Sab. sch. "Birthday Box"	3 95
NEW JERSEY. — Chester, 1st Cong. Sab. sch.	7 81
OHIO. — Cortland, Cong. Sab. sch.	7 75
ILLINOIS. — Downer's Grove, Cong. ch., for scholar in Kioto, Japan,	7 00
MICHIGAN. — Detroit, 1st Cong. Sab. sch., for student at Marash,	40 00
WISCONSIN. — Boscobel, Cong. Sab. sch.	5 25
IOWA. — Elliott, Cong. Sab. sch.	3 06
NEBRASKA. — Steele City, Cong. Sab. sch.	1 00

359 78

Donations received in April,	33,087 89
Legacies " "	18,469 56
	51,557 45

Total from September 1, 1883, to April
30, 1884: Donations, \$252,069.17;
Legacies, \$60,618.92 = \$312,688.09.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL —
"THE MORNING STAR."

MAINE.

Bangor, Hammond-st. Sab. sch.	26 55
Bath, Mrs. Thankful Donnell,	25
Bucksport, Evelyn and Florence Buck,	25
Centre Lebanon, Cong. ch. and so.	25 00
Centre Minot, Cong. Sab. sch.	4 50

Falmouth, 1st Cong. Sab. sch.	2 50
Hamden, Cong. Sab. sch.	16 00
Kennebunk, Cong. Sab. sch.	7 50
Kennebunkport, Cong. Sab. sch.	2 75
New Gloucester, Cong. ch. and Sab. sch.	35 75
North Bridgton, Cong. Sab. sch.	5 10
North Yarmouth, Cong. Sab. sch.	10 00

Portland, Seamen's Bethel Sab. sch.	25 00
Princeton, Cong. Sab. sch.	10 50
Saco, 1st Parish Cong. ch.	1 00
Scarboro', Cong. Sab. sch.	7 50
South Freeport, Cong. Sab. sch.	16 00
Topsham, Cong. Sab. sch.	6 00
Waldoboro', 1st Cong. ch.	14 50
Wiscasset, Cong. Sab. sch.	5 00—221 65

NEW HAMPSHIRE.

Atkinson, Cong. Sab. sch.	12 00
Auburn, Cong. Sab. sch.	5 00
Bath, Cong. Sab. sch.	6 50
Boscawen, Cong. Sab. sch.	11 00
Campton, Cong. Sab. sch.	13 00
Canterbury, Mrs. Lovey Glover, 25c.; Eben Glover, 25c.	50
Claremont, Cong. Sab. sch.	30 00
Concord, South Cong. Sab. sch.	1 25
East Andover, Cong. Sab. sch.	4 00
Epsom, Friends,	3 50
Gonic, Nellie C. and Flora B. Locke,	50
Great Barrington, Four friends,	1 00
Hinsdale, Cong. Sab. sch.	17 00
Hollis, Cong. Sab. sch., 17.97; Geo. H. Hardy, 25c.	18 22
Keene, 1st Cong. Sab. sch.	62 75
Manchester, 1st Cong. Sab. sch.	2 00
Milford, Cong. Sab. sch.	7 80
Nashua, 1st Cong. Sab. sch., 61; Helen Wallace, 84c.	61 84
Orford, Cong. Sab. sch.	6 50
Orfordville, Cong. Sab. sch.	3 25
Penacook, Cong. Sab. sch.	11 50
Plaistow and No. Haverhill, Cong. Sab. sch.	11 25
Portsmouth, North Parish Sab. sch.	56 00
Rye, Cong. Sab. sch.	4 50
Sanbornton, Cong. Sab. sch.	11 00
Swansey, Cong. Sab. sch.	12 75
Temple, Cong. Sab. sch.	19 00
Tilton and Northfield, Cong. Sab. sch.	20 00
Troy, Cong. Sab. sch.	10 35
Wakefield, Cong. Sab. sch., add'l, 25c.; Mrs. Lucy B. Chesby, 50c.	75
Warner, Cong. Sab. sch.	2 50—427 21

VERMONT.

East Hardwick, Cong. Sab. sch.	20 00
Guildhall, Cong. Sab. sch.	14 00
Hartford, Four children,	1 00
Lunenburg, Cong. Sab. sch.	9 25
Middlebury, Cong. Sab. sch.	36 00
Newbury, Cong. Sab. sch., add'l,	1 00
North Pomfret, Cora Waite, 25c.; Annie L. Sherburne, 25c.	50
North Pownal, Cong. Sab. sch.	2 50
Norwich, Cong. Sab. sch.	5 75
Post Mills, Cong. Sab. sch.	9 00
Rutland, Cong. Sab. sch., main school, 20.75; primary dept., 14.75; birthday offerings, 5.50; Girls' Foreign Miss'y Soc'y, 9,	50 00
Springfield, James Booth,	2 00
St. Johnsbury, Cong. Sab. sch.	57 50
Swanton, Cong. Sab. sch.	25 00
Windsor, Old South Sab. sch.	25 00—258 50

MASSACHUSETTS.

Adams, Cong. Sab. sch.	10 00
Amesbury and Salisbury, Union Sab. sch.	26 80
Amherst, North Cong. Sab. sch., 10.25; "Literary Society," 15; Friends, 50c.	25 75
Andover, South Cong. Sab. sch., 12.45; Seminary Chapel, 70c.	13 15
Baldwinsville, Memorial Sab. sch.	50
Boston, Old South Sab. sch., 150; Park-st. Sab. sch., 86.25; Pilgrim Cong. Sab. sch., 30; 2d ch. (Dorchester), 10; Old Engine House Sab. sch. (North Brighton), 4; A friend, 1,	281 25
Braintree, 1st Cong. Sab. sch.	21 65
Cambridge, North-ave. Sab. sch., primary dept., 15; do., Mrs. Thwing's class, 2,	17 00
Cambridgeport, Pilgrim Sab. sch.	24 40

Campello, Cong. Sab. sch.	30 00
Chelsea, Central Cong. Sab. sch., 53.55; Sarah R. Brooks, 1; Beth W. Upham, 25c.	54 80
Chicopee, Nellie M., Ames, and Albert C. Woodworth, jr.	4 50
Chiltonville, Friends,	5 00
Dana, E. J. Merritt,	2 00
Danvers, Maple-st. Sab. sch.	50 00
Dighton, Cong. Sab. sch.	12 35
East Hawley, Cong. Sab. sch.	7 00
Erving, Cong. Sab. sch.	7 00
Foxboro', Jerusha M. Pond, 25c.; Mrs. Esther M. Pettee, 25c.	50
Gilbertville, Cong. Sab. sch.	27 50
Gloucester, Evan. Cong. Sab. sch.	15 45
Groveland, Cong. Sab. sch.	20 00
Hanover, 1st Cong. Sab. sch.	2 75
Haverhill, 4th Cong. Sab. sch., 2; West Cong. Sab. sch., Eben Webster's class, add'l, 25c.	2 25
Hinsdale, Cong. Sab. sch.	25 00
Holden, Etta Rothgang,	1 00
Holyoke, 2d Cong. Sab. sch.	100 00
Hopkinton, Cong. Sab. sch.	2 50
Housatonic, Cong. Sab. sch.	47 25
Kingston, Mayflower Sab. sch.	4 60
Lakeville and Taunton, Precinct Sab. sch.	14 75
Leicester, 1st Cong. Sab. sch.	40 00
Littleton, Cong. Sab. sch.	18 00
Lowell, John-st. Cong. Sab. sch.	7 00
Ludlow, 1st Cong. Sab. sch.	17 10
Lynnfield Centre, Cong. Sab. sch.	75
Malden, 1st Cong. Sab. sch.	2 50
Manchester-by-the-Sea, Cong. ch. and Sab. sch.	23 00
Medfield, 2d Cong. Sab. sch.	26 25
Medford, Mystic Sab. sch.	55 17
Middleboro', Central Cong. Sab. sch.	15 25
Milford, Cong. Sab. sch.	25 00
North Adams, "E. M. H."	5 00
North Brookfield, 1st Cong. Sab. sch.	51 20
Northfield, Trin. Sab. sch.	6 00
North Middleboro', E. E. Perkins,	5 00
North Weymouth, Pilgrim Sab. sch.	15 75
North Wilbraham, Grace Chapel Sab. sch.	22 50
Orange, 1st Cong. Sab. sch.	29 00
Oxford, 1st Cong. Sab. sch.	10 00
Peru, Cong. Sab. sch.	6 30
Pittsfield, ———,	1 00
Provincetown, ———,	10 00
Salem, Tabernacle Sab. sch., 50.25; South Cong. Sab. sch., 35.40;	85 65
Scotland, Cong. Sab. sch.	6 00
Shelburne Falls, Cong. Sab. sch.	10 50
South Framingham, South Cong. Sab. sch.	56 00
South Franklin, Union Cong. Sab. sch.	1 50
South Weymouth, 2d Cong. Sab. sch., Miss Grover's class,	3 75
South Williamstown, Greylock Inst. Sab. sch., 7.75; So. Williamstown Sab. sch., 10; Ruth, Chas. W., and Benj. F. Mills, 75c.	18 50
Springfield, Hope Cong. Sab. sch., 41.75; Mrs. Persis Burnham, 5,	46 75
Steamer Aid Society. Peabody, 2; Friends in Washington, D. C., 3; Friends, 50c.	5 56
Stockbridge, Cong. Sab. sch.	15 00
Taunton, Cong. Sab. sch., 20; 1st Cong. Sab. sch., 3.50,	23 50
Tewksbury, Cong. Sab. sch.	19 00
Tolland, Cong. Sab. sch.	6 75
Townsend Harbor, Helen A. Adams,	1 00
Upton, 1st Cong. Sab. sch.	22 00
Ware, East Cong. Sab. sch.	40 00
Watertown, Phillips Cong. Sab. sch.	60 00
Wellfleet, 1st Cong. Sab. sch.	13 75
West Boxford, Cong. Sab. sch., and other friends,	11 00
Westhampton, Cong. Sab. sch.	33 00
West Medford, Cong. Sab. sch.	2 75
West Roxbury, So. Evan. Sab. sch.	51 10
West Somerville, Cong. Sab. sch.	1 25
Weymouth, 1st Cong. Sab. sch.	12 20
Williamstown, Rev. Jotham Sewall,	50

Worcester, Salem-st. Sab. sch., 9.25;	
Plymouth Sab. sch., intermediate	
dept., 8.75; Central Cong. Sab. sch.,	
in remembrance of E. D. and M. E.	
S., 2; Charles Maynard, 25c.; James	
Maynard, 25c.	20 50
Wrentham, Evelyn F. Hathaway,	25
Yarmouth, 1st Cong. Sab. sch.	32 00—1,848 23

RHODE ISLAND.

Kingston, Cong. Sab. sch.	20 00
Little Compton, United Cong. Sab.	
sch.	14 00
Providence, Pilgrim Cong. Sab. sch.	100 00—134 00

CONNECTICUT.

Ansonia, Cong. Sab. sch.	16 00
Barkhamsted, Cong. Sab. sch.	7 25
Bethlehem, Cong. Sab. sch.	14 25
Bloomfield, Cong. Sab. sch.	15 25
Branchford, Cong. Sab. sch.	9 15
Bridgeport, Union meeting at North	
ch.	15 17
Chaplin, Katie A., Clarence W.,	
Christie A., and Hattie L. Smith,	1 00
Chester, Cong. Sab. sch.	25 50
East Canaan, Cong. Sab. sch.	11 00
East Granby, Cong. Sab. sch.	2 50
East Hartford, Cong. Sab. sch.	38 60
Farmington, Cong. Sab. sch.	82 25
Franklin, Cong. Sab. sch.	35
Gilead, Cong. Sab. sch.	17 00
Griswold, Cong. Sab. sch.	17 50
Hartford, "The Young Disciples" of	
4th Cong. ch., 12.50; Wethersfield-	
ave. Sab. sch., 12,	24 50
Hebron, Cong. Sab. sch.	6 50
Meriden, 1st Cong. Sab. sch.	100 00
Milford, 1st Cong. Sab. sch.	18 75
Mount Carmel, Cong. Sab. sch.	19 25
New Britain, 1st Cong. Sab. sch., 46.36;	
South Cong. Sab. sch., 20,	66 36
New Haven, North Cong. Sab. sch.,	
9.77; Hillhouse Sewing School, 5;	
Willie Williams, 25c.; Guy Watson,	
25c.	15 27
North Cornwall, Cong. Sab. sch.	10 00
North Coventry, Cong. Sab. sch.	13 00
Plainfield, Cong. Sab. sch.	20 00
Plainville, Cong. Sab. sch.	16 00
Salisbury, Cong. Sab. sch., add'l,	50
Saybrook, Miss A. H. and Master	
H. W. Acton,	50
South Windsor, Union Sab. sch., Long	
Hill,	3 25
Stonington, 2d Cong. Sab. sch.	15 00
Stony Creek, Cong. Sab. sch.	7 25
Talcottville, Cong. Sab. sch.	21 25
Terryville, Cong. Sab. sch.	40 00
Waugrean, Union Sab. sch.	30 00
Westbrook, Cong. Sab. sch.	13 25
West Haven, Cong. Sab. sch.	21 45
Westville, Cong. Sab. sch.	17 00
Woodbury, North Cong. Sab. sch.	15 00—766 85

NEW YORK.

Brooklyn, Bethel of Plymouth Cong.	
ch., Married Men and Women's	
Class, 9.25; New Eng. Cong. ch.,	
3.50,	12 75
Champlain, Cong. Sab. sch.	15 55
Crary's Mills, Cong. Sab. sch.	5 00
Crown Point, Mrs. E. S. Bogue,	1 00
Flushing, Cong. Sab. sch.	63 00
Java, Cong. Sab. sch.	10 55
Little Valley, Cong. Sab. sch.	1 67
New York, "Manor Chapel" Sab.	
sch., 25; E. B. Osbon, 75c.; Edna	
C. and Bessie H. Phillips, 50c.;	
Ralph Evans, 25c.	26 50
Penn Yan, Louise P. Sheppard,	10 00
Poughkeepsie, Pres. ch., Ladies' Miss'y	
Soc'y, 10; Grace M. and Margaret	
W. Buck, 50c.	10 50
Randolph, Cong. Sab. sch.	7 00
Ticonderoga, Rev. Henry P. Bake,	5 00
Upper Red Hook, Four children,	1 50
Wellsville, Freddie N. Eells (deceased),	7 25—177 27

PENNSYLVANIA.

Kingston, Welsh Cong. Sab. sch.	10 75
Philadelphia, "Bessie," 1; Maud Mun-	
son, 25c.	1 25—12 00

NEW JERSEY.

Bound Brook, Cong. Sab. sch.	20 00
East Orange, Grove-st. Cong. ch.	5 70
Montclair, Cong. Sab. sch., add'l, 4.25;	
Seven children, 1.75,	6 00
Newark, Bethany Pres. Sab. sch., 23;	
Mrs. Susan, Kittie, Chas. N., and	
Carrie W. Denison, 1,	24 00
Orange, Abby Williams,	1 00—56 70

NORTH CAROLINA.

Concord, Cong. Sab. sch.	7 00
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FLORIDA.

Winter Park, Cong. Sab. sch.	5 00
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TENNESSEE.

Memphis, 2d Cong. Sab. sch.	12 00
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TEXAS.

Denison, Carrie and Abbie Rogers,	1 00
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OHIO.

Bellaire, 2d Pres. Sab. sch.	6 50
Berea, 1st Cong. Sab. sch.	25 00
Bradner, Four children in Cong. ch.	1 00
Brownhelm, Cong. Sab. sch.	6 00
Cincinnati, Welsh Cong. Sab. sch.	7 00
Cleveland, 1st Cong. Sab. sch., 90.25;	
Franklin-ave. Cong. Sab. sch., 3.75;	
"F. L. O.," 1,	95 00
Columbus, 1st Cong. Sab. sch.	25 00
Cora, Siloam Cong. Sab. sch.	2 24
Cow Run, Mrs. H. J. and H. S. Tay-	
lor, 75c.; Daisy Fay, 25c.	1 00
Harmar, Cong. Sab. sch., 50; Wide	
Awakes, 20,	70 00
Jefferson, Cong. Sab. sch.	5 50
Kinsman, Cong. Sab. sch.	18 15
Litchfield, Cong. Sab. sch., add'l,	20
Weymouth, Rev. G. J., Mrs. P. M.,	
Geo. M., and Fanny J. Webster,	1 00—263 59

INDIANA.

Indianapolis, Mayflower Cong. Sab.	
sch.	2 00
Kokomo, Cong. Sab. sch.	7 40
Lowell, Lake Prairie Helpers,	2 75—12 15

ILLINOIS.

Atlanta, Cong. Sab. sch.	3 00
Aurora, Cong. Sab. sch. (of wh. from	
primary dept., 10.50),	21 60
Bloomington, Josie D. Herr,	25
Bowensburgh, Cong. Sab. sch.	2 50
Buda, Cong. Sab. sch.	10 00
Campus, Mrs. C. B. Riggs,	50
Carthage, Friends, 5; S. D. Hyde, 1,	6 00
Chicago, Union-park Cong. Sab. sch.,	
317.50; Bethany Cong. Sab. sch.,	
36; South Cong. Sab. sch., 35.25;	
Lake View Cong. Sab. sch., 5; Faith	
Carroll, 25c.	394 00
Crescent City, Cong. Sab. sch.	2 25
Delaware, Cong. Sab. sch.	5 00
Dwight, Percy S. Brutaker,	50
Emington, Cong. Sab. sch.	5 50
Englewood, Jennie L., Abby P., and	
Alexis J. Colman,	75
Evanston, Cong. Sab. sch.	35 50
Galesburg, Children of 1st Ch. of Christ,	30 30
Greenville, Carrie S. Peach,	50
Hampton, Cong. Sab. sch.	3 35
Hutsonville, Meth. Epis. Sab. sch.,	
3.75; Willie and Bruce McNutt,	
Maudie Hussongs, Bernie and Josie	
Newton, 1.25,	5 00
Lockport, Cong. Sab. sch.	2 50
Moline, 1st Cong. Sab. sch.	25 00

Nora, Cong. Sab. sch., 2; Joseph S. Hubbard, soc.	2 50
Oak Park, J. W. Scoville, 12.50; C. B. Scoville, 12.50.	25 00
Ontario, Cong. Sab. sch.	7 50
Port Byron, Cong. Sab. sch.	5 50
Rockford, 1st Cong. Sab. sch.	4 25
Sycamore, Mary E., C. H. E., Henry, and E. B. Safford,	1 00—599 65

MISSOURI.

Breckenridge, Cong. Sab. sch.	15 00
Dawn, Friends,	2 00
Kidder, Cong. Sab. sch.	6 75
Laclede, Cong. Sab. sch.	1 00
Little Osage, Chas. H. and Ruby B. Stearns, and Laura Marsh,	1 00
Republic, Cong. Sab. sch.	4 30
St. Louis, 1st Cong. Sab. sch.	21 75—51 80

MICHIGAN.

Birmingham, Pres. Sab. sch.	13 50
Covert, Cong. Sab. sch.	33 75
Detroit, Trumbull-ave. Cong. Sab. sch., 55; 1st Cong. Sab. sch., 25; Westminster Sab. sch., add'l, 4.50,	84 50
Dexter, Cong. Sab. sch.	5 50
Eaton Rapids, 1st Cong. ch.	29 00
Hopkins, ad Cong. Sab. sch.	3 24
Inlay City, Cong. Sab. sch.	5 00
Olivet, Cong. Sab. sch.	25 00
Royal Oak, Cong. Sab. sch.	4 00
St. Joseph, Cong. Sab. sch.	5 15
Walton, Cong. Sab. sch.	1 00—209 64

WISCONSIN.

Clinton, Cong. Sab. sch.	14 50
Clintonville, Cong. Sab. sch.	8 30
Columbus, Olivet Cong. Sab. sch.	20 18
Delavan, Cong. Sab. sch.	7 75
Fox Lake, Cong. Sab. sch.	4 10
Gray's Mill, Cong. Sab. sch.	5 00
Grand Rapids, Cong. Sab. sch.	5 75
Lowville, "W. M. S."	10 00
Menasha, Cong. Sab. sch.	21 00
Milwaukee, Plymouth Cong. Sab. sch.	100 00
Pleasant Hill, Cong. Sab. sch.	5 65
Shopiere, Cong. Sab. sch.	5 50
Waukesha, Cong. Sab. sch.	14 00—219 73

IOWA.

Central City, Union Sab. sch.	3 30
Chester Centre, Cong. Sab. sch.	27 53
Clinton, 1st Cong. Sab. sch.	10 75
Des Moines, Mrs. William A., Kate L., Fannie L., Emma B., and Ella I. Carter,	1 25
De Witt, Cong. Sab. sch.	27 30
Dubuque, Cong. Sab. sch.	1 00
Durant, Cong. Sab. sch.	50
Eldora, Cong. Sab. sch.	7 00
Garnaville, Union Sab. sch.	6 00
Glenwood, Cong. Sab. sch.	18 13
Gowrie, Elmo Kennedy,	25
Green Mountain, Cong. ch.	7 08
Grinnell, Alice Walker,	1 25
Hastings, Friends,	1 50
Keokuk, Cong. Sab. sch.	2 45
Montour, Cong. Sab. sch., add'l.	10
Muscatine, Ralph Lillibridge, Kate L. Clarke, Lillian Hayes, and Sarah Baird,	1 00
Postville, Cong. Sab. sch.	9 50
Red Oak, John Hayes,	50
Waucoma, Cong. Sab. sch.	11 25
Wilton, Cong. Sab. sch.	2 25—139 89

MINNESOTA.

Brownton, Cong. Sab. sch.	10 75
Cannon Falls, Chas. H. Lynn,	25
Dodge Centre, Cong. Sab. sch.	3 00
Hamilton, Cong. Sab. sch.	7 40
Kenyon "Kenyon Juvenile Mission Band,"	5 00
Manorville, Cong. Sab. sch.	5 65
Medford, Carey Memorial Sab. sch.	6 66
St. Paul, Park Cong. Sab. sch.	17 00
Tracy, Cong. Sab. sch.	2 00—57 71

KANSAS.

Bavaria, Cong. Sab. sch.	1 00
Brookville, Cong. Sab. sch.	1 25

Eureka, Cong. Sab. sch.	10 00
Highland, Cong. Sab. sch.	5 15
Lawrence, Helen L. Simpson,	25
Osawatomie, Cong. Sab. sch.	3 30
Reading, Welsh Cong. ch.	1 45
Sedgwick, Cong. Sab. sch.	3 75—26 15

NEBRASKA.

Albion, Cong. Sab. sch.	8 30
Clarks, Willie Brindle,	25
Clay Centre, In memory of S. P. Schneller, by his parents,	50
Grafton, Friends,	3 25
Lincoln, Cong. Sab. sch.	20 00—32 30

CALIFORNIA.

Alameda, Cong. Sab. sch.	4 75
Geyserville, Union Sab. sch.	6 60
Oakland, Golden Gate Sab. sch., 6; Four little girls, 1; J. L. Hanna, 25c.	7 25
Oroville, Cong. Sab. sch.	5 00
Redwood, Cong. Sab. sch.	10 00
Rio Vista, Cong. ch., Children's Soc'y,	16 25
Sacramento, Cong. Sab. sch.	25 00
San Francisco, Chas. A. Colman,	25
San Jose, Cong. Sab. sch.	2 00
Woodland, Cong. Sab. sch.	6 50—83 60

OREGON.

Astoria, Cong. Sab. sch.	9 25
Portland, Friends,	4 25—13 50

NEVADA.

Bailey, Jennie M., L. F., and Phoebe A. Bailey,	1 75
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COLORADO.

Silverton, Cong. Sab. sch.	10 10
Trinidad, Three friends,	75—10 85

WASHINGTON TERRITORY.

Skokomish, Cong. Sab. sch., add'l,	3 00
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MONTANA TERRITORY.

Wolf Point, Geo. H. Wood,	1 00
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DAKOTA TERRITORY.

Faulton, Kathrina A. Douglas,	1 00
Groton, Louise and Lois Beach,	50
Larimore, Mrs. T. H. Symms,	3 00
Mayville, Cong. Sab. sch.	4 00—8 50

CANADA.

Edgar, Cong. Sab. sch.	10 00
Montreal, Am. Pres. Sab. sch., 10; Calvary ch., "Missy's Needles," 5; Lizzie, Bessie, and Chase Walker, 5; Toronto, Ida and Eva Howell,	1 00—31 00

MEXICO.

Guadalajara, Henry M. Bissell, jr., 75c.; W. Goodell Bissell, 25c.	1 00
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JAPAN.

Kobé, Anna, Mabel, and Philip H. Jencks,	1 05
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NORTH CHINA.

Peking, Native Sab. sch.	9 00
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TURKEY.

Aintab, Isabella B. and Stephen V. R. Trowbridge,	50
Bardezag, Pupils of the Boys' High School,	16 50
Cesarea, Mary C. and Chas. W. Fowle,	2 00
Erzincan, "Lamp Lighters on the Euphrates,"	5 00
Erzroom, Friends,	4 40
Trebizond, Evan. Congregation,	5 00—33 40

Previously acknowledged,	5,737 67
	12,203 77
	<u>\$17,941 44</u>

Received by the Woman's Board of Missions and acknowledged in <i>Mission Dayspring</i> for April,	54 15
Do. in <i>Mission Dayspring</i> for June,	709 64—763 79

FOR YOUNG PEOPLE.

OUR MADURA JUBILEE.

BY REV. WILLIAM S. HOWLAND, MANDAPASALAI, SOUTH INDIA.

FIFTY years ago three or four missionaries came over from Jaffna, Ceylon, and commenced mission work in Madura city. Last week we celebrated the event at Madura, in a three days' jubilee.



CHURCH AT PASUMALAI (THREE MILES FROM MADURA CITY).

Tuesday morning, February 26, at seven o'clock, as the church bell rang, we heard the noise of drums and trumpets and cornets. Soon a procession formed. The Christians from Madura West Gate and Pasumalai came first, and then from Madura East, and then from all the other stations, with one banner for

each station with its name, while some stations had six, eight, or even ten banners. A cannon commenced firing, and before noon had counted the fifty years with its loud reports. The procession moved from the mission compound to the large pavilion erected on the ground belonging to the Woman's Board. The platform was soon covered with missionaries, and the building crowded with eager Christians. More than fifteen hundred were seated, while fully five hundred more were standing outside.

Mr. Chandler, senior, was the chairman for the day. After the opening exercises a sermon was preached by the native pastor of the Pasumalai church, who is also a teacher in the Theological Seminary. The great audience sat perfectly still, as indeed through all the exercises of the three days. I have never in this country seen so quiet an audience; even the children did not cry. The exercises continued till half-past ten o'clock. At two o'clock, P.M., all assembled again to listen to a series of interesting papers.

At half-past four o'clock the people from each station went promptly to their allotted places, to prepare for the grand procession. It was a serious undertaking to march through the streets of this great heathen city, especially in view of the recent riots in other districts. Permission had been obtained of the chief of police, though, being somewhat fearful of the result, he had ordered the police to attend us and keep watch along the way indicated. Two missionaries on horseback directed the movements of the procession.

At five o'clock exactly the Madura division started; then came Dindigul, with its banners; then Tirumangalam; then Tirupuvanam, with its big basedrum and smaller drums and trumpets; then Pasumalai; then Periakulam, with its four banners; then Mandapasalai, with eleven banners and a band; then followed Battalagundu, Melur, Palani, and, when Mana Madura fell in, the head of the procession was far down towards the "Elephant Statue." More than fifteen hundred were in line. The Madura city band, not very great or grand when compared with English bands, but grand for Madura, led the way. Two trumpeters went in front, and every few rods lifted up their "ram's horns" of brass, five feet long, shaped like an S, and blew a deafening blast. One of the missionaries on horseback (Mr. Chandler) passed on rapidly ahead to see that all was right. The other one rode directly in front of the line, controlled its movements, and directed its way through the streets. At the Elephant Statue the missionaries in their carriages and bandies stood waiting to see us. Then, passing through cross streets, they met the procession at two other places. At the "Line" church we halted and cheered. Then, at the West Gate church we were showered with flower petals by the handful and sprinkled with rosewater. From the West Gate to the pavilion the missionaries on horseback rode side by side and led the way. It was a stirring sight, that long procession of fifteen hundred Christians, with banners waving and bands of music and singing, passing through the streets of that great heathen city and under the shadow of temples built before our forefathers ever dreamed of Plymouth Rock. The police had nothing to do but to enjoy it. Not a soul thought of molesting us. Hundreds rushed to their verandas and doors and stared at us in open-mouthed wonder. Madura never before knew or believed that there were so many Christians in the district.

Passing under triumphal arches erected in the street, we returned to the pavilion just at dusk. It took us two hours to go the three miles. Without dispersing, the people sat down and listened until after nine to the concert of praise by the boys and girls from our boarding-schools. For variety we had an overture from the Dindigul band, a duet with the flute and organ, another with cornet and organ, and some Maratha singing by missionaries from Bombay.

Wednesday, with Mr. Noyes as chairman, was devoted to the consideration of education and giving. In the afternoon the contributions from the different



TEMPLE GATE IN MADURA.

stations began to come in. Many of the helpers had given one month's salary. After these contributions were announced, station by station, individual offerings were made. One catechist, who had been twenty-eight years in mission employment, promised to serve hereafter without salary. A missionary held up a silver bracelet, worth perhaps twenty-five cents, which a heathen man had put on his arm, vowing that, if his idol would cure him, he would take it off in a certain temple, involving a long and expensive pilgrimage. He had just become a Christian, and, in proof of his sincerity, allowed the missionary to unclasp the bracelet and take it. It was at once bid for and brought \$7.50.

The prayer-meeting in the morning had been for children and youth, and upon the subject of consecration. Several stirring speeches had been made, and in response to one nearly the whole audience rose in pledge of more earnest work and devotion to the Master's cause. This meeting showed its effect in the gifts in the afternoon. Many had brought cows, calves, fowls, grain, etc., all of which were sold at auction at the close of the meeting. The members of one small congregation, too poor to own any land, and living on the bounty of the rich farmers, gave nearly a bushel of rice, which they had received from their heathen masters as their hire in the harvest. Two brass pots were tied to posts in the building to receive offerings of money. When I broke the seal and counted the money, I found three dollars and seventy-five cents, and four well-worn silver finger-rings. Some poor women, shrinking from the publicity of going to

the platform and having their names announced; had quietly put the rings into the pots. The sum total of all the gifts was over \$2,000, and we have good reason to hope that it will be made up to \$2,500 before the close of the year.

Wednesday evening, Dr. Chester exhibited his sciopticon pictures in the pavilion to the Christians, while Mr. Tracy, with the help of others, showed his in the street at the West Gate, and made it a preaching



MISSIONARY HOUSE, INDIA.

service to the heathen, several hundred listening quietly for two hours.

Thursday morning, for an hour and a half, we had a most stirring English meeting, all the natives who could understand English being present. Dr. Chester presided, and several interesting speeches were made. Mr. Howland, junior, of Jaffna, greeted us as the daughter of the Jaffna mission, and remarked that if it were not for the little splash of water between us we should all belong to the Jaffna mission. Letters were read from former missionaries now in America, some of whom had been in the mission at its very beginning. In the afternoon perhaps more than a thousand sat down and partook of the sacramental emblems. It was a blessed sight—that large company of redeemed heathen sitting clothed and in their right minds, their faces beaming with intelligence and love, and all together remembering Christ at his table.

In the evening there was an exhibition of fireworks, thus finishing a three days' meeting never to be forgotten by those who participated in it.

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THE
MISSIONARY HERALD.

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NINE MONTHS. — The receipts for the first nine months of our financial year, not including donations for the *Morning Star*, fall behind those for the same period last year, by nearly \$13,000. May we look for a decided advance during the three summer months?

OUR readers will welcome the handsome map of Africa in this number, as well as the article accompanying it by Mr. Stevenson, through whose kindness we are able to present the map. The revisions which Mr. Stevenson has kindly placed upon this map, for our use, include, as will be seen, the station of the International Association upon the Upper Congo, and make it the latest, as well as the most accurate, of the maps of Equatorial Africa.

THE friends of home and foreign missions have great occasion for rejoicing over a bequest recently made to the American Board and to the Massachusetts Home Missionary Society. The will of the late Samuel W. Swett, of Boston, directs that a large residuary property be equally divided between these two missionary organizations. It is not yet known what the amount will be, but it is thought that not less than \$200,000, possibly \$250,000, will be paid to each Board, when the estate is settled. This sum will not, of course, reach the treasuries of the societies this year, but it will come most opportunely. Enlargement, in both the home and foreign fields, has been imperatively called for, and if now our friends will continue their usual gifts, and so allow this munificent sum to be devoted to the expansion of the work, the kingdom of God, as connected with the operations of these Boards, will be materially advanced. The legacy comes as a great surprise; for, though Mr. Swett had year by year contributed to the American Board, it was done unostentatiously, with the direction that it should be simply entered as "cash," and no one seems to have been aware that he had made such a disposition of his property. It is known that he had been specially impressed, as a commercial man, having vessels sailing in the Pacific Ocean, with the good work accomplished by the missionaries of the American Board at the Sandwich Islands.

It will be seen by the report of the Treasurer that the sum of \$4,702.79 was received during the month of May for the *Morning Star* building-fund, making a total to June 1 of \$22,644.23. This is about one half the amount needed. We had hoped to receive a larger sum by this time, but perhaps many of our friends are waiting to complete their offerings before forwarding them. We state the case so that the need of continued and larger gifts may be appreciated.

It is proposed, as soon as the new *Morning Star* is launched and ready for sea, to secure, on a cardboard not less than twenty by twenty-four inches, a picture of the vessel, either photographic or colored lithographic, to be used as a certificate for Sabbath-schools, mission circles, and individuals contributing to the building-fund. The certificate will be in blank, to be filled out with the name of the school or person, and the amount contributed, and will be large enough and attractive enough to form when framed a handsome ornament to any Sabbath-school room. Believing that our friends will not desire that the cost of securing and sending out such a certificate should be a tax upon the building-fund for the *Morning Star*, it is proposed to offer it for fifty cents, postpaid; a small sum to individual schools, but amounting to many hundred dollars if all are to be supplied. We believe that no Sabbath-school will be willing to be without one of these attractive picture-certificates, which will be a permanent record in the sight of all of the amount it has contributed for this noble object. Orders with remittance may be sent at any time, but the certificate cannot, of course, be furnished until after the vessel is ready to be photographed, perhaps by the last of October.

SINCE the letters given on another page were in type, further intelligence has reached us from the West Central African Mission. After many delays, the party on their way to Bihé had reached Kamondongo, from which place Mr. Sanders wrote March 3. The story of their hindrances from the failure of their carriers must be reserved until our next number. Kamondongo is about six miles from the capital, and the brethren believe it to be as favorable a location as they can find.

OUR latest dates from Honolulu are to May 15, at which time the *Morning Star* had not been heard from. She is nearly a month behind her time, yet there is no special occasion for anxiety as to her safety.

MR. WILCOX, of Inhambane, reports, under date of April 11, that for some time previous rumors of war in the interior had prevailed, and that the traders along the coast had been expecting an attack. It is impossible to learn just what has transpired, the rumors being very conflicting. It is believed by some that Umzila has died, and that it is a war of succession which causes the commotion. Others think that there has been a revolt, and that a portion of the people have crowned a new king. We must probably wait some time before learning the truth of the matter. One thing is sure, that there is a war in the interior from some cause. Mr. Wilcox reports himself as well and prosperous, and about to visit Natal, to attend the annual meeting of the Zulu Mission.

A FAREWELL meeting, on many accounts of unusual interest, was held in the Berkeley-street Congregational Church, Boston, on May 15, in connection with the departure of a large number of missionaries to their several fields of labor. Seldom is it possible to gather so many, ready to depart for a foreign field. There seems to be an impression, in some quarters, that these farewell meetings, called by the English "dismissals," must be sad, not to say lugubrious. We wish that every one who has such an impression could have been present at the meeting referred to, as well as at others of like character, to find that this notion is far from the truth. The addresses from missionaries and others were of the most animating character, and, if any tears were shed, they were tears of thanksgiving and joy.

FOUR MORE CENTENARIANS. — Added to the four centenarians already on our list as subscribers to the *Morning Star*, we now have Mrs. John Howard, of North Reading, Massachusetts, one hundred years and ten months old, and Mr. Thomas Sabin, of Belchertown, Massachusetts, one hundred years and six months old ; also two, who, so far, stand at the head of the list. Mrs. Story, of Ludlow Centre, Massachusetts, is believed by responsible persons of that place to be 108 years old, while from Oberlin, Ohio, a subscription comes from Henry Johnson, who, like Mrs. Story, belongs to the African race, and who, it is affirmed, is 111 years old. Mr. Johnson was a slave in the South, and saw service in the War of 1812, and is known in Oberlin as being intelligently interested in the work of missions. The stockholders of the *Morning Star* will have abundant opportunity to carry out among their own number the command to honor the hoary head.

As was to be expected, the revival in Japan has aroused the hostility of the Buddhists, who are organizing a crusade against "the new way." In some places they have resorted to force. Lectures against Christianity are delivered, under the auspices of a society designed to suppress Christian faith. Quite recently, an effort has been made to establish a Buddhist Theological School at Kioto, to withstand the influence of Christian institutions. The priests propose to raise for this purpose about \$300,000.

AMONG the reports received of the observance of the Week of Prayer, none have been more suggestive than the one from Bailunda. The brethren in that station of Central Africa maintained a daily service, having for one of the topics "Home Missions." How closely home and foreign missions are intertwined ! The record they send ends thus : "Waiting the outpouring of the Spirit, the Week of Prayer closes, full of profit to us all."

THE Woman's Missionary Society of Hillsborough County, New Hampshire, has inaugurated a plan for the dissemination of missionary knowledge, both new and commendable. It was felt that, while missionary magazines furnish current information, they are not read nor valued as they should be, except by those who have some wider knowledge of the history of missions, to be obtained only from books. A library of seventy volumes has therefore been obtained, embracing the largest and best works on missions, and put in charge of an efficient librarian.

These have been divided into two sets, and each set is sent for three months to one of the twenty-six Congregational churches within the county. The results have been most gratifying. The books have awakened great interest in the work of missions, and many who were indifferent in the matter, or even indisposed to receive the volumes, have been made alive to the real value and glory of the missionary enterprise. They have come to know what has been done and what needs to be done, and have been stimulated by the memorials of the faithful men and women who have carried the gospel to the benighted. The pastor of one of the churches within the county reports to us that he considers the scheme one of the best yet devised to awaken missionary interest, and he is sure that, if other conferences of churches, or local missionary organizations, would adopt a similar plan, there would be no lack of funds to carry forward the work of foreign missions. A device which has worked so well in one county is worthy of trial in other places.

So many delightful incidents are reported connected with the contributions to the new *Morning Star* that we cannot refer to them all. Some, however, which come from foreign lands must be mentioned. A Baptist missionary in Burmah, who desires that her three children, now with her, may receive a blessing like that which came to her when she gave her money, in 1856, for the building of the first *Morning Star*, sends subscriptions for each of them to the new vessel. In Erzingan, Turkey, a place only recently occupied by an American missionary, a little company of children has been organized to aid in the same good work. They call themselves "The Lamplighters on the Euphrates." Twenty shares were at once taken, and the wish is expressed that a lamp from the Euphrates may be furnished for the cabin of the new vessel. The little company hopes to send replenishing oil now and then. We doubt if any class in America, or elsewhere, can show a better record than that reported by Mr. Pierce, at Baghchejik, Western Turkey. At a missionary concert the story of the *Star* was told, and 150 shares were taken on the spot. Other subscribers came in, so that in all 220 shares were taken: eighty from the High School for boys, forty from the Girls' School, one hundred from the Sunday-school. Fifty-five dollars have been forwarded to the Treasurer. This is something remarkable.

THE kindliness of the African is proverbial, and it is interesting to find that this trait is not wanting in the people to whom our missionaries go in the region of Bailunda. Cato, mentioned by Mr. Stover in his letter on another page, may not possess as many virtues as did his Roman namesake, but we doubt if the old Roman censor ever did a more kindly act than is reported of this African lad who loans his second shirt to any destitute stranger who, on Sunday, wishes to have some fit apparel in which to attend the Christian service.

THE older missionaries and friends of the American Board will hear with regret of the death of Almon Merwin, Esq., at Brooklyn, New York, May 24, at the advanced age of eighty-six. He will be remembered as the business agent of the Board at New York for a long series of years, and was highly esteemed for his Christian character and his courteous bearing toward those with whom he was associated.

THE American Baptist Missionary Union has resolved to enter upon missionary work in Africa, and to assume the work begun on the Congo River by the Livingstone Inland Mission, an independent organization of England, of which H. Grattan Guinness is the head. We congratulate our brethren that they are to have a share with other missionary organizations in the effort to redeem Africa to Christ. They purpose to expend for this mission the sum of about \$30,000 annually, and it ought to be easy for this great denomination to raise this additional amount for missionary purposes in the Dark Continent.

AFTER all we have heard of the Brahmo-Somaj, and the great things it has done, and is yet to do, it is not a little surprising to see some statements in regard to the number of its adherents. It is reported that the official census gives but 788 Brahmos in Calcutta, or about one in one thousand of the population. The *Indian Evangelical Review* refers to a statement made by a newspaper that there were connected with the "New Dispensation," Keshub Chunder Sen's branch of the Brahmo-Somaj, not more than fifty-three disciples, but says that, while this might be a little below the mark, there are not one hundred persons in all India who have accepted all the vagaries of the "New Dispensation," and who may justly be called Chunder Sen's followers. Rev. Robert Hume, of Ahmednagar, while believing that Chunder Sen personally trusted in Christ alone for salvation, speaks of the present condition of his "church" as very sad: "Few of his followers have his enlightenment and spirit. For his church he devised what he called 'The Apostolic Durbar,' consisting of twenty-four persons. Their decisions were to be controlling, but all their binding decisions were to be *unanimous*. They cannot now agree on anything, and so they are practically split into two sections. The majority do not know English, and are trying practically to deify Keshub, as has been done so often to dead teachers in India. Mozoomdar rightly opposes this, but is in the minority."

THE catalogue of Robert College for 1883-84, just received, shows that this institution is continuing its good work of aiding in the enlightenment of the various nationalities of the East. It reports 211 students, forty-nine of whom are in the preparatory department.

A FEW copies of the "Proceedings of the Osaka Conference" yet remain on hand. Those who desire this valuable publication should address Calvin N. Chapin, No. 1 Somerset Street, enclosing \$3.00 together with seventeen cents for postage. Attention is again called to the fact that the Board has a series of eight concert exercises, which have proved of great interest wherever used, and also to the series of seven wall maps, for which there is a constant demand from those who understand their value as aids at the missionary concert.

WE learn with deep regret of the death of Sir Bartle Frère, who, during a long period of administrative service for the British government, both in India and South Africa, has ever manifested a warm interest in missionary work, and by word and life has commended to the people whom he has governed the religion which he professed.

CENTRAL AFRICA AND ITS MISSIONS.

BY JAMES STEVENSON, ESQ., F.R.G.S., GLASGOW.

[By the great kindness of Mr. Stevenson, who has given the free use of the plate, we are enabled to present in this number the map of Equatorial Africa, which accompanied his valuable pamphlet on the "Water Highways of the Interior of Africa." Mr. Stevenson has also kindly made some additions to and corrections in the map since it was first issued, and by his permission we give below an article on "Missions in Central Africa," written by him originally for the *Free Church Monthly*. In a private letter, referring to the map and the accompanying notes, Mr. Stevenson says:—

"I hope explorations and perhaps more substantial developments may be made in a westerly direction, but just at present the slave-hunters have been doing much mischief south of Lake Tanganyika. But I hope Captain Foot, H. B. M. Consul, may deal with that successfully."]

THE map presented with this number has been prepared by the geographer whom the Royal Geographical Society have intrusted with the preparation of the great map of equatorial or intertropical Africa.

Besides the features of the country generally given in maps, the elevation of the various parts of the continent above the sea is shown in different colors. The low, unhealthy part of the country near the coast is of a bluish tint. A light-brown tint represents a higher range of land, more than one thousand and less than two thousand feet above the sea, which has a climate also trying to Europeans. Rising above that is a great range of country of from two thousand to five thousand feet elevation, colored of a darker brown, in which Europeans can live in tolerable comfort. Above that again is the true highlands, marked of a dark color; these rise, just north of Lake Nyassa, into plains from seven thousand to nine thousand feet above sea-level, where flowers of our own country grow, and the climate can hardly be considered tropical.

In the map it will be observed that the country around Lake Nyassa is generally high; and on the west side, after the ascent from the level of the lake, which is in the second or somewhat unhealthy region of country, there is a great stretch of land from four thousand to five thousand feet above the sea. Mombera's, where Mr. William Koyi is laboring, is situated on the margin of this; and at the north end is Maliwanda, on the road to Lake Tanganyika.

At both these stations our missionaries have found favor with the people. Even the Arab strangers who come to buy slaves, and who at first showed hostility, leading to the loss of the lives of some natives attached to the mission, have become reconciled.

West of these stations for hundreds of miles the country is high to the shores of Lakes Bangweolo and Moero, and is quite healthy, except where the rivers form marshes in some parts near the lakes, which would be unhealthy anywhere, and can easily be avoided.

From about a hundred miles west of Maliwanda the river probably becomes navigable, the navigation extending to Lake Moero. The ease of access which has been of so much importance on Lake Nyassa would be found there, with the advantage that healthy sites could be obtained close to the shores.

In keeping to the waterways there is this gained, that the mission can extend its ameliorating influence on the people without coming into direct contact with the slave-trade, and is in a better position to undermine without being crushed by it. The Universities Mission of the Church of England found the slave chiefs

betwixt Lake Nyassa and the coast to interfere with their work so much that they have had to modify their plans in consequence, and seem disposed to keep near the coast. They desire also to occupy the east side of Lake Nyassa ; and in this we can only wish them Godspeed, and betake ourselves to the regions westward, which have been described. Their present mission stations are marked on the map.

To the north will be observed the stations of the London Missionary Society on Lake Tanganyika ; and, between that and Zanzibar, stations belonging to it and the Church Missionary Society. The latter has also an important station at King Mtesa's town, north of Lake Victoria.

But to the westward there are no missions till we reach those of the American Board of Foreign Missions at Bailunda, near the west coast. The vast, rich, and healthy countries intervening not only have no missions, but, lying above the navigable parts of the rivers flowing into the Congo, cannot easily be reached from any other direction than from Nyassa. They are also countries which are just now in danger of destruction by the slave-trade, especially by Arabs from Zanzibar. Our government have just determined to do what lies with them to stop this terrible crime of which these men are guilty, by assisting the Sayid of Zanzibar to control them. They have sent Captain Foot, R.N., who is just now proceeding by way of Lake Nyassa to occupy the position of consul in the lake districts. He is accredited to the kings and chiefs of Central Africa. He is in thorough sympathy with missions, and may do much, by God's blessing, to close in these parts what Livingstone called "the open sore of the world." The African Lakes Company is also in thorough sympathy, and has hitherto acted as a barrier against the introduction of ardent spirits from the coast.

The road towards Lake Tanganyika has been very nearly completed as a wagon-road from Karonga's, on Lake Nyassa, to ten miles beyond Maliwanda, or as far as from Glasgow to Edinburgh, and affords convenient access to the country stretching to Lake Bangweolo. The carrying out this work over a rough country shows what the chiefs and people can do when they have such leaders as Mr. Stewart and his assistants.

A red line will be observed in the map, crossing Africa near the equator. All the people south of that line speak languages cognate to those of the South African Missions, such as Lovedale, Blythswood, or Maritzburg. From Lovedale we can draw more highly-educated natives. One of these, William Koyi, has found a door of entrance among the Mangoni on the uplands above Bandawé, and in answer to his eager desire two men are about to be sent to join him.

Ethiopia is stretching out her hands to God, and the response from Christian lands should be prompt and earnest ; for the time is short before the strong drink and other plagues of Europe will be a hindrance to the gospel, even in the central regions.

The map has been corrected so as to indicate the results of the most recent surveys by the lamented Mr. James Stewart, C.E., in the Nyassa region.

THE RELIGIOUS INFLUENCE OF BUDDHISM.*

BY REV. M. L. GORDON, D.D., OF KIOTO, JAPAN

IN considering the religious influence of Buddhism as an obstacle to the reception of the gospel in Japan, we should know, in the first place, just what the Buddhism of Japan is. And here we are obliged to confess to a good deal of ignorance. The Buddhism of Japan has not been studied with anything like the care which has been bestowed upon the Buddhism of other lands. Here is a great field for research almost untouched; at once inviting to the student and important to the missionary.

But while we thus confess to a lack of exact knowledge of the details of Japanese Buddhism, there are some broad, general distinctions with which we are familiar, and which it is very important that we should not forget. We must not, for example, fail to remember that Buddhism as practised around us is not the Buddhism which Gotama taught. Hence the admirable translations of early Buddhist literature which modern Pali scholars are giving the world are of value to us only remotely and indirectly. But if the Buddhism portrayed in them is different even from the Buddhism which prevailed in Ceylon five or six centuries ago, when the original of Spence Hardy's "Manual" was produced, a still greater difference should be expected between it and the Buddhism of Japan at the present day.

Again, we must remember that the Buddhism of Japan belongs to the so-called *Mahāyāna* or "Great Vehicle," and so has much closer affinities with the Buddhism of Korea, China, Mongolia, and Thibet, than with that of Ceylon, Burmah, and Siam. Buddhism, as Gotama taught it, and as it has been held by priests and teachers in those southern countries, — though I hazard the opinion that even there such doctrines were never generally accepted by the common people, — denied to man an object of worship. It recognized no supreme ruler. Gotama taught that the good man is superior to the gods, and can receive no help from without, no guidance but the experience of the past. He also denied the existence of the human soul, and so of a future state, save in the sense that, according to the Law of Karma, at the death of each individual, its momentum passes over to a new existence, which has, however, a totally different consciousness.

But it is not so with the Buddhism that confronts us. While the books of the Little Vehicle (*Hināyāna*) are not unknown here, while its philosophy and moral precepts are recognized as forming the basis of the system, they nevertheless occupy a very inferior position, and much more importance is given to the works of the Later Development. All the sects of Japan belong to this, and Gotama has practically a very small following as respects the doctrines just enumerated. On the contrary, we see here many objects of worship recognized, some of which are clothed with the attributes of God himself. Man's sin and conscious weak-

* An extract from a paper on "The Religious Influence of Buddhism as an Obstacle to the Reception of the Gospel in Japan," from the "Proceedings of the General Conference of Protestant Missionaries of Japan," held at Osaka.

ness are also recognized, and "Salvation by the power of another" is the most popular doctrine, while his longing for immortality is fed by the promise of a future existence in some heaven of sensuous enjoyment. In the Great Vehicle, the instincts of the soul have reasserted themselves, and, in the absence of the verities of God's Revealed Word, have sought to satisfy their cravings with the empty creations of the unrestrained imagination; so that along with much of the philosophy, ethics, and religion of earlier Buddhism, we have the much more prominently taught and generally believed doctrines of this Later Development, which are perversions rather than denials of the truth, and hence are all the more dangerous. The most important of these are more or less closely connected with the three great biblical doctrines of God, Sin, and Salvation, and thus constitute, as it seems to me, the greatest obstacles to the reception of the gospel by the Buddhists of Japan. Let us glance briefly at these in the order named.

1. We notice the difficulty of bringing the Buddhist to an adequate conception of God. Buddhism meets the first verse of the Bible with a denial on the ground that there has been no creation, and if no creation, no Creator. The doctrine of God as the Preserver of all things is disposed of in the same way. If we exalt Jehovah as the Ruler of the universe, it will be said that Sakya gives instruction to and cares for three thousand such universes, and that every other buddha has similar dominion. If we speak of God as eternal and self-existent, we shall be told that all minds are eternal and self-existent. God cannot be the judge of all mankind, for the destiny of every man is immutably fixed by the Law of Karma. Some Buddhists say that the God of the Christians is Daijizaiten, or Siva, and that he is himself under the rule and instruction of Sakya Muni. The Shin sect, the most powerful in Japan, tell us that Amida is superior to all gods and other buddhas, and they give to him the attributes of boundless light, life, and mercy.

This is by no means an exhaustive enumeration of the obstacles which we meet at this point, but the examples given may be sufficient to show the great care needed in preaching the gospel to an audience of Buddhists, and especially the thorough instruction concerning the nature and attributes of God which Christian converts from Buddhism should receive.

2. As Buddhism recognizes no supreme and intelligent Ruler and Judge of the universe, rewarding virtue and punishing vice, its followers can have, of course, only a very inadequate idea of sin.

In this connection we may notice the fact that the Law of Karma forms the basis of the every-day philosophy of the common people. Are the wicked fortunate or the righteous unfortunate? Some deed committed in a former existence is the ready explanation. In the present life the virtuous man is storing up good, and the vicious man evil, for the life to come. There is no Lawgiver and Judge. Sin and its results being of my own creation, by my own act, likewise, may both be destroyed. Sin thus becomes a mere personal matter, a conception almost infinitely removed from the awful thing it was in the eyes of the ancient Jew.

As tending very strongly to produce this superficial idea of sin, reference may also be made to Buddhist Idealism. The Japanese Buddhist tells us that mind is the only reality — all things else are but forms of thought. He is at one with the Hegelian who declares "that thought and being are identical," and that "the

universe exists for me only so far as I comprehend it." It is largely because of this idealism, and because many of its terms are in a language unknown even to its teachers, that Buddhist philosophy is such an inchoate, confused, and contradictory mass.

A discerning critic has observed that "R. W. Emerson's paradoxes were often saved from absurdity by being mystical." This remark is true of Buddhism. The glamour of mystery makes it possible for the Buddhist mind to look a logical contradiction squarely in the face without recognizing it. *Nirvāna*, for example, is neither existence nor non-existence. Amida is the "chief of the buddhas," "superior to all gods and buddhas," yet it is a Buddhist axiom that all buddhas have exactly the same character and powers. One may say that there is such a place as the Western Paradise; and, with equal truth, may deny it. Not content with the universe as revealed through the senses, it adds to this a practically infinite number of worlds, each peopled by many orders of beings. Yet, after all, to the initiated, these countless worlds, this one world our eyes see and our feet tread upon, the past, present, and future, all joy and sorrow, all sin and righteousness, are but transient forms of thought.

It is impossible to over-estimate the effect of this in deadening the conscience. Under its baneful influence priests easily justify themselves in permitting the people to take a totally different view of their teaching from what the teachers themselves do. Thus, although they may condemn idolatry themselves, they allow the people to practise it. They do not believe the Western Paradise has an objective existence, but they encourage thousands to live and die with that as the chief object of their hopes. They threaten the wicked with countless kinds and degrees of punishment in innumerable hells, but believe all the while that the human heart is the only hell. The inevitable result of all this is utter scepticism and indifference to sin—the two most marked characteristics of the priests of Japan at the present day. And while the ignorant layman may *believe* more than the priest, his conduct is not likely to be much better.

3. We pass now to the doctrine of salvation. Early Buddhism knows no salvation except by one's own exertions. In many sects in Japan this is supplemented by the doctrine of "Salvation by the power of another," and this salvation is obtained through faith in some buddha or bodhisatva, especially through faith in Amida Buddha. Amida having meditated through five *kalpa* as to how he should save men, afterward spent a practically infinite time in virtuous actions, whereby he amassed such a degree of merit that the sins of the vilest of men are to it but as a drop in the great ocean. Hence, by calling even once upon the name of Amida the believer's sins are swallowed up in this ocean of merit; and so his own conduct becomes comparatively unimportant. Thus in the early pages of the *O Fumi*, one of the most valued books of the Shin sect, is the declaration that "the object of the believer is not to receive the cleansing of a wicked heart nor the restraining of evil thoughts, but is only and entirely for the sake of being born into the Western Paradise by the help of Amida." As will readily be seen, this is salvation from the misery of the present world rather than salvation from sin. This is the doctrine of Amida which Max Müller speaks of as "silly and mischievous," and educated Japanese view it in the same light,

and claim that the police records show a much larger proportion of criminals from this sect than from any other. It is hard to see how this could be otherwise, especially when we remember that if we were to ask the priest who preaches this doctrine of "Salvation by faith in the power of another," whether Amida really exists or not, he would — perhaps after some squirming — admit that either view of the case is perfectly admissible.

In preaching the free salvation of the gospel, therefore, we are called upon to exercise great carefulness, the more so as some Japanese are already classing us with those who preach the pernicious doctrine just referred to, as promoters of immorality. We believe that the free grace of God through faith in the crucified Christ is taught in the New Testament in such a way as not only not to destroy the law against sin, but all the more firmly to establish that law, and we have the testimony of eighteen centuries to show that such teaching is productive of the highest morality, and the highest service to mankind. Let us see to it that neither by intention nor through carelessness, neither by our preaching nor our example, is the biblical doctrine of the exceeding sinfulness of sin lowered among the Christians of Japan.

PASS IT ON.

BY REV. W. T. SLEEPER, WORCESTER, MASS.

Matthew x, 8 — "Freely ye have received, freely give."

FROM God's wealth, in land and sea
Stored for man so lavishly,
In the sun's prolific light,
In the alchemy of night,
Brother, hast thou freely drawn?
Pass it on, then, pass it on.
Thy poor neighbor gains it not,
Though he wrestles with his lot.
Earth and heaven to him are dumb;
At his calls no answers come.
Brother, hast thou freely drawn?
Pass it on; yes, pass it on.

From the mines of golden lore,
Deep and broad with shining ore,
Richer far than Ophir's mines,
Brighter than the diamond shines,
Brother, hast thou freely drawn?
Pass it on, then, pass it on.
Gifts so rich, to thee supplied,
Are to thousands still denied;
Though they pine for learning's light,
Yet they die without the sight.
Brother, hast thou freely drawn?
Pass it on; yes, pass it on.

From the bank of God's great love,
Through the Spirit from above;
From the vastness of His grace,
Shown by Jesus to the race;
Brother, hast thou freely drawn?
Pass it on, then, pass it on.
Multitudes have never heard
Of the gospel's joyful word;
In their ignorance they cry,
In their guiltiness they die.
Brother, hast thou freely drawn?
Pass it on; yes, pass it on.

Needs are great, the world is wide;
Pounds are lent thee not to hide;
In thy napkin's greedy fold
Thou shalt not the treasure hold
Which from thy good Lord was drawn.
Pass it on, then, pass it on.
Hiding good is robbery;
Hoarding it, idolatry;
Using it for others' weal
Seals thee with the Master's seal.
What from heaven was freely drawn,
Pass it on; yes, pass it on.

MRS. JENNIE H. PERRY, OF SIVAS.

FOR the first time within the year we are called upon to record the death of a missionary connected with our Board. Mrs. Perry, wife of Rev. Henry T. Perry, who for nearly eighteen years has served her Master in the foreign field, was called from the earthly service, at Sivas, Turkey, May 3. Mrs. Perry was born at Cedar Rapids, Iowa, March 14, 1847, the daughter of Rev. William Jones. She was converted to Christ at twelve years of age, and pursued her education at the Iowa State Normal School and at the Oxford Female Seminary, in Ohio. She was married to Mr. Perry, at Rolla, Missouri, September 19, 1866, and with him sailed for Turkey in November of the same year. Her life has been one of true devotion to the work of her Master. She enjoyed this service, and wished never to leave it. It is a mysterious Providence which takes her from the field where she seemed so specially needed, and from the missionary circle where she was so much beloved.

In writing of her death, Mrs. Hubbard, of Sivas, now in this country, says: "Living as we did so near together for seven years, she proved a true missionary sister, rejoicing in all our joy, and sympathetic in every trial. In her own afflictions, which were not a few,—five little daughters having gone home before her,—she showed a most beautiful Christian spirit. She was untiring in teaching the native women cleanliness as well as godliness, her perfect housekeeping being a daily object-lesson before a naturally untidy people. She was a diligent laborer in the Master's vineyard, often going beyond her strength. Our hearts are burdened for ourselves and for Sivas."

Mrs. Perry's sickness was very brief, and she had no special apprehension of a fatal termination. Cheerful and full of hope, though very weak, she sank fainting, and fell asleep in Jesus, on Saturday, May 3.

We take the liberty of quoting from a private letter received from Mr. Perry, dated Sivas, May 10:—

"Mrs. Perry's special characteristic was *intense, unselfish devotion*. Her love was ever flowing outward like a stream within even banks, the supply ever full because nourished from the inexhaustible divine fountain. Especially was she sensitively sympathetic with the poor, the afflicted, and the oppressed, and so jealous of their rights as to be impatient, sometimes, with the proud and the oppressor. It was so easy for her to believe and trust, the way to the mercy-seat was so familiar and constantly trodden, and the relief which she found there was so uniformly complete, that she never seemed to have any burden of her own to carry. If she ever had anxiety, it was for the relief of suffering and distress in others. The intensity and unselfish character of her devotion was a constant strain on her physical constitution. While the spirit seemed capable of bearing any burden of love, her thoughtlessness of self caused her to go beyond the power of physical endurance. The activities of the spirit wore out the possibilities of the flesh.

"Hers was a life long in experience, though brief in the number of years. There were no moments wasted in doubt, hesitation, or discussion of methods. With a rare discernment of character, a ready use of Scripture, and accustomed

to wield influence not only by persuasive words but by the power of song, she made straight for the work to be done in the hearts of the people, and was prompt to rebuke as well as to commend and guide.

"Mrs. Perry had no fear nor even a physical shrinking from the change of death. To her it was but putting away the image of the earthly, when there should be no further use for it, to be re clothed in the image of the heavenly. She had no desire to return to her native land. To teach these poor bigoted people she had come to a land of strangers, and among them she wished a burial-place.

"We buried her on Sunday morning, May 4, at the time of the usual service for worship. The Gurun pastor was here and preached the funeral sermon. Several of the hymns in Turkish, which she loved and was accustomed to sing herself, were sung both at the chapel and the grave. A great crowd of people stood about as we committed 'the glory of the terrestrial' to its sleeping-place until the resurrection."

A PROPOSED CHRISTIAN MEDICAL COLLEGE FOR JAPAN.

THE new Christian life in Japan calls for educational institutions favorable to that life. Several Japanese gentlemen, deeply impressed with the need of a medical school, in which the influences shall favor the moral and religious development of the students, have asked the co-operation of Christian philanthropists in America and Great Britain in the establishment of such a medical school for their country. It is lamentably true that, at the present time, an atmosphere of scepticism and materialism pervades the professional institutions of Japan, and the Christian community are unwilling that the physicians, who are to enter their homes, should be trained under such influences. They propose, therefore, to secure grounds and erect buildings, probably at Kioto, and ask aid from friends abroad in the endowment of professorships. The movement is specially promising, inasmuch as it is entirely indigenous, the people on the ground taking the initiative. Dr. J. C. Berry, well known as the medical missionary of our Board at Okayama, compelled for reasons of health to visit the United States, was asked by the representatives of the churches in Japan to present the matter of this Christian medical school to friends in the United States. It is proposed to make the institution undenominational, but thoroughly Christian. Missionaries in Japan, connected with the principal organizations laboring there, have heartily endorsed the enterprise. Secretary Ellinwood, of the Presbyterian Board, Secretary Cobb, of the Reformed Church Board, and Bishop Wiley, who has charge of the missions of the Methodist Episcopal Church in Japan, warmly favor the scheme. The Prudential Committee of the American Board have also expressed their deep interest in the project. It is of course impossible to divert to any other purpose funds given specifically for evangelistic work; but this object is earnestly commended to all Christian philanthropists, and especially to medical and scientific men, who desire to have the sciences in which they are interested taught under conditions favorable to the development of moral and religious character. Dr. Berry, during the brief time he has been in this country, has received much encouragement, and his success in securing the asked-for endowment would prove of incalculable blessing to Japan.

Letters from the Missions.

West Central African Mission.

DELAYED MAILS.—STARTING FOR BIHE.

As was stated in our last number, the mails from this mission had been delayed. Two mails, those which left Bailunda in January and February, reached us at the same time. The reason for the delay is indicated by Mr. Walter, who came to Benguela to procure supplies, in a letter dated February 20:—

“Our mail reached us so late because the road was blocked on account of the death of a chief who lived between the coast and Bailunda. In all such cases the road is given over to robbers, and during the time between death and burial everybody has a right to rob and steal all he can. As might be expected, the burial is always postponed for a number of days.

“Unfortunately our mail-carriers were on the road at the time and place of this death; also four other carriers whom I had sent down to the coast on the seventeenth of December. One of these carried a bag of coarse salt, which was stolen, and the other loads were left on the road and afterwards taken to a village. One of these men was made a slave and prisoner for plucking a few ears of corn in a field near this place, while the mailmen left our bag of papers at the same village, fearing this would be stolen also, since it looked so much like a bale of cloth. They brought the letters only.”

Having finished the preparations for their houses as far as possible at Bailunda, Mr. and Mrs. Sanders and Mr. Fay left for Bihé on the fifteenth of February. Mr. Miller gives the following account of their start:—

“Mr. Fay rode the pony. Mrs. Sanders took a *tepoia* and Mr. Sanders walked, but *tepoia* and carriers were sent him on the next day. They took up only such loads as were indispensable, and the rest will be sent when wanted. I accompanied them to the river (*Kulele*), one hour's march, and helped to get the pony over

the river, which was full to its brink at the time. We and the carriers passed over on the pole-bridge. Mr. Stover heard from the party to-day. Ten or more of their carriers had fled. No reason was given in the letter received to-day. Traveling, as far as I can learn, is not seriously interrupted by rains.

“I am not having school just now, as I am trying to finish copying the Umbundu Grammar by the time the March mail leaves, and, as Mr. Stover and myself are the only men on the premises, we are kept quite busy.”

On the twenty-fifth of February, Mr. Miller added the following postscript:—

“It is reported that Mr. Sanders and party are still at Cikuma, a village one day's march from here. Trouble with carriers is the cause of delay. Citwi, Mr. Sanders' *sekulu*, came home this afternoon and confirmed the report we had heard that Mr. Sanders' carriers had fled. It appears from Citwi's statement that only ten carriers remained (a number insufficient for the party to proceed), so immediate steps were taken to get more. But at last accounts the carriers were still asking for better cloth and more pay.”

Some four weeks before starting, Mr. Sanders visited the king in his war-camp, to ask permission to send a caravan to the coast for supplies, and also for porters to go to Bihé. Both these requests were granted by the king, inasmuch as it was not proposed to keep his men a great while, and as he was not intending to commence his war for some months.

CHARACTER OF THE PEOPLE.

The brethren write hopefully of the progress they are making in reducing the language to writing. They have prepared in manuscript a grammar and quite a large vocabulary, which they are wishing to have printed at once.

Inquiries having been made of the missionaries, whether, after longer residence, they would reaffirm what they had hereto-

fore written in commendation of the people among whom they dwell, they now write in most emphatic terms, reasserting all they had claimed for the natives. They will not even except the king and his court from their commendations, believing that the natives of that region are far above the average of heathen tribes, and that they have the qualities out of which may be made earnest, manly Christians. Mr. Stover writes:—

“There are individual exceptions in every rank, yet in this people we have every encouragement. Not that they will not need ‘line upon line and precept upon precept’ in order to induce them to live Christlike lives, but they are capable of being influenced by the gospel, and that is more than many even among professing Christians will admit. Moreover they are *enterprising*. You would be greatly impressed by the difference between the boys who come to listen to us and those who do not. There has been a great change in our own boys. From ten to twenty come to our Sabbath service now, all neatly clad. Every boy has some sort of garment which he keeps exclusively for Sunday wear, and, if a stranger comes who has nothing, the others usually manage to spare him a little here and there from their own wardrobes. Our boy Cato, for instance, has three shirts. He puts on his *best* on Sunday and lends his second-best to any one so unfortunate as not to have one, from seven-year-old Muchuka upward. Brother Sanders usually gathers them for a short Bible lesson, after which they sit with us during the whole service.”

INCIDENTS AT BAILUNDA.

A letter from Mrs. Sanders contains many items of interest:—

“Every week Mr. Sanders finds time to translate enough of the New Testament for a lesson for the boys on Sunday morning. Usually he has from twelve to eighteen present. We feel that he has taken quite a step in advance lately in beginning to pray with the boys in Umbundu. The first time he tried it the boys all laughed. Now they sit very quietly

and most of them bow their heads. We hope and believe that some of these boys are soon to be among the children of God.

“While Mr. Sanders was at the camp recently, the king told him that if he had any spoons with him he might leave one; for, in their last move, his spoons were lost and now he had to eat with a wooden one. He thought it rather hard for a king to have to eat with a wooden spoon. Mr. Sanders told him that he had only one with him, and if he left that his wife would suffer great loss. The king was quiet a moment and then said: ‘Would your wife scold you?’ That was the last about the spoons.

“Early yesterday morning before we were up, we had a visit from the *ovisonde*, the terrible army-ants. There were some rapid motions you may believe in getting our clothes on. For so small an insect their bite is something fearful. They take such a hold that often they will be torn apart rather than let go. They had come in such numbers, and were coming so fast, that there was nothing for us to do but to leave the house to them; this we did, and had breakfast in Mr. Stover’s house. Nothing seems able to resist the bite of those little things, except it has a very hard shell. Every living animal flies before them.

“About ten o’clock they left, and did not trouble the house any more during the day. But just before bedtime Mr. Sanders went to the door with a candle, and found them pouring into Mr. Stover’s house. On Helen’s account they were anxious to keep them from the bedroom. So they fought them with coal-oil and ashes, and succeeded in keeping them on one side of the kitchen, and preventing the large part of the army from coming in. We watched and waited until about twelve o’clock, when, as they seemed to be gone, we went to our own house. In about half an hour Mr. Stover came to our window and said they were coming down their walls in swarms. They had gone up the walls on the outside to the thatch and gone through that. There was nothing for the Stovers to do but to move their beds into

our kitchen and let the ovisonde have full sweep. This morning they had disappeared. It is just about a year since they were here before. About a week ago Mr. Fay was driven out at midnight by them."

European Turkey Mission.

BULGARIAN EVANGELICAL SOCIETY.

Mr. House, of Samokov, writes from Sistova, April 28:—

"I am here at Sistova upon the Danube, in attendance upon the annual meeting of the Bulgarian Evangelical Society as the delegate from our mission. It is the first time that the society ever held its meeting north of the Balkans with the Methodist brethren. The meeting has been a very interesting one, although much smaller than it would have been if it had been held in a place more accessible to the members who live upon our side. There has been quite a large outside attendance at some of the meetings. The Methodist and Baptist brethren who were in attendance seem to have taken a hearty interest in the society and its meeting. Quite a large number have become members of the society. An arrangement was made between our brethren and the Methodist Episcopal brethren, that when the society was able to work on this side of the Balkans it should employ Methodist workers and plans.

"Some of the bitterest enemies of evangelical truth have been present at our meetings. The prime minister of Bulgaria came to this city yesterday, and is staying with a gentleman who attended some of our meetings. I cannot but believe that the work of our Methodist Episcopal brethren here in Sistova will be much benefited by our coming here. The practical example of Christian unity, which has been shown in these meetings, will also have its effect upon the brethren and upon others. The discussion of the various subjects proposed in the programme has been carried on with marked dignity and ability, which has attracted the notice and elicited favorable comment from outsiders."

Maratha Mission.

PREACHING IN THE VILLAGES.

MR. BISSELL, of Ahmednagar, under date of February 28, writes:—

"Since our annual meeting in October, Mrs. Bissell and myself have been out in tents a good part of the time. But the hot season is approaching, and warns us not to continue these labors longer. The young ladies took charge of the Girls, School, and thus Mrs. Bissell was able to accompany me on these tours, as she has not been able to do for several years past. Taking a good, earnest Bible-woman with her, she has met large numbers of women in nearly all the places visited. Often a circle of men would stand at a little distance, listening to the singing and the reading and instruction which accompanied the singing. For the most part these meetings with the women took place at a different time of day, and in a different part of the village, from those in which I met with the men; so the two did not interfere with each other.

"The marked feature of these interviews with the people was the respectful attention given to our message. Where we had been before, and the people knew us, we were often asked when we would come into town and address them, and sometimes the leading men said they would assemble the villagers at a certain place. Very little disputing was done. The gospel was preached; one or two hymns full of gospel truth were sung by the native preachers; and, after urging their serious attention to what they had heard, we exchanged salaams and withdrew. Afterward we had private interviews with small companies, or with individuals, in which we 'expounded unto them the way of God more perfectly.'

"Generally we could assume that the people would agree with us in three points, namely, that there is one supreme and holy God; that men are all sinners and exposed to God's wrath; and that a *Sadguru* (Saviour) is needed to deliver us from sin and its penalty. It was only when we came to ask who is the true

Saviour, and how does he deliver us, that we met a difference of opinion. To one not familiar with Hinduism it might seem strange that idolaters should admit the first of the above positions. But the Hindu finds place for all the idols in his creed. He says: 'Yes, there is one Supreme God, but all these idols represent inferior deities under the direction of the Supreme One — just as there are thousands of officers in the government of Queen Victoria!'

"But many of the more intelligent have given up all faith in these idols, though they do not always admit it in the presence of their people. In one village, after listening to our preaching a good while, they sent for a Brahman, an educated government official, to come and answer us. He came and let off a tirade of the stale old arguments of former years. After we had finished our talk and were returning to the tent, he joined us and explained that as the people had sent for him to reply to us, they would have been satisfied with nothing else than what he said, though he knew very well that it was all false. I rebuked him sharply for helping to sustain a system which he knew was false and injurious; but he said that, living here among the people, he must keep their goodwill or they would make it too hot for him."

THE WORK IN THE SCHOOLS.

"We are sure that our work here has its place, and an important part, in preparing the way for the reception of the gospel. But we are sometimes ready to ask, how many more years of preparatory work must be done before we see the ingathering? In the present outlook for this field, our Christian schools seem to be doing as good work as any part of our native agency. And they are raising up a class of young men who will be too well instructed to follow in the old Hindu paths. In several places the people of the town are asking for a Christian teacher, and will consent that the children of Mahars also shall attend the same school. But in such cases the common rest-house of the town cannot be used. A separate building must be

erected which shall be under our own control."

INGATHERING AT AHMEDNAGAR.

On March 13, Mr. Bissell again writes: "Last Sabbath, the ninth instant, was a good day with us. We were allowed to welcome to the church in this city twenty-nine persons on profession of their faith. Two of them were a man and his wife from a village five miles away, and the rest were students in our schools here and in the Normal School of the Christian Vernacular Education Society. Many of these had for months been attending the pastor's class of inquirers. Most of them were children of Christian parents and had been baptized in infancy, though several were baptized at the time of their admission to the church. It was an interesting sight, and gave joy to our hearts, to see these twenty-seven youths standing around the platform, and entering into covenant with the Lord's people. May they all have grace to stand firm and honor the profession they have made.

"The 'Salvation Army' came here three or four weeks ago. They have erected a large tent in the centre of the city, and continue their open-air meetings daily. They are earnest and direct in their appeals and prayers, and I think their services have been helpful to many of our people. Perhaps they have helped some of these youth to an earlier decision than they would otherwise have made."

THE THEOLOGICAL SEMINARY.

The annual examination of the Ahmednagar Theological Seminary was held in October last. In their report, the examiners express themselves as greatly pleased with the thorough and substantial progress made by the students, and with the general aspect of prosperity in the institution. They say, in closing:—

"All the young men seemed sincere and bent on making the most of their opportunities. And the methods of instruction, especially in Biblical study, seemed to us admirably adapted to the needs and circumstances of the students as a preparation for their future work. On the whole, the

progress and development of the students is most gratifying, and the Seminary seems to be doing all that the most sanguine of us had expected from it."

SOUTHERN INDIA TO NORTHERN EYES.

Mr. R. A. Hume, of Ahmednagar, gives, in a letter of April 16, some results of his observations in Southern India during a recent trip. He says:—

"At the time of the jubilee of the Madura Mission, I was able to take a run of twenty-three days into Southern India. I visited the most prominent stations of the American Reformed Church, the Church Mission, the London Mission, and the Wesleyan Mission, in Southern India. In some respects mission work in that part of the country is in advance of mission work here. But the large numbers of Christians there make their results seem relatively more successful than in other parts of India, for the reason that most of their Christians are not even baptized; they are only *adherents*, who have discarded ordinary heathen ways and put themselves under Christian instruction. However, as in the opinion of their heathen neighbors this seems tantamount to becoming Christians, and as in the government censuses they return themselves as Christians, they are so called by all. With us and in all Northern India these persons would be called inquirers, not Christians. In the London Mission in Travancore less than one tenth of the 41,347 Christians are communicants. And this is very much the case throughout Southern India. There are advantages and disadvantages in this practice.

"Considering the number of Christians in Southern India, I was surprised at the little attention which has been paid to the raising up of a native ministry. I have now been privileged to see most of India from the Himalayas to Cape Comorin, and from Bombay and Ahmedabad and Lahore to Calcutta and Madras, and I think that there is not a mission in India which does so much to educate a good native ministry as ours. This ought to tell in the next few years.

"The jubilee of the Madura Mission was very successful. I rejoice heartily with them over the liberality of the Christians. Every nerve was strained, and they could not possibly have done more. It was a time of rejoicing and exultation over achievements."

Ceylon Mission.

THE WORK AT MANEPY.

MISS M. W. LEITCH sends a report of the work the past year in the Manepy field, in the various departments, from which our limits will allow only a few extracts. Of the church-work she says:—

"Manepy church has been blessed during the year by an earnest working spirit among its members. Twenty-five have joined the church on profession, and fourteen by letter. The church-membership now numbers 116, the number having doubled in three years. The total number of inquirers in the Manepy parish is 103, thirty-eight of whom stand as candidates. In our other two churches, Navaly and Panditeripo, eleven have been received on profession and two by letter. There are forty inquirers. The total membership of our three churches is 245. These are self-supporting, receiving no help from the mission. Their total contributions for the past year amounted to about \$656. Of this amount one third was given to the Bible Society, the Tract Society, the Evangelical Society, and other objects outside of the pastor's support and church expenses."

SABBATH-SCHOOLS.

"A private school in Navaly, with 118 scholars, has been opened this year. Formerly the children were strictly forbidden to attend our Sabbath-schools or Christian meetings; but now the Bible lessons are taught them by our Bible-women during the week, and the children are collected and a model Sabbath-school is held in the school bungalow every Sabbath afternoon by one of our most able and active Christian young men, with two Bible-women as assistants. This we visit every Sabbath on our way from Navaly station, and spend

a quarter of an hour in singing with the children. In our Sabbath-school this year 229 recited the golden texts."

EVANGELISTIC WORK.

"Fifty-six large moonlight meetings have been held during the year. The audience often numbers from one hundred to two hundred; sometimes, in the most densely populated villages, as high as five hundred. These meetings reach a large mass of people who could not well be reached in any other way. Respectable and respectful audiences attend. In visiting in the villages we meet many women who seem very friendly, though we do not know them. When asked how they know us, they say that at such and such moonlight meetings they were present and heard us speak. Besides these, about sixty smaller moonlight meetings have been held by the native workers alone in the villages.

"The large numbers who come to Manepy in April to attend the temple festival offer a field for evangelistic work which is improved. Last year two preaching-places were surrounded by large audiences all the day.

"At the Manepy station church a special service is conducted by the Rev. W. W. Howland, one Sabbath night every month, on a moonlight night. To this all inquirers, educated heathen, backsliders, and nominal Christians are invited, and the discourses are adapted to an intelligent and thoughtful audience.

"The plan pursued by our Bible-women during the past year has been not to visit promiscuously in the villages, speaking to any one who would listen, holding meetings where women could be collected, and giving away tracts, but quite distinct from that. It has been to bring a certain number of persons under regular instruction; persons who, by being relatives of Christians, or former pupils of Christian schools, or from having often heard the gospel, have some desire to be regularly instructed in the truth and will make an effort on their part to study and learn.

"We find the Bible-women most useful in looking up and working for several

often neglected, but very important, classes, namely: heathen wives of Christian husbands; baptized children of such parents; backsliders; girls who, having reached the fifth or sixth standards in our day-schools, and having known much of the truth, are now shut up in their houses for some years previous to their marriage; girls who, having studied in the boarding-schools for a longer or shorter time, are now shut up in their homes; and Christian women who through sickness or distance from the church are prevented from attending church services.

"There are this year two new enterprises established under native Christian management, which bring thirty young men to our very doors and under Christian influence, namely, a medical class of eight under the care of a native Christian physician, and a university class of twenty-two under the care of another educated Christian. Several of these young men are regular attendants of our Sabbath-school and church services. The pastor also has weekly meetings with them.

"Forty-nine young women and forty-two young men from our field are attending boarding-schools and schools of higher education in other stations of our and the two neighboring missions. The majority of these are already church members.

"In August a temperance movement was started in this field. Large and interesting meetings were held in the villages, and 1,534 signatures have been secured to the pledge. Already the movement has done good in reclaiming some addicted to the use of strong drink and in closing some drinking-places. Four months ago there was only one temperance lyric to be found. There are now thirty temperance lyrics and hymns in Tamil, several of which have become popular in the villages."

North China Mission.

TOUR TO CHO-CHOU.

MR. AMENT, of Peking, under date of March 4, writes of a recent tour of special encouragement with several missionaries. The presence of Miss Dr. Holbrook had

a prominent influence in opening the hearts and homes of the people, through the medical aid she rendered. Mr. Ament says:—

“More than a dozen years ago, the work began in Cho-chou, but no foothold was secured in the city, and the citizens steadily held aloof from the foreigners. Our one Christian family there was not permanently located, and the hold on the city was precarious. Last fall our visit was received by the people more graciously than ever before, owing, perhaps, to the fact that the women could be reached and the homes visited.

“On the present occasion the arrival of four foreigners, one a physician, caused a ferment among all classes. A police official tried to persuade the inn proprietor to turn us into the street. The Christian family, and inquirers in the same compound, were ordered to vacate the place. But, notwithstanding the opposition, the ladies were invited into the homes of many respectable families, and the doctor's work grew beyond her ability to care for it. A widow from the leading family in the city came for medicine, and listened gladly to the truth. Before she went away she poured out her sorrows and trials to the ladies, and wept with gladness on hearing of the tidings of great joy to all the distressed. She was deeply moved. On reaching home she sent a servant with a request for books.

“Several neighboring villages were visited, all giving us a cordial welcome, insisting on our visiting their homes and drinking tea with them. One old gentleman, who had, years ago, seen our books, waited more than half a day to see the foreign preacher and converse on Christian truth. His grateful heart seemed prepared for the good seed. With joy he heard and went away, leaving a cordial invitation for us to visit him in his home.

“These are only specimens of the work that came to us daily. One woman was baptized, whose conversion was the result of the efforts of the only Christian woman in the city. She was willing to come to a public inn in the city, and before a large

company of men and women was received into the church.”

CHO-CHOU CITY.

“Historically, Cho-chou is a very interesting place. Marco Polo mentions the immense stone bridges outside the city, the balustrades of which are supported by more than six hundred stone pillars, as well as by numerous lions and elephants. Of Cho-chou itself he says: ‘The country is rich in grain. The people are idolaters; they live by merchandise and the arts, making cloth of gold, as well as of silk and beautiful linen.’

“In contrast with this picture is the present condition of the people. During the past year the emperor has distributed grain and money five times to this starving people. The manufacture of silk and linen has long since ceased, and the only relic of former opulence remains in the fine shops for the sale of women's head ornaments.

“The great roads from nine provinces unite at Cho-chou, thus making the place, as the Emperor Chisu Lung said, ‘without its like beneath the sun.’ The great road from this place to the capital, though filled with lines of carts, camels, donkeys, and travelers of all descriptions, including Thibetan and Mongol pilgrims, is almost never repaired, and if you are not drowned in the mud you are certain to be suffocated with the dust.”

PU AN. — MEDICAL WORK.

“From Cho-chou we went to the village of Pú An, about thirty miles from Peking. As on previous visits, we lodged in the village temple, which the Taoist priest kindly opened for us. This priest is remarkably tolerant, allowing us to preach doctrines in his court and in his presence which are subversive of all his cherished principles.

“From our first arrival the doctor was thronged with patients from villages far and near. In two or three days her medicines were exhausted, as well as her strength. But a good work had been done, and, by her exertions, we became acquainted with many respectable people.”

OPPRESSION AND WRETCHEDNESS OF THE WOMEN.

"By a residence of a few days in this retired village, we were able to get some little insight into the home life of the people, and we were more than ever impressed with the wretched oppression of the women, especially of the young wives and girls. Infanticide is more prevalent than a casual observer could discover. We found here a new invention for the destruction of infant girls. It is simply for the mother-in-law to take a willow dust-pan and fan the little creature till life is extinct. The doctor found one young mother weeping over the murder of her infant, whom the mother-in-law had allowed to live two weeks before smothering it. The poor girl was sick and weak, yet she was pushed about and kicked like a dog, and scoffed at, when she wept. The husband is helpless in such a case. If a son is the first-born, the young mother is tolerated; if a daughter, her lot is most miserable. The only retribution feared by the mother-in-law is that the young wife will commit suicide, when her family may come *en masse* and tear down the house of her oppressors. They manage to keep, if possible, inside the limit of the persecution which drives to suicide; but they make her life more miserable than you can conceive. But these same wives, when they become aged and ugly, are as cruel as death to the young women who fall into their hands."

FAVOR IN HIGH PLACES.

Mr. Goodrich, of Tungcho, writes: —

"Some pleasant news has just reached us. A short time since, in a conference with Li Hung Chang, the governor of this province, and the foremost man in China, Mr. Pilcher, missionary of the American Methodist Mission, and temporarily American Consul at Tientsin, was asked by the governor if there was anything he could do for the missionary work. Mr. Pilcher not instantly replying, the governor proceeded to say that he had a real desire to know about the missionary work, and would be very glad to help, if it were in his

power. Mr. Pilcher then told him of the unfavorable location of our mission premises at Pao-ting-fu, of the illnesses and deaths there, and of our anxiety to obtain larger and better premises. Governor Li assured him that he would gladly aid in securing good premises at the provincial capital, and that as soon as suitable ones could be found, if they would inform him, he would see that there was no trouble in securing them. Heretofore Governor Li has been chiefly interested in medical missions, to which he has made large contributions.

"A few days ago our secretary of legation, Mr. Holcombe, spent two days with us on his return from Chinanfu, capital of Shantung, whither he went to settle a long and trying lawsuit, on account of a chapel belonging to the Presbyterian mission. He stated that he was treated with most distinguished consideration and courtesy by the governor, and almost fêted during his whole stay. And not only was the case most satisfactorily adjusted, but the governor of that province also volunteered the promise that when the missionaries should find other quarters which pleased them, he would see that they were secured.

"I may also refer to another case somewhat parallel. Not long ago the intendant of circuit at Tientsin expressed his desire to Dr. Atterbury for a college with a medical department, and promised large help in building in case teachers could be procured from America, and Dr. Atterbury would take charge of the medical department.

"It is certainly hopeful that three such men, in the highest positions of honor and influence, not only do not attack Christianity, but do, in some sort, look kindly upon it, and lend the weight of their commanding influence in its favor. It suggests thanksgiving, but, also, fervent petition, that these men, and others like them, may receive in their own hearts the great blessings of the gospel, and gain a desire to do all they can towards building up Christ's kingdom in China. And why not? Oh! I know *we* have new lessons to learn in

faith and fervency, in faithfulness and love."

MEETINGS WITH HELPERS.

Mr. F. M. Chapin, of Kalgan, gives, in a letter of February 25, some illustrations of characters met with by their helpers:—

"Every Monday morning we have a meeting with the helpers in the upper city, at which we gather up the results of the preceding week's work. The helpers give the names and residences of those who seem interested, together with such other information about them as they may have been able to pick up.

"Take this morning for example. A young man at the dispensary talks with the helper, and promises to come again to hear; says he has heard preaching before at his home in Pao-ting-fu. The young man is in an apothecary's store in this city. He buys some books before he leaves, and as the helper finishes his story you see that he has some hopes of that man.

"Another is an opium-eater who has been to the chapel almost every day for a week; he wishes to reform, and promises to put himself under the doctor's care. Will he do so? And, if he does, will he go through the terrible ordeal? And, if cured, will he stay cured, or go back? After he has fairly broken his fetters, the chances are five to one that he will rivet them fast again.

"Another is a man who heard us on a recent tour preaching on the street. He wanted then to say a word, but found no opportunity. We shall see him often, for his shop is only a stone's-throw from the chapel.

"Nearly every Monday morning for the past three months has brought to light such cases. Why, then, is it that no more have joined the church? Because, I suppose, that it is wellnigh impossible to keep track of these men. They are wanderers—here to-day and there to-morrow. It is almost time spent in vain to follow them to their native villages. They will be gone to a fair, or away on business, or seeking work. One thing, however, we endeavor to do—keep track of some of

these men, and when one makes a tour in their region, hunt them up if possible."

Japan Mission.

THE KOBE CHURCH.

Mr. JENCKS, under date of April 21, writes of the celebration of its tenth anniversary by this church, the first organized in Japan under the American Board. He says:—

"On the nineteenth, the Kobé church celebrated its tenth anniversary with appropriate exercises, attended by hundreds of people. A crowded meeting was also held the preceding evening, at which Dr. Greene and several native pastors made addresses. Pastor Miagawa, of Osaka, was especially interesting. The recent new experience of the Spirit's work, which he and so many others have felt in their hearts, gave him added fervor. He referred to the reply made by Dr. Hepburn, the veteran missionary of the American Presbyterian Board, to a question put to him by Joseph Cook. When Mr. Cook asked him how many Christians there were in Japan, Dr. Hepburn said he could n't tell; he thought he knew of one! Mr. Miagawa had thought recently that the number of real Christians at that time was small. Many church members felt that they had not been Christians at all; they were now just beginning to feel the power and joy of the Christian faith.

"The next day Dr. Greene made an address, giving the reasons for such a celebration. He referred to Ichikawa Yein-orke, who came from Tokio with Dr. Greene when he removed to Kobé. This man soon asked for baptism; but while he was waiting, he and his wife were arrested at dead of night, and immured in the Nijo Castle at Kioto. The man died there seventeen months afterward. The widow is now living at Tokio, supported by members of our mission.

"The church was greatly impressed with the account of this man's death. Many of the members wanted to send to the widow and invite her to come to Kobé and be supported by the church. It was

quite a surprise to them when they learned that she was supported at her home by our missionaries, and had been for these years.

"Two church officers read historical papers of interest. The church was organized with eleven members, and now numbers 152.

"The Rev. Mr. Matsuyama, the pastor, preached from the parable of the mustard seed. Referring to the death of Ichikawa, he said it was a little seed, but it had influence in overthrowing the edict against Christianity and in removing the government opposition. Members of this church, in company with missionaries, have gone to do work in eleven places where churches have since been formed.

"From this beginning of one church the work has spread until more than eleven hundred believers are now gathered into the churches of our fellowship.

"Dr. Davis and Mr. Atkinson also made very interesting addresses."

REVIVAL IN THE KIOTO SCHOOL.

For more than a year, the mission have felt that Mr. Neesima's health demanded a period of protracted rest, and permission had been given him to visit the United States. He was, however, extremely loth to leave his work, especially as it gave great promise of immediate results. But in the midst of the revival at the Kioto Training School, in which Mr. Neesima was deeply interested, it became apparent that he could no longer endure the strain of labor, and he unwillingly left Japan, April 6, for Hong Kong and Europe. In a note written just after sailing, he says: "The work is wonderfully opening. We have had a most blessed revival in our school. Commencing among the younger classes, the movement has swept through the whole school. It is a great trial for me to leave Japan, — but I can't write on this subject. I can leave our school without the least anxiety in our Father's hand, and come out with a great joy and peace."

Dr. Davis writes, April 3, of the recent remarkable work among the students in this school: —

"Japan has been richly blessed during the last fifteen months. We shared in this spiritual blessing in some good measure during 1883, our school having a good degree of interest and the church in the centre of the city doubling its membership; still, the foundations were not shaken. During the latter part of last year one member of the theological class seemed to get a new view of truth, and he has since been quietly at work, showing in his very face the new joy and peace he had found. The Week of Prayer came, and was continued a second week for the especial outpouring of God's Spirit. The day of prayer for colleges came without any marked results, but since that time there has been a growing spirit of earnestness in the school among the Christians. About the first of March a daily general prayer-meeting was started, held in the evening at half-past nine o'clock. This increased in numbers and interest from night to night.

"Sunday, March 16, was a day long to be remembered. The whole school was pervaded by a power which was not of man. The classes spent hours together in weeping, prayer, or praise. The second-year class of nearly forty spent about five hours in one continuous meeting, almost all the Christians, and others under conviction of sin, crying for mercy for themselves and others. That week will never be forgotten by any one who passed through its experiences. There was little sleeping at night. The young men could not sleep, but many of them spent the night in strong crying and tears, or in joy and prayer. We did not discontinue our recitations, but threw ourselves into the work as far as we could, trying to moderate excesses and get the young men to take rest, fearing serious results to the health of some, which, I am sorry to say, have been realized in two or three instances.

"The work has been of power, and the whole school has been powerfully moved and changed. Thirty-seven, I am informed, are asking for baptism, all but about ten now in the school thinking them-

selves Christians. The most remarkable feature of the work, however, has been the new experience which the Christians have had. They have nearly all gained a new, a living, a spiritual view of truth which they have never had before. So great is this revelation to some of them that they think they have never been Christians before; no doubt some among them were only intellectually Christians. The truth of the Bible as God's word, God's love, the atonement of Christ, the work of the Spirit, etc., have a living reality to them; and they have a peace, joy, and rest in full consecration to Christ and his work such as they never have felt before. It seemed at one time as if we should hardly be able to hold the school till after examination, so eager were they to go and tell the new joy they had found. But they waited; and now, this week, many of them are scattered here and there telling the gospel story. This work will have a powerful influence in determining and fitting many of these young men to give their lives to preaching the gospel. We hope and pray that we may be spared any reaction from this work, and that it may go on as an ever-present power in our school and in Japan. There is very great interest in many of our churches."

Western Mexican Mission.

THE PUEBLOS ON LAKE CHAPALA.

MR. CRAWFORD, of Guadalajara, writes as follows of a recent trip to the villages to the east:—

"Since writing last I have made another trip to the pueblos, or villages, accompanied by a native helper. We spent the Sabbath at Tlajamalco with the brethren, opening services in the house we had just rented, more central and suited to work. Here we hope in time to reach many passing to and fro, who would never go a step out of their way to hear, yet would stop before an open door and listen to the singing and some of the preaching. They are slow and very suspicious, but God's Word is mighty.

"We left there early Monday morning

for Chapala, a beautiful little town near the western end of the lake. It is a very fanatical place, and we learned that a certain priest had just been there, and had a grand reception, so that the town was in a state of great excitement. We were told of the danger, and warned not to open our mouths, or even let it be known that we were Protestants.

"Having accomplished our purpose, we set out early for La Barca on the eastern end of the lake, some twenty-nine leagues distant, crossing the mountains into the James River valley, a broad, rich, and well-peopled country. We passed through some eight towns on the way, one quite large."

LA BARCA. — AYO. — ATOTONILCO.

"La Barca has a population of perhaps twelve thousand, and is the head of the district. Looking out over the lake as we came up, and thinking of the thousands of souls in all that rich and broad section that were waiting the coming of the Word that gives light, I wished and prayed that God would open the door, for it does seem wellnigh locked. However, I trust we shall be able to commence work in La Barca, and make it a centre of effort among the towns thereabout. To that end we send there a worker this week.

"From La Barca we passed on to Ayo, distant about twelve leagues. One night we lodged at a *hacienda*, and found the warmest, in fact the only kind, reception on the way. The overseer took me for a miner or an engineer and so was the more profuse in his attentions; but when, in the course of conversation, I told him who I was, he paused, was confused, but being a gentlemen did not allow it to change his feeling toward me, openly at least. The tracts and little books were gratefully received. Ayo, they told us, is one of the most fanatical towns in all the region.

"We pushed on from here to Atotonilco, some six leagues farther on, a town of some ten thousand inhabitants, and less fanatical than many others in the region. We went to the director, or mayor, and asked him if he would protect us in open-

ing evangelical services. He said he feared to do so, knowing what trouble it had given in other places. We assured him that it need not give any trouble, and that the law guaranteed it to us. He replied that he was under authority and would have to confer with the chief of the district in La Barca. This is a military government. Having done all that seemed best for the present, we directed our course homeward.

"Atotonilco is called the 'Garden of Jalisco,' and it certainly merits the title. It is the most beautiful town I have seen in the country. It is in a narrow but rich valley, and the river is conducted by a thousand channels through the town, so that you hear the water running and gurgling everywhere, watering orange-groves, sugar-cane, gardens of flowers and vegetables.

"The dense ignorance of the people makes one sad. Many of the towns we passed through have no schools of any kind. Most of those to whom we offered tracts and other things could not read, and were afraid to accept anything from us. In the hacienda where we lodged one night there were over one thousand men with their families, and no school, and scarcely any of them could read a word. Thus poverty, ignorance, and superstition reign. It is very sad to see. But the light is dawning, and many are waking up."

TLAJAMULCO. — FANATICAL VILLAGES.

Mr. Howland writes, May 1: —

"The first Sunday in March, communion was celebrated in Tlajamulco for the second time. The ladies rode on *burros* and found the trip much less fatiguing and more enjoyable than they had anticipated. One new member was added, an old man who was a firm Romanist a year ago, but now seems well-grounded in the truth. He shrank from the publicity of baptism, and asked that it might be administered privately; but when I recalled to him the words of Christ about public confession, he made no further objection. Several others had given their names, but we

could not conscientiously admit them yet. It is a little surprising to find that several who were among the first to recognize the truth, and who have been the direct means of bringing others into the church, still remain outside. Several of them are fine men, but morally weak and as yet wholly without the aid of the Spirit. I am hoping that at least some of them may yet be brought in.

"We have recently been turning our attention toward the east. Mr. Crawford and Magdeleno first made a tour of exploration. Then Magdeleno went and stayed for a time. The feeling grew so strong that he was ejected from the hotel and could find no place to stay. Accordingly Mr. Crawford and myself went and bought a small house in a good situation. I think there is some danger, but not very much, not enough to discharge us from the duty of going forward. Probably I shall go next week and take two men, Ricardo and Magdeleno. The place is very fanatical, and the common people are easily excited. Being a little out from the main lines of travel, they have never seen many foreigners or Protestants, and the priests are very active to suppress all evangelical effort. The man who sold us the house writes us that he has already suffered much from the fanatics.

"On the other hand, there seems to be quite a number of business men who are convinced that progress and reform are to be despaired of under the old régime, and are willing to take up, or at least encourage, the evangelical party. But how their convictions will stand the fire to which they will soon be exposed, and whether these same men will really accept the truth or not, remains to be seen. We have seriously thought of going there in person to open the work, but there would be a strong probability of a mob, and the authorities could do very little, even had they the desire. But we shall act with caution, and do not anticipate any trouble."

GUADALAJARA.

"Here in the city the work progresses quietly. Our congregation averages about

fifty, and we have fully that number in the Sunday-school, which seems quite popular. We celebrated the communion for the second time on Easter Sunday, and had a very enjoyable season, although none came forward as members.

"Just now two students from the 'Lyceum' (about equivalent to a high school) are coming quite regularly to the services and to my Bible-class. I should be very glad to gain even a slight and indirect influence among the students, but we cannot put much hope in them. They may become interested and even convinced, but the actual separation from their church can be brought about by no human means, and it would require a very powerful baptism of the Holy Spirit to lead them to face the contempt and persecution that awaits every 'Evangelical' in this country.

"We have been employing two carpenters for some time. Now I am trying an experiment. I have made with my own hands a study-table, a revolving bookcase,

and some other pieces of furniture, which are entirely new here and are much admired. I am now having a revolving bookcase made which I shall allow them to sell. If the experiment is successful, I hope to be able to give employment to several men and boys, paying them by the hour, and so arranging it that they can study some every day besides learning the trade. I am confident that, by devoting very little time to it, I can furnish them plans for novelties that will sell well. Even if the experiment does not prove promising, it will enable us to get a hold on these two men, who seem to be really growing in grace, and will, I think, be of use in opening work in new pueblos even if they never come to be regular preachers. The young man who does our printing is doing quite well and is, on the whole, very promising. We have already learned that 'a little learning' has to be administered with much care and accompanying restraint in order not to prove 'a dangerous thing.'

Gleanings from Letters.

T. A. Baldwin, Constantinople.—Five more of our girls were received into church fellowship at our last communion (four Greeks and one Armenian), making ten from the school that have been gathered into the fold since the beginning of the year.

George Constantine, Smyrna, Western Turkey.—You will be pleased to learn that our meetings continue to be profitable, and six more persons, all Greeks, have decided for Christ since I last wrote you. Others seem much awakened. One has come from her country hoping to influence her son away from us, but she herself has become awakened. Another who said much against us is also awakened. The attacks against us are becoming more and more vile, though powerless on that account. On Good Friday I had a special service, when we had a full house, and among the audience many people of influence who were never there before.

M. P. Parmelee, M.D., Trebizond, Western Turkey.—The brethren of Trebizond are working with zeal and harmony to raise as much money as possible during the current year. At the beginning of the year a subscription of weekly offerings was drawn up, and about eighteen liras subscribed,—at least double what the most sanguine of the brethren had hoped for. Immediately after the morning service each Sabbath, the treasurer takes his place at the table in the chapel, with his record-book, and the brethren and sisters go forward and pay their money, which is duly credited. Besides this weekly offering, there is a box at the door for the poor; a monthly concert collection is also regularly taken up. The people have lately raised, with considerable enthusiasm, money for twenty shares in the new *Morning Star*, and are collecting money to secure the missionary maps prepared by the American Board, and also to procure

a cabinet organ for their chapel. In these and other ways our brethren here are likely to approach, if not reach, the standard of liberality of our Ordo brethren.

George C. Knapp, Bitlis, Eastern Turkey.—Our work is encouraging. Our Sabbath congregation is gradually increasing. Our scholars are progressing well in their studies. So far as I hear from our out-stations, the work was never more encouraging than this winter.

G. C. Reynolds, M.D., Van, Eastern Turkey.—The church committee, in connection with the preachers, have held a good many meetings, consulting with reference to the work, calling individuals to talk with them, etc. The city brethren have also begun to hold house-to-house meetings Sunday and Thursday evenings. Two or three individuals are manifesting considerable interest, and I find some who are entirely outside the community who are at least favorably inclined to the truth. Mrs. Reynolds also finds an open door among the women, and rejoices that the Lord is giving her a little more strength, so that she can, to a small extent, enter therein.

Charles W. Riggs, Aintab, Central Turkey.—The Young Men's Christian Association of Aintab has been doing good work this winter, and I hope that they will keep up courage. They have had a course of lectures, mostly on scientific subjects, on Thursday evenings. When I gave the first, there were only two hundred present, but four weeks later, when Professor A. Bezjeyan lectured, there were twelve hundred or more. I hope that such lectures may do good by teaching the people something of what is in the world outside of the circle to which they have been accustomed from childhood.

D. C. Greene, Kioto, Japan.—I have just been looking over the subscription-book for the Tamondori church building. I notice one subscription of two hundred yen, one of one hundred and fifty, three of one hundred, and six of fifty. The yen is about seventy-five cents. An aggregate of eighteen hundred yen is pledged by

members of the church. These sums do not mean wealth on the part of the givers, but they do mean consecration. When we make appeals for outside help, we ask help for those who are ready to help themselves, and whose liberality is beyond, far beyond, the average of Christians in America.

W. S. Sprague, Kalgan, North China.—Our Week of Prayer was more than usually interesting. Hearts were warmed and quickened to new zeal and love. Prayers are more earnest. One man joined the church on the first Sabbath of the new year. Perhaps one cause of the renewed faithfulness of Christians is the disciplining and final excommunication of three persistently unfaithful members in December.

Chauncey Goodrich, Tung-cho, North China.—We have had very interesting meetings during and following the Week of Prayer, but we cannot exactly speak of a revival. I have watched with special interest the deepening spiritual life of the theological students. A real blessing has come to almost the entire class, numbering eleven. I have never enjoyed more any work in China than teaching the present class in the seminary. Several of them are men of marked ability and character, while all have worked with conscientious faithfulness, and have seemed to be in love with their work, their Master, and each other. It has been a delight to see them grow. My own work the past term has been lectures on homiletics and pastoral theology, with a sermon-plan and criticism daily, and a sermon each Saturday. Mr. Sheffield has taught, *con amore*, Romans and Galatians, doing much to give the students a love for Biblical exegesis, and to ground them in theology.

Henry M. Bissell, Guadalajara, Western Mexico.—The profound and widespread ignorance on the subject of Protestantism, its aims and claims, impresses one more and more. Perhaps a Christian newspaper would be one of the most effective and far-reaching means we could employ for meeting this ignorance; a sheet that should seek to avoid, as far as

possible, the odium of attacking the old religious power, while striving fearlessly for righteousness; one that should command the respect of any intelligent Mexican, Catholic or liberal, by showing

him an honest endeavor to develop Christian freemen; one that should give its reader some idea of the world's work, and also of the work of the Christian Church.

Notes from the Wide Field.

AMERICAN PRESBYTERIAN BOARD OF MISSIONS.

AT the meeting of the General Assembly of the Presbyterian church at Saratoga, May 16-22, the annual report of its Missionary Board was presented, showing receipts amounting to \$693,122.70. The expenditures, including a small debt of the previous year, were \$703,845.72. The deficiency is much less than was feared in the latter months of the year. The receipts from the various woman's organizations amounted to the noble sum of \$203,574.74. These auxiliary societies, during the fourteen years since their establishment, have contributed not less than \$1,707,484.70. The Board reports in its service: of Americans, 163 ordained ministers, twenty-three laymen, and 281 women; of natives, 108 ordained ministers, 143 licentiates, and 786 lay missionaries. It also reports 19,218 communicants and 25,914 boarding and day scholars. Most heartily do we congratulate our sister Board on the encouraging report it is able to make.

ENGLISH MISSIONARY SOCIETIES.

THE May meetings at London of the various benevolent and missionary societies seem to have been attended by the usual success. Their hold upon the public attention is quite in contrast with what is seen at similar anniversaries in the United States. We subjoin brief notices of some of these societies.

LONDON MISSIONARY SOCIETY. — The ninetieth anniversary of this society was made specially interesting by the presence of its foreign secretary, the Rev. R. W. Thompson, who has for many months been engaged in visiting the missions of the society in Asia and Africa. In his address he gave the results of his investigations, and spoke very hopefully of the outlook for missionary labor in those lands. The receipts of the society for the past year amounted to \$512,815, but the expenditures exceeded this amount by \$54,195. This deficit has been met in part by drawing upon invested funds, so that the society has an actual debt of but about \$20,000. An interesting fact, brought to light in the report, is that nearly \$100,000, or one fifth of the total contributions, came from the mission stations. This furnishes the best evidence of the vigorous condition of the missions of this enterprising society.

THE ENGLISH BAPTIST MISSIONARY SOCIETY. — This efficient missionary organization reports its receipts the past year at \$298,915, though the expenditures have exceeded that sum by about \$19,000. Special interest has been awakened through this society in the work upon the Congo River. Though the past year has been one of special trial, on account of the death of three missionaries who had recently joined the Congo mission, the preliminary work seems to have been accomplished. Communications with Stanley Pool are completed, and the new mission steamer, the *Peace*, is nearly ready to be launched on the Upper Congo. It is proposed to establish between Stanley Pool and Stanley Falls, a distance of one thousand miles, ten stations, averaging one hundred miles apart. This, it is believed, can be done with little addition to the present expense, since food is plentiful, and there is little to require an outlay of money. The society has adopted as a motto for this mission, "Africa for Christ."

THE BRITISH AND FOREIGN BIBLE SOCIETY. — This organization may be fairly classed among missionary bodies, though much of its work is done in the British Islands. Its income was never so large as in the present year. This amounted to \$1,166,545, an increase over that of the previous year of \$113,540. There have been sent within the year, from the Bible House in London, 1,517,024 copies of the Bible, or portions of it, while from stations abroad 1,601,280 copies have been issued, making a total of 3,118,304 copies. The issues of the society, for the eighty years since its commencement, now amount to 100,035,933 copies. A special interest was given to the anniversary this year, since it is the quin-centenary of the birth of Wycliffe, the first translator of the Bible into the English tongue, while this year, also, a fine monument to William Tyndale, who gave form substantially to the present English version, has been unveiled on the banks of the Thames. Within the last year the society has enlarged its work in China, in view of a special gift of \$10,000, and has voted to increase the number of its agents within that empire from one to three. Similar gratifying reports are received in reference to the extensive distribution of the Bible in various parts of the world. It is clear that, despite the assaults upon the sacred Book, it still keeps its hold upon the hearts and consciences of men.

THE FIJI ISLANDS.

CHRISTIAN work in these islands, though so interesting, has not been reported to the world in recent years since the English Wesleyan Society committed its responsibilities to the Conference composed of the native churches. There has been no missionary body on the ground to collect and transmit the statistics of the churches. We are specially glad, therefore, that, at the recent London anniversaries, an address was made before the Religious Tract Society by the Rev. J. Calvert, recently from Fiji, of which we find the following brief outline in the *Nonconformist* : —

“There are some 220 islands in the group, of which eighty are inhabited. The South Sea Islanders are a fine race — no thick lips nor curly hair — who have good houses and canoes, and fishing-nets, and carry on various manufactures; but this people had been so left to themselves and to the demons that possessed them that they became very vile. Infanticide was prevalent, and polygamy, that source of immense evil, and especially cannibalism. After the missionaries arrived they had known of a hundred human beings being cooked at one time; and one man, who had put aside a stone for every human body of which he had eaten a part, was found to have eaten of 872 persons in the course of his life. But those who took the gospel to them never had any doubt with regard to its power. They had preached and circulated the Word of God, and he had confirmed his word by signs following. As soon as any of the natives were converted they were set to work, and now there are 1,240 churches and other preaching-places. They had never had more than ten or twelve white missionaries working there, but the people had worked for their own countrymen. There are fifty-one native ministers, ordained or on trial for ordination, thirty-two catechists, and 1,070 native teachers, and these are mainly supported by the people themselves. They have 25,000 church members, and 4,500 on trial, under the care of 3,000 class-leaders; 41,000 children in the schools, the number of which is 1,700, taught by 2,900 native school-teachers. For fifteen years they labored and prayed to bring the king to a knowledge of the truth. It was a great point when at length they found he had a conscience, that he did not like to kill and eat his enemies, and that he did not strangle those who were of no use. Then he would occasionally go to the mission-house for a little medicine or arrowroot, and require the attention of the missionaries in his sickness, and by-and-by, after eighteen years, he submitted himself to Christ. There was a fear that he would say, ‘Peace, peace,’ to himself when God had not spoken peace; but his conversion was evidently genuine, and for twenty-nine years that wonderful man had been

a great credit to the Christian religion and to his country. On the first of February last he passed away, trusting in Christ."

An extended account of this king, Thakombau, will be found in the *Missionary Herald* for February, 1882, pp. 84-88.

AFRICA.

DR. POGGE. — The death of this most adventurous and successful German explorer in Equatorial Africa is announced as having occurred on the seventeenth of March. He was born in Mecklenburg, in 1838. In 1864, he visited Natal and Mauritius. In 1874, he joined as an amateur sportsman and naturalist the great expedition under Homeyer and Lux, paying his own expenses; and, when both these commanders were disabled and compelled to return to the coast, he seized his opportunity, took command, and brought the expedition to a most successful termination, the object being to reach the distant capital of the Muata Yanvo. In 1881, he started on a much longer journey, reaching Nyangwe, on the Lualaba, being charged with the mission of establishing stations in various parts of the interior.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

Renewed and earnest prayer should be offered that able and consecrated men may be inclined to respond to the many pressing calls for laborers now coming from foreign lands.

DEPARTURES.

May 17. From New York, Rev. John F. Smith, returning to the Western Turkey Mission; Rev. James F. Clarke and wife, returning to the European Turkey Mission; Rev. H. C. Hazen and wife, and Miss Eva M. Swift, to join the Madura Mission; and Rev. Arthur D. Bissell and wife, to join the Maratha Mission.

June 2. From San Francisco, Rev. Robert W. Logan and wife, returning to the Micronesian Mission, and Miss Annette A. Palmer, recently from Cedar Rapids, Iowa, to join the same mission.

ARRIVALS IN THE UNITED STATES.

May 18. At New York, Mrs. J. M. Minor and Miss Henrietta S. Rendall, of the Madura Mission.

June 1. At New York, Rev. J. K. Greene and wife, of the Western Turkey Mission.

DEATHS.

May 3. At Sivas, Turkey, Mrs. Jennie H., wife of Rev. H. T. Perry. (See page 266.)

May 28. At Worcester, Mass., Samuel F. Green, M. D., a missionary physician connected with the Ceylon Mission from 1847 to 1873. After these years of faithful service at Jaffna, Dr. Green was compelled by reasons of health to return to the United States, but he still continued the preparation of medical works in the Tamil language. Several standard volumes were thus prepared by him, covering, in all, between three and four thousand printed pages, and these are now used as textbooks in Ceylon and India. "Dr. Green's name stands a household word among the people of the island to whose interests he devoted his life. There is recorded no more marked example of the useful results of a life of self-denying devotion to the most elevated work."

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A trip to the villages on Lake Chapala, Western Mexico. (Page 278.)
2. The work at Tlajamulco and Guadalajara. (Page 278.)
3. News from Bailunda; Starting for Bihe, West Central Africa. (Page 268.)

4. Character of the people, West Central Africa. Incidents. (Page 268.)
5. Tour to Cho-chou, North China. (Page 273.)
6. Condition of the women, North China; Favor in high places; Incidents. (Pages 274-276.)
7. Maratha Mission: Village Preaching; Schools; Ingathering. (Pages 270, 271.)
8. Report of work at Manepy Station, Ceylon Mission. (Page 272.)
9. Religious Influence of Buddhism. (Page 262.)
10. Japan Mission: The Kobe Church Celebration; The Outpouring of God's Spirit on the Kioto Training School. (Pages 276-277.)

Donations Received in May.

MAINE.

Cumberland County.	
Deering, Stephen Sargent,	5 00
Falmouth, 1st Cong. ch.	23 50
Portland, State-st. ch., to const. JOHN R. PRINCE and EDW. F. OXNARD, H. M., 200; West ch., 8.50,	208 50
Yarmouth, 1st Cong. ch.	86 44—323 44
Franklin county. Cong. ch. and so.	3 00
Lincoln and Sagadahoc counties.	
Union, Rev. F. V. Norcross,	3 00
Wiscasset, Cong. ch. and so.	20 00—23 00
Oxford county.	
Andover, Cong. ch. and so.	5 00
South Paris,	6 50—11 50
Penobscot county.	
Brewer, 1st Cong. ch.	11 50
Piscataquis county.	
Greenville, Cong. ch. and so.	20 53
Somerset county.	
Norridgewock, Cong. ch., m. c.	27 00
Washington county.	
Calais, 1st Cong. ch.	33 00
	452 97
Legacies.—Saco, Mrs. Dorcas O. Sawyer, by J. E. L. Kimball and R. Jordan, Ex's,	800 00
	1,252 97

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Keene, 2d Cong. ch., m. c.	37 60
Roxbury, Brigham Nims,	10 00—47 60
Grafton county.	
Bristol, W. H. Traver,	2 00
Campton, Cong. ch. and so.	17 50
West Lebanon, Cong. ch. and so.	34 00—53 50
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Manchester, 1st Cong. ch.	78 27
Mason, Cong. ch. and so.	9 00
Nashua, 1st Cong. ch.	55 80—143 07
Merrimac county Aux. Society.	
Hooksett, Cong. ch. and so., for India,	3 35
Tilton and Northfield, Cong. ch. and so.	100 00—103 35
Rockingham county.	
Brentwood, Cong. ch. and so.	5 00
Exeter, Nath'l Gordon, 50; A friend,	51 00
Kensington, 1st Cong. ch.	10 00
Newmarket, Cong. ch. and so.	6 95
Portsmouth, North ch.	117 07—190 02
	537 54

VERMONT.

Bennington county.	
Manchester, Rev. A. Hemenway,	20 00
Caledonia co. Conf. of Chs. T. M. Howard, Tr.	
Cabot, Cong. ch. and so.	30 00

Essex county.	
Granby and Victory, Cong. ch. and so.	7 42
Franklin co. Aux. Society. C. B. Swift, Tr.	
Enosburgh, George Adams,	20 00
Montgomery, A friend,	2 00—22 00
Orange county.	
Thetford, 1st Cong. ch.	35 00
Vershire, H. Colton,	25 00
West Newbury, Cong. ch. and so.	23 00—83 00
Orleans county.	
Morgan, Cong. ch. and so.	5 75
Newport, Cong. ch. and so.	12 25
Westfield, Cong. ch. and so.	6 10—24 10
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro', Cen. Cong. ch., m. c., 47-33; "H." 5,	52 33
Townshend, Cong. ch. and so.	14 00
Westminster, Cong. ch. and so.	24 00—90 33
	10 00
	286 85
Legacies.—Essex, Cyrus Farrand, by Benj. Fairchild, Ex'r,	100 00
	386 85

MASSACHUSETTS.

Barnstable county.	
Falmouth, 1st Cong. ch., 141; do., m. c., 14; Mrs. Susan Jenkins, 100,	255 00
Waqoit, Cong. ch. and so.	8 50—263 50
Berkshire county.	
Hinsdale, Cong. ch. and so.	23 77
Pittsfield, 1st Cong. ch.	150 00—173 77
Bristol county.	
Berkley, A few friends,	45 00
Fall River, Central Sab. sch., for Evang. work in Cesarea,	100 00—145 00
Brookfield Asso'n. William Hyde, Tr.	
Hardwick, 1st Calv. ch.	10 00
North Brookfield, 1st Cong. ch., with other dona., to const. ABBIE W. JOHNSON, H. M.	50 00—60 00
Essex county.	
Andover, Chapel ch., with other dona., to const. J. F. TUCKER, HORACE E. MORROW, and ARLEY B. SHOW, H. M.	15 00
Essex county, North.	
Bradford, 1st Cong. ch.	30 00
Georgetown, 1st Cong. ch.	42 65
Ipswich, 1st Cong. ch.	33 22—105 87
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane-st. ch.	10 35
Danvers, Maple-st. ch., to const. WEBSTER PUTNAM, H. M.	115 00
North Beverly, Rev. E. W. Harrington,	25 00
Salem, Tabernacle ch. (of wh. m. c., 49.20),	570 20—720 55
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Greenfield, 2d Cong. ch.	41 46
Montague, 1st Cong. Ch.	36 35—77 81

Hampden co. Aux. Society. Charles Marsh, Tr.	
Monson, Cong. ch. and so.	25 33
Springfield, Olivet ch., with other dona., to const. EDWARD C. HAZEN, H. M., 37-32; E. A. Thompson, 6,	43 32
Tolland, Mrs. D. Spring,	20 00
Westfield, Cong. ch. and so., 117-31; Mrs. Leonard, for Eastern Turkey, 75,	192 31
West Springfield, Park-st. ch., 26-76; 1st Cong. ch., 19,	45 76—326 72
Hampshire co. Aux. Society.	
Amherst, Officers and students of Amherst College, 337-09; 2d Cong. ch., 16 20,	353 29
Goshen, Cong. ch. and so.	11 00
Granby, Cong. ch. and so.	100 00
Prescott, A friend,	1 50—465 79
Middlesex county.	
Burlington, Cong. ch. and so.	10 88
Everett, Cong. ch. and so.	4 34
Lowell, High-st. ch.	72 57
Melrose, Cong. ch. and so.	70 00
Somerville, Franklin-st. ch., two members, special, for Evangelists in Madura, 50 each,	100 00
Sudbury, Union Ev. ch.	40 06
Woburn, North Cong. ch.	7 51—305 36
Middlesex Union.	
Lunenburg, Cong. Sab. sch., for running expenses of "Morning Star,"	1 10
Norfolk county.	
Braintree, 1st Cong. ch.	28 25
Franklin, 1st Cong. ch.	18 25
Holbrook, Winthrop ch.	125 00
Hyde Park, 1st Cong. ch., m. c.	29 31
West Medway, Mrs. Patience Shumway,	5 00—205 81
Old Colony Auxiliary.	
Acushnet, 1st Cong. ch.	57 30
Plymouth county.	
Bridgewater, Mrs. Sarah L. Alden, 100; Isaac Dunham, 1,	101 00
Brockton, 1st Cong. ch.	25 00
East Bridgewater, Union Cong. ch.	33 08
Hanson, Cong. ch. and so.	6 24
Hingham, A friend,	20 00
North Abington, Cong. ch. and so.	5 00
Scotland, Edith Leonard,	5 00
South Abington, Cong. ch. and so.	102 84—298 16
Suffolk county.	
Boston, Park-st. ch., 182; 1st ch. (Charlestown), 75; Maverick ch., 65; Walnut-ave. ch., 25; Highland ch., 6-88; A lady, 100; "A. T.," 2,	455 88
Chelsea, 3d Cong. ch.	20 22—476 10
Worcester county, North.	
Winchendon, North Cong. ch.	111 90
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Rutland, Cong. ch. and so.	6 00
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Saundersville, Cong. ch. and so.	15 00
Uxbridge, Evan. Cong. ch.	67 50—82 50
W—, "J. S."	15 00
—, A lady, for the contingent fund, and for evangelistic work, Madura,	50 00
	3,963 24
Legacies. — Newton, Caleb Wright, by Mrs. S. L. Wright, Ex'r, add'l,	204 86
Northampton, Miss Elizabeth Jewett, by Albert G. Jewett, Ex'r,	400 00
South Deerfield, Artemas Williams, by Miss Lucelia E. Williams,	10 00—614 86
	4,578 10

RHODE ISLAND.

Phenix, Baptist ch.	2 60
Providence, Free Evan. Cong. ch.	17 25—19 85
Legacies. — Pawtucket, Betsey E. Williams, by Daniel A. Clark, Ex'r,	10 38
	30 23

CONNECTICUT.

Fairfield county.	
Bridgeport, Park-st. ch.	34 36
Greenwich, 1st Cong. ch.	15 00
Redding, Cong. ch. and so.	25 45—74 81
Hartford county. E. W. Parsons, Tr.	
Hartford, Theo. Sem'y, m. c., 88-56; A friend, a thank-offering, 50; C. H. Morse, 5; Erastus Phelps, 2,	145 56
New Britain, 1st Ch. of Christ,	132 48
Plainville, S. Curtiss, to const. Mrs. ANNA E. MERRIMAN, H. M.	100 00
South Windsor, A friend,	5 00
Suffield, Cong. ch. and so.	13 04—396 08
Litchfield co. G. C. Woodruff, Tr.	
Thomaston, Cong. ch. and so.	24 50
Winsted, 1st Cong. ch.	39 00—63 50
Middlesex co. E. C. Hungerford, Tr.	
Middletown, South Cong. ch.	49 62
Portland, 1st Cong. ch.	33 00—82 62
New Haven co. F. T. Jarman, Agent.	
Derby, 1st Cong. ch.	23 36
Huntington Landing, Cyrus Brewster,	20 00
Meriden, Mary A. Hall,	2 00
New Haven, College-st. Cong. ch., 100; United ch., m. c., 9-50; Centre ch., m. c., 8-12,	117 62
Seymour, Cong. ch. and so.	36 00
South Britain, Cong. ch. and so.	10 00—208 98
Tolland county. E. C. Chapman, Tr.	
Stafford Springs, Cong. ch. and so.	30 00
Windham county.	
Plainfield, Cong. ch. and so.	2 00
—, A friend,	100 00
	957 99

Legacies. — Ashford, Mrs. Anna Byles, by A. H. Byles, Exec'r,	200 00
Killingworth, Jane L. Hull, by W. A. Hull, Exec'r, in part,	39 15—239 15
	1,197 14

NEW YORK.

Albany, G. D. Eames, to const. FREDERICK M. EAMES, WILLARD D. EAMES, ROBERT M. EAMES, ARTHUR W. EAMES, WILFRED S. HALE, and ELIZABETH D. HALE, H. M.	600 00
Brooklyn, Plymouth Cong. ch., 166-51; South Cong. ch., 85; Park Cong. ch., 8-28,	259 79
Chateaugay, Rev. C. C. Torrey,	4 16
Holley, Friends, for repairs on Palani ch., India,	133 20
Honeoye, Cong. ch. and so.	86 50
Hopkinton, Cong. ch. and so.	3 00
Ithaca, Friends, for repairs on Palani ch., India,	186 50
Jamesport, Cong. ch. and so.	6 00
Keeseville, R. B. Tomlinson,	50 00
Medina, Friends, for repairs on Palani ch., India,	6 75
Moriah, Elizabeth Dewey,	5 00
New York, Broadway Tabernacle, H. L. Clapp, 25; S. T. Gordon, special for native evangelist in Madura, 100,	125 00
Smyrna, Cong. ch. and so.	100 00
Troy, 9th Pres. ch., for repairs on Palani ch., India,	26 75
Wadham's Mills, H. A. Sanders,	5 00
Warsaw, A friend to suffering humanity,	10 00
West Bloomfield, Thank-offering,	12 00—1,619 65
Legacies. — Saugerties, Mrs. Anna C. Chittenden, by James W. Kortz, Ex'r,	1,131 23
	2,750 88

PENNSYLVANIA.

Ridgeway, 1st Cong. ch.	6 49
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NEW JERSEY.

Lakewood, Rev. Geo. Langdon,	1 00
Paterson, Auburn-st Cong. ch.	10 00
Princeton, Frederick Vinton,	2 00—13 00

GEORGIA.

Savannah, G. W. Shaffer,	1 00
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TENNESSEE.

Knoxville, Mrs. Sarah Bailey, 10 00

TEXAS.

Palestine, 1st Cong. ch. 26 05
San Antonio, —, 3 00—29 05

OHIO.

Chatham Centre, Cong. ch. 18 00
Cleveland, Madison-ave. Cong. ch. 4 14
Garrettsville, Cong. ch. 22 00
Glenville, Stella H. Wilcox, 5 00
Hudson, Cong. ch. (of wh. from C. Webster, 10), 73 65
Lodi, Cong. ch. 16 67
Oberlin, J. L. Burrell, for Tung-cho Sem'y, 500 00
Painesville, Rev. S. W. Pierson, 5 00
Twinsburg, Cong. ch. 1 90
Wakeman, B. T. Strong, 5 00—651 36

ILLINOIS.

Buda, Cong. ch. 37 00
Chicago, Lincoln-park Cong. ch. (of wh. from H. M. Hobart, to const. Mrs. HELEN S. W. HOBART, H. M., 100), 137.30; 1st Cong. ch., 100; Plymouth Cong. ch., 66.06; do., m. c., 18.91; Mark Skinner, 250; C. F. Gates, for special work at Mardin, 50; "C. J. R." a thank-offering to the mission at Chihuahua, 13.14, 635 41
Geneseo, Cong. ch. 54 55
Hennepin, Cong. ch. 5 00
Lee Centre, Cong. ch. 11 25
Oak Park, Cong. ch. 137 11
Ottawa, Cong. ch. 117 93
St. Charles, L. B. Lane, 1 00
Thawville, Cong. ch. 6 42
Tremont, Cong. ch. 5 00
Washington Heights, E. G. Howe, 10 00
Winnetka, Cong. ch. 40 29—1,060 96

MISSOURI.

Meadville, Cong. ch. 13 85
St. Louis, Hyde-park Cong. ch. 27 00—40 85

MICHIGAN.

Armada, 1st Cong. ch. 39 93
Richmond, 1st Cong. ch. 8 00—47 93
Legacies.—Grand Haven, Rev. W. M. Ferry, in part, by E. P. Ferry, Ex'r 4,325 37
4,373 30

WISCONSIN.

Beloit, 1st Cong. ch. 127 25
British Hollow, Thomas Davies, 12 00
Clinton, Cong. Sab. sch., for running expenses of "Morning Star," 10 00
Fulton, Cong. ch. 13 50
Milwaukee, Grand-ave. Cong. ch. 93 26
Neenah, Andrew Fredericksen, 10 00
New Lisbon, Cong. ch. 24 89
Platteville, Cong. ch., special, from an aged lady member, 3 00
Salem, Cong. ch. 6 95
Wilmot, Cong. ch. 4 20—305 05

IOWA.

Belmond, Rev. J. D. Sands, 2 00
Cedar Rapids, John F. Dean, 5 00
Chester Centre, Cong. ch. 24 52
Clinton, Cong. ch. 20 00
Edgewood, N. G. Platt, 10; L. D. & E. G. Platt, 1, 11 00
Farmington, M. H. Cooley, for India, special, 5 00
Grinnell, Cong. ch. 106 00
Maquoketa, Cong. ch. 20 56
Osage, Cong. ch., Miss'y Soc'y, 9 26
Postville, Cong. ch. 17 49
Red Oak, Cong. ch. 43 52
Tipton, Cong. ch. 10 00
West Mitchell, "A cheerful giver," 78—275 13

MINNESOTA.

Cannon Falls, Cong. ch. 5 00
Lu Verne, Harriet L. Brewer, 5 00
Northfield, Cong. ch. 74 09—84 09

KANSAS.

Brookville, Rev. S. G. Wright, 10 00
Osborne, Cong. ch. 10 25
Ossawatimie, Cong. ch. 10 00—30 25

NEBRASKA.

Ashland, Cong. ch. 7 36
Clarks, Cong. ch. 3 00
Franklin, Rev. Amos Dresser, 10 00
Hastings, G. E. White, 4 00
Maineland, Cong. ch. 2 04
Palmyra, Rev. Thomas Bell, 2 00—28 40

CALIFORNIA.

Berkeley, Friends, 125 00
San Francisco, Elias Roebuck, for W. C. Africa, 1 00—126 00

OREGON.

The Dalles, 1st Cong. ch. 7 60

CANADA.

Province of Quebec.
Montreal, Kate H. Ramsey, 5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Mexico, Chihuahua, A friend of the Mission, 20 00
North China, Kalgan, Rev. W. P. Sprague, 18 64—38 64

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer*.

For several missions, in part. 8,168 68

FROM HAWAIIAN WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*, 2,200 00

FROM HAWAIIAN WOMAN'S BOARD OF MISSIONS, HONOLULU, S. I.

For support of Mrs. F. E. Rand, 200 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, 1st Cong. Sab. sch., 10; Brownville, Cong. Sab. sch., for educational work under Rev. G. T. Washburn, India, 26; Greenville, Cong. Sab. sch., 13.76; Waterford, Centre Sab. sch., 13; Yarmouth, 1st Cong. ch., 16.91, 79 67
NEW HAMPSHIRE.—Brentwood, Cong. Sab. sch., 4; Pembroke, Cong. Sab. sch., 30; Sanbornton, Cong. Sab. sch., 27.50, 61 50
VERMONT.—Granby and Victory, Cong. Sab. sch. 2 58
MASSACHUSETTS.—Georgetown, 1st Cong. Sab. sch., 20; Hyde Park, Cong. Sab. sch., 14.88; Leicester, 1st Cong. Sab. sch., 16.26; Southboro', Cong. Sab. sch., Miss Rockwell's class, for China, 5, 56 14
NEW YORK.—Brooklyn, Central Cong. Sab. sch., for special catechist in Madura Mission, 36; Schenectady, Cong. Sab. sch., 11.39, 47 39
DISTRICT OF COLUMBIA.—Washington, Little Rills of Llenismary, 2 00
MICHIGAN.—Armada, 1st Cong. Sab. sch. 8 09
257 37Donations received in April, 21,424 94
Legacies " " 7,220 99

28,645 93

Total from September 1, 1883, to May, 31, 1884: Donations, \$273,494.11; Legacies, \$67,839.91=\$341,334.02.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL— "THE MORNING STAR."

MAINE.

Acton, Cong. Sab. sch.	5 50
Augusta, So. Parish Cong. Sab. sch.	23 00
Bangor, Central Cong. Sab. sch., 50;	
1st Cong. Sab. sch., 42.50;	92 50
Bath, A friend,	10 20
Bethel, 2d Cong. Sab. sch.	6 00
Brownville, Cong. Sab. sch.	1 25
Cape Elizabeth, 1st Ch. of Christ,	12 25
Castine, Friends,	8 00
Farmington, Cong. Sab. sch.	3 00
Gorham, Cong. Sab. sch.	30 00
Greenville, Cong. Sab. sch.	8 71
Hiram, Cong. Sab. sch.	3 75
Kenduskeag, P. A. Case,	5 00
Lyman, Cong. Sab. sch.	4 00
Orono, Cong. Sab. sch.	4 25
Portland, 4th Cong. Sab. sch., 20; Sea-	
men's Bethel, add'l, 2,	22 00
Union, Cong. Sab. sch.	8 00
Waldoboro', 1st Cong. ch.	1 00
Weld, Mrs. D. D. Tappan, "in memo-	
riam" of her mother,	1 00
Wells, 1st Cong. Sab. sch.	6 00
Windham, 1st Cong. Sab. sch.	8 25
Winslow, Cong. Sab. sch.	5 00
Woolwich, Cong. Sab. schs.	13 00—281 66

NEW HAMPSHIRE.

Amherst, Friends,	1 25
Chatham, Stow and Chatham Cong.	
Sab. sch.	2 75
Contoocook, Ira C., Sally L., and	
Mary L. Sweett,	1 00
Durham, Cong. Sab. sch.	2 00
East Jaffrey, Cong. Sab. sch.	17 05
Francetown, Cong. Sab. sch.	16 00
Franklin, Cong. Sab. sch.	17 67
Gorham, Peabody Dist. Bible Meeting,	9 12
Greenland, Cong. Sab. sch.	15 00
Hillsboro' Bridge, Cong. Sab. sch.	6 25
Hooksett, 1st Cong. ch.	18 10
Keene, 2d Cong. Sab. sch.	15 50
Kensington, 1st Cong. Sab. sch.	5 75
Mason, Cong. Sab. sch.	5 50
Merrimack, 1st Cong. Sab. sch.	9 00
Nashua, Pilgrim Sab. sch.	34 00
North Conway, Cong. Sab. sch.	2 00
North Hampton, Cong. Sab. sch.	12 50
Rindge, Cong. Sab. sch.	25 00
Stoddard, Cong. Sab. sch.	5 00
Webster, Cong. Sab. sch.	13 00
West Concord, Mary C. Rowell,	1 00
West Lebanon, Cong. Sab. sch.	25 00
Wilmot Centre, Cong. Sab. sch.	5 00—264 44

VERMONT.

Cambridge, Cong. Sab. sch.	2 00
Castleton, Cong. ch.	2 00
Chelsea, Cong. Sab. sch.	8 10
Colchester Centre, Cong. Sab. sch.	5 70
McIndoes Falls, Cong. Sab. sch.	5 50
New Haven, Cong. Sab. sch.	25 00
Pittsfield, Mary Segur,	1 25
Roxbury, Cong. Sab. sch.	5 00
Saxton's River, Cong. Sab. sch.	26 61
Thetford, 1st Cong. Sab. sch.	15 00—96 16

MASSACHUSETTS.

Agawam, Cong. Sab. sch.	10 00
Amesbury and Salisbury, Un. Cong.	
ch., add'l,	45
Andover, W. Parish Juv. Miss'y Soc'y,	
10; G. S. West, 1,	11 00
Ashfield, Cong. Sab. sch.	4 75
Ayer, Cong. Sab. sch.	9 50
Ashby, Walter E. Wilder,	25
Boston, Union Sab. sch., 100.25; Win-	
throp Sab. sch. (Charlestown), 44;	
1st Parish Sab. sch. (Charlestown),	
22.75; Park-st. Sab. sch., add'l, 15;	
Old South Sab. sch., add'l, 75c.;	

Walnut-ave. Sab. sch., add'l, 75c.; A	
member of Shawmut Sab. sch., 25c.;	
Roger S. and Mary C. Hardy, 50c.	184 25
Bridgewater, Isaac Dunham, 1; M. S.	
Dunham, 75c.	1 75
Brimfield, 1st Cong. Sab. sch.	8 25
Cambridge, Shepard Sab. sch., Mar-	
garet Shepard Soc'y,	25 00
Cambridgeport, Pilgrim Sab. sch.	2 55
Centre Marshfield, R. P. and E. L.	
Delano, and S. B. Stevens,	1 00
Centerville, Cong. Sab. sch.	12 00
Chatham, Cong. Sab. sch.	8 25
Coleraine, Cong. Sab. sch.	5 00
Concord, 2d Cong. Sab. sch.	12 75
Dighton, Cong. Sab. sch.	62
Dorchester, Village Sab. sch.	40 00
Dracut, Centre Cong. Sab. sch.	7 45
Dunstable, Cong. Sab. sch.	10 00
East Longmeadow, Cong. Sab. sch.	15 25
East Marshfield, 2d Cong. Sab. sch.	3 50
East Somerville, Edward L. Davis,	2 50
Everett, Cong. Sab. sch.	37 15
Foxboro', Cong. Sab. sch.	11 00
Gardner, 1st Cong. Sab. sch.	28 25
Georgetown, Ortho. Memo. Sab. sch.	6 66
Groton, Cong. Sab. sch.	25 00
Hanover, 2d Cong. Sab. sch.	9 50
Haverhill, Centre Cong. Sab. sch., 25;	
Sarah N. Kittredge, 2; Ira A. Hurd,	
25c.	27 25
Holden, Cong. Sab. sch.	3 25
Leeds, Cong. Sab. sch.	5 00
Ludlow Centre, Cong. Sab. sch., add'l,	7 00
Lunenburg, Cong. Sab. sch.	12 75
Lynnfield Centre, Cong. Sab. sch.	2 85
Marblehead, 1st Cong. Sab. sch.	12 50
Mattapoisett, Cong. Sab. sch. and	
others,	11 00
Medfield, Cong. Sab. sch.	14 00
Medford, Mystic Sab. sch., add'l,	25
Monson, Cong. Sab. sch.	1 25
Monterey, Cong. Sab. sch.	4 17
Neponset, Trinity Sab. sch.	22 45
New Boston, Cong. Sab. sch.	50
Newton, Newton Highlands Cong. Sab.	
sch.	56 13
North Carver, Friends,	2 00
Northampton, Clarence Jaggard, 25c.;	
Chas. H. Jaggard, 25c.	50
Pittsfield, Mrs. J. C. Cooley,	1 00
Quincy, Cong. Sab. sch.	7 00
Rehoboth, Cong. Sab. sch.	1 55
Rochester, Cong. Sab. sch.	2 50
Somerville, Prospect Hill Sab. sch.	15 77
Southampton, Mrs. Luther Edwards,	
Mrs. Strong Clark, and Miss S. S.	
Edwards,	1 00
Southboro', Pilgrim Ev. Sab. sch., 25;	
Mrs. Francis Fisher, 1,	26 00
South Easton, Six children,	2 00
South Hadley, Cong. Sab. sch.	28 25
South Weymouth, Union Cong. Sab.	
sch.	24 50
Springfield, Olivet Sab. sch.	56 61
Stoneham, Cong. ch.	16 00
Sturbridge, Cong. Sab. sch.	2 00
Townsend, Ortho. Cong. Sab. sch.	5 00
Wellesley Hills, Cong. Sab. sch.	35 50
Wenham, Cong. Sab. sch.	10 00
Westford, Mrs. R. E. G. Luce,	1 00
West Tisbury, Cong. Sab. sch.	7 50
Wollaston, Cong. Sab. sch., add'l,	1 00
Worcester, Central Cong. Sab. sch., 10;	
Salem-st. Sab. sch., 8,	18 00
Wrentham, Five friends,	1 25—933 66

RHODE ISLAND.

Pawtucket, Cong. ch., "Boys' Auxili-	
ary,"	50 00
Providence, Beneficent Cong. Sab.	
sch., 80.50; Union Cong. Sab. sch.,	

73.62; Plymouth Cong. Sab. sch.,
37.91; Elmwood Sab. sch., 15.25;
Free Evan. Cong. Sab. sch., 4.50, 216 78
Situate, Friends, 6 00—272 78

CONNECTICUT.

Ansonia, Sam'l E. Cotter, 50
Bloomfield, Cong. Sab. sch., 2 25
Bridgeport, Cong. Sab. sch., 23.47;
Emma C., F. W., Clifford W., Violet
S., and Egbert S. Marsh, 1.25, 24 72
Buckingham, Cong. Sab. sch., 6 50
Colchester, 1st Cong. Sab. sch., 25 00
Danbury, 1st Cong. Sab. sch., 50 00
Darien, Cong. Sab. sch., 10 40
Guilford, 3d Cong. Sab. sch., 25 00
Hartford, 1st Cong. Sab. sch., 82 24
Harwinton, Cong. Sab. sch., 4 00
Killingworth, Cong. Sab. sch. and
others, 10 00
Madison, Cong. Sab. sch., 34 41
Mansfield Centre, 1st Cong. Sab. sch., 12 00
Meriden, Centre Cong. Sab. sch., 36 75
Middle Haddam, Cong. Sab. sch., 2 00
Middletown, 1st Cong. Sab. sch., 64 30
New Haven, Davenport Cong. Sab.
sch., 50; Humphrey-st. Cong. Sab.
sch., 25; Taylor Cong. Sab. sch., 10;
Friends, 10; Two Blydenburgs, 1;
"E," 1, 97 00
Newington, Cong. Sab. sch., 25 00
New London, "The Faithful Workers," 5 00
Norfolk, Cong. Sab. sch., 32 06
North Branford, Cong. Sab. sch., 24 00
Northfield, Cong. ch., 1 50
Northford, Cong. Sab. sch., 12 00
Norwich, 1st Cong. Sab. sch., 25; Mrs.
T. B. Barber, for her little Mamie in
Heaven, 1, 26 00
Ridgefield, Cong. Sab. sch., 20 00
Rockville, Cong. Sab. sch., 30 75
Saugatuck, "M. E. A.," 1 00
Sherman, Cong. Sab. sch., 6 25
Stamford, Cong. Sab. sch., 34 00
Thomaston, 1st Cong. Sab. sch., 100 00
Trumbull, Cong. Sab. sch., 25 00
Westbrook, Cong. Sab. sch., add'l, 1 00
Westport, Saugatuck Cong. Sab. sch., 15 25
Williamantic, Friends, 3 00
Wilton, Mrs. Clarissa Davenport,
Woodbridge, Cong. Sab. sch., 13 85
Woodbury, 1st Cong. Sab. sch., 13 50—876 73

NEW YORK.

Brooklyn, Cong. Sab. sch., 60 00
Buffalo, Mrs. E. F. Fairbairn, 26 75
East Albany, Rev. Dwight E. Marvin
and other friends, 32 00
Fishkill, Tirona Sab. sch., 34 00
Gloversville, Marion E. and Edwards
A. Park, 2 00
Hopkinton, 1st Cong. Sab. sch., 7 75
Miller's Place, Cong. Sab. sch., 11 50
Mt. Sinai, Cong. Sab. sch., 3 50
Napoli, Cong. Sab. sch., 5 00
Newtown, Robbie M. Dodge, 25
New York, Fourteenth-st. Pres. Sab.
sch., 53 50
North Pitcher, Cong. Sab. sch., 5 60
Northville, Cong. Sab. sch., 19 05
Pitcher, Cong. Sab. sch., 12 00
Port Leyden, Cong. Sab. sch., 6 00
Rocky Point, Cong. Sab. sch., 10 50
Sackett's Harbor, Cong. Sab. sch., 10 00
Schenectady, Cong. Sab. sch., infant
class, 1 50
Sinclairville, Cong. Sab. sch., 3 00
Sodus, Edith and A. Perkins McBean,
Yonkers, "Mile Square" Union Sab.
sch., 5 00 3 00—311 90

PENNSYLVANIA.

Bangor, Welsh Cong. Sab. sch., 13 75
Braddock, Willie and Louie Adden-
brook, 50
East Smithfield, Cong. Sab. sch., 28.40;
A grandmother for four grand-
children, 1, 29 40

Philadelphia, Bethany Mission for
Colored People, 50 00
West Spring Creek, Cong. Sab. sch., 5 00—98 65

NEW JERSEY.

East Orange, Trinity Cong. Sab.
sch., 25; Cong. Sab. sch. 15, 40 00
Plainfield, Cong. Sab. sch., 26 50—66 50

VIRGINIA.

Herndon, Cong. Sab. sch., 12 00

WEST VIRGINIA.

Wheeling, Mrs. D. A. Cunningham, 2 00

NORTH CAROLINA.

Newbern, Pres. Sab. sch., add'l, 25
Snow Hill, Pres. Sab. sch., 50—75

GEORGIA.

Atlanta, Atlanta University, 40 00

FLORIDA.

Daytona, Three friends, 75
Glencoe, Seven friends, 1 75—2 50

TENNESSEE.

Memphis, 2d Cong. Sab. sch., 1 25

TEXAS.

Sherman, Cong. Sab. sch., 2 00

OHIO.

Belpre, Cong. Sab. sch., 12 28
Claridon, Cong. Sab. sch., 17 00
Clarksfield, Cong. Sab. sch., 7 50
Cleveland, C. E. Ozanne, 1 00
Huntsburg, Cong. Sab. sch., 10 00
Mansfield, Cong. Sab. sch., 25; Child-
ren's Hour, 3.75, 28 75
Oberlin, Henry Johnson, 4 16
Pittsfield, Cong. Sab. sch., 2 10
Ruggles, Cong. Sab. sch., 10 00
South Newbury, Cong. ch. and Sab.
sch., 5 01
Wauseon, Cong. Sab. sch., 6 00—101 90

INDIANA.

Indianapolis, Cong. Sab. sch., 2 00

ILLINOIS.

Abingdon, Cong. Sab. sch., 2 25
Amboy, 1st Cong. Sab. sch., 32 75
Batavia, Cong. Sab. sch., 25 25
Byron, Cong. Sab. sch., 5 35
Chicago, Lincoln-park Cong. Sab. sch.,
38.25; Lake View Cong. Sab. sch.,
2.26; Mr. and Mrs. C. W. Pomeroy
and three children, 1; Eddie and
Leonard Worcester, 50c, 42 01
Crescent, Cong. Sab. sch., 50
Downer's Grove, Cong. Sab. sch., 8 00
Earlville, Cong. Sab. sch., 7 00
Freeport, 1st Pres. Sab. sch., 47 50
Galesburg, 1st Cong. ch., Young Peo-
ple's Christian Asso., 15; 1st Cong.
Sab. sch., 10, 25 00
Geneseo, 1st Cong. Sab. sch., 42 00
Hamilton, Friends, 2 25
Highland Park, Frank R. Nickerson,
Hinsdale, Cong. Sab. sch., 2 50
Joy Prairie, Cong. Sab. sch., 27 60
Lexington, Chas. B. Paddock and
Chas. S. Smith, 50
Malden, Cong. Sab. sch., 4 75
Morrison, E. G. Smith, 2 50
Neponset, Cong. Sab. sch., 11 00
North Aurora, Union Sab. sch., 6 50
Oak Park, "W. E. B.," 25 00
Onarga, Cong. Sab. sch., 5 00
Park Ridge, Fred. Lawson, 25
Payson, Cong. Sab. sch., add'l, 25
Plainfield, Cong. Sab. sch., 22 75
Plymouth, Cong. Sab. sch., 5 00
Princeton, Cong. Sab. sch., 35 60

Quincy, 1st Union Cong. Sab. sch.	27 50
Sandwich, Rev. J. P. Dyas,	1 00
Savanna, Pastor's children,	75
Sterling, Cong. Sab. sch.	17 00
Streater, Alpha T. and Edwin L. Poor,	50
Thawville, Cong. Sab. sch.	15 25
Toulon, Cong. Sab. sch.	32 53
Turner, Mrs. R. Currier,	5 00—489 09

MISSOURI.

Linn Creek, Cong. Sab. sch.	6 25
Meadville, Cong. Sab. sch.	1 55
St. Louis, Pilgrim Cong. Sab. sch.	50 25—58 05

MICHIGAN.

Ann Arbor, Cong. Sab. sch.	25 00
Edmore, Friends,	5 25
Grand Blanc, Cong. Sab. sch.	10 00
Grand Haven, 1st Cong. Sab. sch.	12 00
Hancock, Cong. Sab. sch.	20 00
Kalamazoo, 1st Cong. Sab. sch., 34-75;	
Plymouth, Cong. Sab. sch., 13-25,	48 00
Lansing, Plymouth Sab. sch. and	
Young People's Soc'y,	8 00
Manistee, Cong. Sab. sch.	2 50
Newaygo, Cong. Sab. sch.	6 75
New Haven, Cong. Sab. sch.	6 00
Onekama, Cong. Sab. sch.	2 50
Pentwater, Cong. Sab. sch.	1 00
Port Sanilac, Cong. Sab. sch.	2 50
Richmond, 1st Cong. Sab. sch.	10 50
Sault de St. Marie, Pres. Sab. sch.	2 25
Solon, Cong. Sab. sch.	6 10
Standish, Cong. Sab. sch.	6 60
Three Oaks, Cong. Sab. sch.	8 00
Wheatland, Cong. Sab. sch.	20 00—202 95

WISCONSIN.

Antigo, Russell H. and Willie R.	
Wheeler,	1 00
Appleton, Cong. Sab. sch., 35; Stu-	
dents, 2-25,	37 25
Beloit, 1st Cong. Sab. sch.	20 00
Bloomer, Cong. Sab. sch.	13 00
Delavan, Cong. Sab. sch.	11 00
Lake Geneva, Cong. ch. (of wh. from	
"Starry Lights," 27-30),	30 05
Madison, 1st Cong. Sab. sch.	35 00
Neenah, Carrie Fredericksen,	25
Peshtigo, 1st Cong. Sab. sch.	10 00
Racine, Welsh Cong. Sab. sch.	2 75
Waukesha, Cong. Sab. sch.	75—161 05

IOWA.

Bellevue, Cong. Sab. sch.	3 00
Council Bluffs, Cong. Sab. sch.	21 00
Danville, Cong. Sab. sch.	5 65
Durant, Children,	2 00
Eddyville, Cong. Sab. sch.	1 00
Elliott, Cong. Sab. sch.	6 20
Fairfield, Cong. ch.	14 00
Gladbrook, Cong. Sab. sch.	5 00
New Providence, Cong. Sab. sch.	1 29
Oxford, By Fidelia Skinner,	1 00
Peterson, Cong. Sab. sch.	2 11
Postville, Cong. Sab. sch.	25
Sioux Rapids, Cong. Sab. sch.	3 70
Stacyville, Cong. Sab. sch.	10 00
Tipton, Cong. Sab. sch.	10 00—86 20

MINNESOTA.

Audobon, Cong. Sab. sch.	3 50
Cottage Grove, Cong. Sab. sch.	9 00
Fairbault, Cong. Sab. sch.	25 00
Hutchinson, Cong. Sab. sch.	2 50
Lakeland, Union Cong. Sab. sch.	3 00
Rochester, Cong. Sab. sch.	45 00—88 00

KANSAS.

Atchison, Cong. Sab. sch.	8 50
Boston Mills, Four friends,	1 00
Council Grove, Union Sab. sch., infant	
class,	25
Topeka, Washburn College Sab. sch.	6 50
Wakefield, Madura Cong. Sab. sch.	9 82
Wyandotte, Cong. Sab. sch.	20 20—46 27

NEBRASKA.

Arberville, Cong. Sab. sch., 7-50;	
Young People's Miss'y Soc'y, 2,	9 50
Crete, Cong. Sab. sch., primary dep't,	8 75
Fairfield, Cong. Sab. sch.	10 00
Humboldt, J. B. White,	5 00
Red Cloud, Cong. Sab. sch.	6 50
Scribner, Friends,	4 00
Silver Ridge, Cong. Sab. sch.	2 50
Springfield, —,	2 70
Steele City, Cong. Sab. sch.	1 50
Wheatland, Cong. Sab. sch.	5 25—55 70

CALIFORNIA.

Grass Valley, Cong. Sab. sch.	5 00
Murphy's, Union Sab. sch., Mrs.	
Chase's class,	2 50
Petaluma, Friends,	3 10
San Francisco, Lena Roebuck,	1 00
Wheatland, Cong. Sab. sch., add'l,	25—11 85

OREGON.

Ashland, G. F. Billings,	4 75
Oregon City, Cong. Sab. sch.	3 00
Portland, Francis E., Frank M., George	
A., and Anna G. Warren,	1 00—8 75

COLORADO.

Boulder, Cong. Sab. sch.	9 25
Ft. Lewis, Cong. Sab. sch.	9 00
Manitou, Cong. Sab. sch.	1 75—20 00

WASHINGTON TERRITORY.

Atahnum, Cong. Sab. sch.	4 00
Fidalgo Island, A Sab. sch. member,	25
Oysterville, Howard Blakeslee,	25—4 50

DAKOTA TERRITORY.

Bon Homme, Cong. Sab. sch.	5 00
Deadwood, Cong. Sab. sch.	25 00
Jamestown, Four children,	1 00
Mellette, Mrs. M. C. Hathaway, 25c;	
John H. and Jared C. Pickert, soc.	75—31 75

NEW MEXICO.

White Oaks, Cong. Sab. sch.	10 00
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CANADA.

Douglas, Cong. Sab. sch.	5 00
Kingston, 1st Cong. Sab. sch., add'l,	25
Montreal, Emmanuel Sab. sch., 23-25;	
Katie E., Robert C., Chas. S., and	
Arthur L. Paterson, 1,	24 25—29 50

BURMA.

Shwaygyeen, Emma N., John A. and	
Willie F. Hale,	75

CHINA.

Shantung, Lucius C. and James T.	
Porter,	10 00

ENGLAND.

London, An Englishwoman,	25
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GERMANY.

Wormditt, C. T. Büttner,	75
Zwickau, Hans Adolf Schreiber,	25—1 00

INDIA.

Ahmednagar, Ruth P. and Ernest Hume,	50
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JAPAN.

Osaka, Children of Rev. Wallace Taylor,	5 00
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TURKEY.¹

Mardin, Sab. sch. children,	11 75
Van, Monthly concert,	3 00—14 75

Previously acknowledged,

4,702 79
17,941 44
\$22,644 23

FOR YOUNG PEOPLE.

MARTYRED TURKS OF THYATIRA.

[The following narrative is translated from an old volume in French, containing some account of the Jesuit missions in Constantinople and the Levant during the seventeenth century. The translation, which had come into the hands of Rev. Marcellus Bowen, our missionary at Smyrna, has been kindly forwarded to us by him.]

A NOTORIOUS martyrdom of twenty-three Turks occurred in the town of Thyatira, famous in old times, of which St. John made mention in the Revelation. It was on this wise.



AN ORIENTAL ENCAMPMENT.

There was in that town a sheik, or doctor in the law of Mohammed, who was in high repute among his people. He had been intrusted with the teaching of one hundred and fifty young men from twenty-five to thirty years of age, in order to prepare them to fill the offices of judges and cadis. He was a thorough master of the Alcoran, and had read in it that the prophet did not condemn the teachings of the New Testament, but, on the contrary, had spoken well of Jesus Christ and of Moses. He had, therefore, curiosity to see what was written in

the Holy Gospel, and by a special direction of Divine Providence met with a New Testament translated into Arabic.

He was not long in possession of that Divine Book without receiving light from heaven and accepting the Christian truths. They had so powerful an influence on his mind that he was constrained to condemn all that was contrary to the teachings of the New Testament, and to act according to what was contained in it.



AK HISSAR, THE ANCIENT THYATIRA.*

He could not, however, stop there, neither could he hide the light he had received from heaven. He succeeded so far, by the assistance of the Holy Spirit, that many of his young scholars were convinced that there was no salvation but by Jesus Christ.

These young men kept this as a secret for a long time, but used often to meet together with their master to confer on the great subject of their salvation. As

*The modern Ak Hissar is an out-station of the Western Turkey Mission of the American Board, and is situated about sixty miles northeast of Smyrna. Its present population is not far from 8,000, made up of Turks, Greeks, and Armenians.

it is, however, difficult to keep a burning fire in a dark place, without its being discovered, these young men could not always effectually conceal the faith that filled their hearts, in their intercourse with their companions, and even with their relatives, who perceived such a notable change in their children, and tried to ascertain the cause. The whole case soon came to the knowledge of the judicial authorities, who are very strict on this subject, and who, in order to quench this fire in its beginning, laid hands upon the sheik. They tried at first to win the old man by gentle means, not wishing to ruin one enjoying so great repute. They represented to him the great esteem in which they held him, and promised to raise him to the highest dignities if he would consent to undeceive those whom he had misled. He well knew, also, how important a religious matter of this kind was, and what vigorous punishment their faith ordered upon those who were in fault.

Those in authority thought this would be enough to bring the old man back to his duty, and oblige him to disown his convictions. But they were astonished to hear him answer that he was no longer of an age to disavow his conscientious convictions in a matter in which nothing less than his own salvation was at stake, and that all he had taught concerning the truth of the faith in Jesus Christ was too positive to allow him to disown his teaching.

The *cadi*, greatly surprised at this answer, and hoping to frighten him by the prospect of torture, told him with much anger that he must choose one of the two following courses : either to retract his teaching, or to undergo a most cruel death. The venerable old man, prompted by a holy zeal to bear witness before all men of his faith given from heaven, answered the *cadi* : " How ! do you think that the stake, the gallows, or the flames frighten me, and that I am afraid to die for the glory of God, and for the truth in Jesus Christ ? Know, then, that I am ready to die a thousand times, if possible, for the love of him who died once for me, and that it will be a great honor to seal with my blood the truth I have taught. I am not deceived in the doctrine I have accepted, and happy are they who abandon Mohammed to live in Jesus Christ."

Hearing these words, the judges forbade him to speak, beating him at the same time with sticks so severely that he could no longer utter a word. But, though he could not speak, his countenance showed perfect calmness, and the constancy and quietness with which he suffered astonished his judges. Being afraid, however, that if they continued to torment him publicly the common people, who had great respect for the old man, might revolt against such treatment, they resolved, after much consultation, lest his example should engage others to imitate him, to have him strangled in prison. This was done, and his immortal soul went to receive the crown from Him whom he had so firmly confessed.

After this, the authorities tried to seize the disciples of the old man, and ascertain how far they held and persevered in the faith of their master. Some of them had fled from the town, or had concealed themselves. Others went in different directions, and taught publicly the truths they had learned from their master. Finally, twenty-two of these young men were seized, and the authorities decided to force them to deny their faith in Jesus Christ, or, if they would not, to punish them in such a way that none of them would afterwards be bold enough to speak of that doctrine or profess it longer. What decided the judges to pursue this

course was the great excitement caused by the cruel death of the old sheik. It was talked over by all the common people and, for the most part, in the old man's favor. The *cadi* summoned the young men, and told them they must renounce the doctrine they had learned, or forfeit their lives; that they should entertain no hope of being treated as the old sheik had been, but must undergo the most atrocious tortures. Oh, how powerful is the grace of God! On hearing



A TURKISH MERCHANT WITH HIS CAMEL.

of tortures the young men showed more readiness to submit to them than the judge to inflict them. The *cadi*, after trying a long time to persuade them to retract, seeing that they were all as decided to maintain their faith in Christ as the old sheik had been, handed them over to the executioners. Some were pierced with arrows; some were impaled; some were burnt alive; others were thrown upon a cruel and horrid implement of torture called *garich*, composed of numerous iron crampoons upon which the tortured person is thrown from a high place, and there remains suspended, pining away for a long time before dying. Thus ended their glorious career, triumphing over death and their tyrants.

THE
MISSIONARY HERALD.

VOL. LXXX. — AUGUST, 1884. — No. VIII.

ONLY TWO MONTHS MORE. — The receipts for the past ten months, excluding the special donations for the *Morning Star*, amount to only \$373,365.15, falling short of those of the corresponding months of last year over \$15,000. During the remaining two months of the fiscal year, July and August, we ought to receive not less than \$150,000.

NOTICE will be found on the cover of this number concerning the approaching Annual Meeting of the Board at Columbus, Ohio, October 7-10. It is hoped that many friends will make their plans to accept the cordially offered hospitalities of the people of Columbus during these meetings.

THE annual reports of the Japan Mission of the American Board cover the period from April to April. The statistics for the year 1883-84, just received, make the following remarkable showing: Number of churches, 22, an increase of three; church membership, 1,791, 736 having been added on confession of faith during the year. This is *an increase of sixty-eight per cent.* The net increase, after deducting removals from death and other causes, is sixty-two per cent. Of the twenty-two churches, fifteen are self-supporting. Contributions of the churches amount to nearly 9,000 *yen*, or \$6,750, which is an increase of thirty-three per cent. over the contributions of the preceding year. Since this report was made up, during April and part of May not less than 175 have been received on their confession of faith. What a stimulus to faith and prayer is this report!

LET the young men leaving the theological seminaries this summer remember that there are at this moment hundreds, not to say thousands, of towns and cities in India and China, with a population ranging from five thousand upward, accessible to Christian effort, that have not, and never have had, a single man of any evangelical denomination, missionary or native, to tell them of the way of life. *What constitutes a call to the foreign field?* Would that fifty men of the requisite qualifications were ready to go out under the American Board the present year, one half of them to re-enforce the missions already established, which need strengthening, and the other half for new work now calling for helpers!

WOULD it be impertinent to suggest to disbelievers in foreign missions that when they pretend to report facts it would have much more effect if they should preserve at least the semblance of truth? Several newspapers have reported what a traveler, recently returned from the Sandwich Islands, saw in Honolulu. Fortunately for the credit of the traveler, his name is not given. It is affirmed that he saw a long, handsome street of elegant houses, evidently the abodes of ease and luxury, and that these were the homes of missionaries. Inasmuch as there are at most but three missionaries in Honolulu, their row of houses could not be very long, even were they to live side by side, as they do not. If this traveler ever visited Honolulu, somebody hoodwinked him into believing that the houses of the merchants and business men belonged to missionaries. But there is some evidence that he never traveled as far as the Sandwich Islands. For it is furthermore affirmed that he saw "the wives of the missionaries reclining in sedan-chairs, carried by heathen natives, whom the ladies spurred on to greater speed by poking their parasol handles into their naked backs." It might be rash to say that this story was more than improbable, if there were sedan-chairs or naked heathen to be found on the streets of Honolulu. But, as all who have actually visited that city will bear witness, nothing like a sedan-chair is known there; and since the good work accomplished by the missionaries many years ago, a naked heathen is as rare a sight in Honolulu as in New York. This unknown traveler, if he ever sailed on the Pacific, evidently belongs to that class of characters, to which David in his haste said all men belonged. Every one who knows Honolulu knows that the story is not merely improbable, but *impossible*. A well-known gentleman of Boston, of the legal profession, who has resided at the Sandwich Islands more than twenty years, to whom this story was referred, in declaring it wholly false, says: "There are children and grandchildren of American missionaries, who are engaged in mercantile business, inheriting thrift and good characters, who are prosperous, have good houses, and, fortunately for the islands, exercise a commanding influence; but the original missionaries there have never lived in luxury, but, on the contrary, from the small salaries allowed them, have lived only as they ought, comfortably and frugally."

A NEW edition of the pamphlet of maps of the missions of the American Board, revised and enlarged, has just been issued. It embraces eleven maps, and will be sent for ten cents, on application to C. N. Chapin, 1 Somerset Street.

It may be well to repeat a statement, often made in the past, that the American Board is not in any sense an ecclesiastical body, and that it does not attempt to control the churches, which its missionaries may be instrumental in organizing, in their ecclesiastical relations. Its missionaries are sent forth to preach Christ, and it is content to leave to the Christian wisdom of those whom it helps to bring into the light and liberty of Christ all matters relating to external organization and methods of work. Its great aim, as the best means for saving souls, is to aid in the establishment of self-supporting, self-regulating, and self-propagating churches. May the Lord greatly multiply the number of such churches in all lands!

THE *Japan Mail* reports that, in the provincial assembly of the prefecture of Gumma, eight of the forty members are Christians, and that this assembly has already done some most excellent work for the suppression of immoralities within the precinct. This is the *ken* in which Annaka is situated, and also Takasaki, where a new independent church was to dedicate a church edifice on the sixteenth of May.

LETTERS from members of the Madura Mission, in India, are still alluding to the loss sustained last year by the death of their beloved associate, Mr. Rendall. It is delightful to see what a hold this good brother had upon the hearts of his brethren and the natives for whom he labored. We are glad to give herewith a likeness of this faithful missionary—the best we can secure from the small photograph in our possession. In a memorial address by Dr. Chester, he says of Mr. Rendall: “Love was the secret of Mr. Rendall’s power as a Christian and as a missionary.



A more unselfish man never lived, or, if he did, I never met him and never heard of him. His whole wish was to see the kingdom of the heavenly Master he loved so well come, and come speedily, in India, and in the Madura district. Every mission meeting he attended, the work of every committee of which he was a member, every special letter he wrote, every sermon he preached, and every address he made, proved this.” May the number of such missionaries be greatly increased !

WE are glad to see that at the General Conference of the Methodist Church a recommendation was adopted for the establishment of a missionary magazine. The Methodist Church, with its great constituency, and with the broad field open before it, needs such an organ to represent its mission enterprises. An additional recommendation by the Conference is significant—that the bishops put some books upon missions in the course of reading prescribed for their traveling and local preachers. It is high time that the Church of Christ, in all its branches, required of her ministers an intelligent comprehension of the progress of the kingdom of God as connected with foreign missions.

COREA is suffering from a serious famine, followed by a complete prostration of business. In most sections the crops are a complete failure. Rice, the chief staple, would be entirely exhausted but for a considerable quantity imported from Japan. Very sad stories are told of the distress now prevailing.

JUST as our last number came from the press, a despatch was received by ocean-cable from Hong Kong, dated June 21, announcing the loss of our missionary packet, the *Morning Star*, on Kusaie, Micronesia. The despatch did not give the date or the cause of the wreck. It will be remembered that the *Morning Star* (No. 2) was wrecked in 1869 on the same island, having been thrown upon the reef by a heavy swell and a strong current during a calm. The reef around Kusaie is very abrupt, and there is no anchorage to hold a vessel off-shore should an adverse current prevail during calm weather and an on-shore swell. Whether this last wreck was caused in this way, we do not yet know. It is with deep gratitude that now, as of the previous wreck, it can be reported, "All hands are safe." Captain Garland, who has had charge of the *Star* during the furlough of Captain Bray, having been first mate of the vessel for several years, sends this despatch from Hong Kong, and is expected at San Francisco by the fifth of August. Until then we must wait for the particulars of the loss. From the locality of the wreck, we conclude that the *Star* had finished her work, with the exception of returning Mr. and Mrs. Rand from Kusaie to Ponape. Dr. and Mrs. Pease were expecting to come up by her, and they probably remain on Kusaie. The Hawaiian Association has doubtless chartered a vessel to proceed with supplies and the mails to Micronesia, taking Mr. and Mrs. Logan and Miss Palmer. It is hoped that the new *Star* can be completed and can reach Honolulu in season to start upon the voyage of next year some months earlier than has been customary. If it shall prove that the present *Star* was wrecked from causes similar to those which occasioned the loss of the previous vessel, it will be another indication of the desirability, not to say necessity, of building the new vessel with auxiliary steam-power. While deeply regretting the loss, and the inconvenience to many of our missionary brethren, we rejoice that the anxieties, which had begun to be quite serious in view of the delay of the *Star*, have been relieved by the knowledge that all on board are safe. It is believed that all pecuniary loss will be covered by insurance.

MR. PRICE, of Shanse, tells an incident which shows that, while the Chinese use opprobrious epithets to foreigners, they still have respect for them. While walking on the street, a young man called out to the owner of a wheelbarrow standing in the track of the missionaries: "Get your cart out of the way of the devils." The owner not coming at once, the young man quickly tumbled the wheelbarrow out of the way, and stood aside respectfully while the missionaries passed. The title he gave them was apparently nothing more than a name by which foreigners are known, and did not mean so much disrespect as it might seem.

OUR SUNDAY-SCHOOL CONCERT EXERCISES. — The young pastor of a home missionary church tried the experiment at a venture, and thus reports: "We had a rattling missionary concert last night. The old town actually forgot selfishness for fully an hour and a half. One gentleman rose and asked me to repeat the exhibition next week, and let it be well advertised." A good example to follow by all Sunday-schools. No facts are more stirring for both young and old than those which are put into the questions and answers of these wide-awake Sunday-school missionary concert exercises. Do not fail to try them.

THE work accomplished by missions is not to be measured by the number of converts already enrolled in mission churches. A vast work has been done in preparing the way for the future reception of the gospel. Contrast the condition of affairs in India as Carey found them, when, at the beginning of this century, he wrote from Bengal, "The people here hate the very name of Christ, and will not listen when his name is mentioned," with what a recent missionary of the English Baptist Society writes in reference to the publication of books for circulation in Bengal: "By all means see to it that the name of Christ is plainly printed on the title-page of every book or tract that we print. We have now arrived at that point of time in the history of Christian missions in Bengal when the name of Christ is more of a recommendation to a book than otherwise. Very often have I heard natives ask for a life of JESUS CHRIST in preference to any other book." A highway for our Lord has been cast up in India, and he whose right it is to reign shall, in the near future, receive the homage of multitudes of willing subjects in that empire.

It has been stated in the English House of Lords that the exports and the imports annually from England to the Congo were about five million dollars each way. This is a rapid development of commerce. A letter from the east shore of Lake Tanganyika from M. Giraud, the explorer, reached Brussels in three months, another indication of the swift progress in the opening of the Dark Continent.

ONE marked characteristic of the advance Christianity is making in Japan is the fact that in various sections of the empire Christian communities, and even churches, are organized and maintained, which are unconnected with any foreign missionary organizations. Indeed, it is often impossible to tell who planted the seed from which these communities have sprung. Already there are several independent churches, which are now doing a good work and give much promise for the future. Dr. Greene, of Kioto, writes us that the Christian community at Takasaki, near Annaka, to which he referred in a letter published in the January *Missionary Herald*, is not, as he then supposed, an offspring of the work of our mission, and that the church, which has since that time been organized, is entirely independent of any missionary Board.

ONE more centenarian has been added to the list of subscribers to the new *Morning Star*, Mrs. Clarissa D. Raymond, of Wilton, Connecticut, who was 102 years old on the twenty-fifth of April last. Questions having been asked as to the reported ages of the oldest two centenarians mentioned in our last issue, it may be said that Mrs. Story, of Ludlow Centre, Massachusetts, distinctly remembers being taken to New London to view the ruins after the burning of that town in 1781, 103 years ago, and she could not have been less than five years of age when this occurred. Of Mr. Johnson, of Oberlin, it may be said that at the time of the battle of New Orleans, in 1815, in which Mr. Johnson had part, he was then a grandfather, and as he could hardly have been less than forty-two years of age at that time, his claim of being 111 years old now is altogether credible.

OFFERINGS WITHOUT COST.

MANY people are of quite another mind from that of King David when he would not offer unto the Lord of that which cost him nothing. They are particularly pleased when, by some device, they can make an offering without feeling it. Conscience would trouble them if God's altar were not provided for, or if they, personally, did not bring something to it. But they count it clear gain if what is called an offering can be presented without any real sacrifice to themselves. If the church and its benevolent enterprises could possibly be sustained without their help, they would gladly be excused from making their contributions.

But the royal singer did not so reason. Why not? The altar which God had commanded to be built on the threshing-floor of the Jebusite would have been built without any aid from David. Would not God have been as much pleased and honored by the sacrifice of the oxen which Araunah so freely offered, as by the sacrifice of the same oxen if David paid for them? Possibly; but that does not meet David's needs. *He* must bring an offering for his own sake; and it is not really *his* offering unless it has cost him something. It is David who has sinned; it is David who has repented and been forgiven; and it is David who is now in a solemn act to offer his worship and pour out his thanks to his pardoning God. And this he cannot do by presenting to God something which, however valuable in itself, does not call for a genuine sacrifice on his part. A costless offering would be no expression of his penitence and love and devotion. Such an offering, therefore, he will not make. He will pay the full price for what another is ready to give freely, that he may have the privilege and gain the blessing of making a true offering to God.

Is not this an example to be specially commended? Many schemes are nowadays devised to make giving easy. It is deemed a triumph of skill to get money from people without their feeling it. The dentist, who would extract a tooth without pain to the patient, administers ether or laughing-gas. An anæsthetic like this is often sought when men would extract from themselves, or from others, contributions for religious or charitable purposes. Gifts are solicited in indirect ways, in order that more may be wormed out of people than they would be willing to give outright. Men and women play tricks, even on themselves, so that they may, little by little, draw from their own purses a larger amount than they could otherwise persuade themselves to part with. One of the latest illustrations of this is a proposition, made through the public press, that Christians should devote to the Lord's service the cent which is now saved on every letter they post. This, it is said, they could do "without feeling it." It is a poor recommendation of the scheme. To save at odd corners, when without these savings there would be nothing to give, is noble indeed. But to save in this way, solely to avoid the cost of giving outright from one's competence, is far from noble. We ought not to give our shreds, when we have better things to offer to God. It is belittling to the soul to plan about giving the odd farthings we can get together without feeling it, as if this met the claims of duty. We need to give until we do feel it, and feel it deeply. Any device, which leads men to

think that they have made an offering to God, when that offering has consciously cost them nothing, is a spiritual injury. Far better is it to teach all classes, the young as well as the old, that God asks them to give of their best, of that which is most precious to them; for only as they so give, will they get the precious rewards of benevolence.

When King David, having refused the free offer of Araunah, paid for the threshing-floor, and built thereon, at his own charges, an altar to Jehovah, then, we are told, "the Lord answered him from heaven by fire upon the altar of burnt offering." So, if we build altars at full cost to ourselves, will God always answer by giving the light of his presence, and by sending into our souls the fire of holy love and zeal.

SEVENTY YEARS IN THE MARATHA MISSION.

FROM THE ANNUAL REPORT OF THE MISSION FOR 1883.

THE twelfth of February last, 1883, was the seventieth anniversary of the commencement of our mission. On that date, in 1813, Gordon Hall and Samuel Nott first arrived in Bombay. No missionary efforts had previously been made in Western India, and it was wellnigh two years before they could obtain permission from government to remain and quietly pursue their labors. With few helps in the acquisition of the language, with no means at hand for carrying on their direct missionary work, with comparatively little experience of others in other fields to guide them, they had everything to do, and yet everything had to be done at a great disadvantage. There was no portion of the Bible nor any Christian tract in any language which the people could understand. But beginning from this lowest possible point they soon had the work laid out before them in its various necessary departments. The Gospel of Matthew in Marathi was published by them in 1817, and the whole new Testament in 1826. Missionaries of other societies afterward came to their help in Bible translation, but, nevertheless, about one half of the Old Testament was translated by our missionaries. Large numbers of tracts and books, in nearly every department of literature, both in English and Marathi, have been prepared by them. The *Dnyanodaya* has been published continuously for forty-one years, and the *Balbodh Mewa* for ten years. A Christian hymn-book has been prepared, containing more than six hundred hymns, in both English and native metres, all of which, with less than a dozen exceptions, were prepared by those in connection with our mission. In 1816, a mission press was established, which held the first rank among the presses of Bombay until 1855, when it was given up. During that time it turned out about 136,000,000 pages of printed matter. In educational work our mission was a pioneer, having commenced its first school in 1815. The first girls' school in Western India was probably that of the American Mission in Bombay in 1824. We afterward read of nine girls' schools in 1826, numbering in all 204 pupils. The work of education has been carried on with more or less vigor and success from that day until the present time, when we have eighty-five

schools, of various grades, including common village schools, station schools, girls' boarding schools, boys' boarding schools, a high school, and a theological seminary.

But the principal efforts of the mission from the first have been directed to the spiritual enlightenment of the people through the preaching of the gospel. The aim has ever been to secure the conversion of individuals to Christianity, and the salvation of souls through faith in the Lord Jesus Christ. The results in this direction, though far less than we could wish, have, nevertheless, doubtless been greater than were expected by the founders of our mission. At first the progress was necessarily slow. During the first twenty years the number of conversions among the natives was less than the number of deaths among the missionaries themselves. A great preparatory work had to be done. The old foundations of heathenism had to be torn away, and new foundations laid. The number of conversions increased slowly, year by year, until 1855, since which time much larger numbers have been added to the churches. The whole number received to communion in all our churches, from the beginning to the end of 1883, is 2,725. Besides this, there has been a nearly equal number of baptized children. There are also many unbaptized persons who are connected with the Christians, making at the present time a Christian community of between three and four thousand persons. This community is divided among twenty-three local churches, fifteen of which have native pastors, all of whom are supported by the churches themselves, without help from the mission. We have now eighty-five schools, forty Sunday-schools, and a working force of 193 native agents, distributed through 103 stations and out-stations. These results, although not as great as we could wish, are yet highly encouraging, and when we remember the vast amount of preparatory work which has been done through the whole native community, not only by our mission but by other agencies in the field, which gives a basis of hope for far greater results in the future, we would, with profound gratitude, exclaim: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

PROFESSOR REIN ON THE CHARACTERISTICS OF THE JAPANESE.

[The following estimate of the Japanese character, with the accompanying cut, is taken from Professor Rein's volume on Japan, by kind permission of the publishers, A. C. Armstrong & Son.]

THE illustration opposite contains six persons of the higher class of society, put together from photographs, and faithfully reproduced. Of these, only the Samurai standing to the left presents the ordinary facial expression inclining to that of the Ainos, but not in its purity. The representatives of the nobler type are more true to it, especially the three standing figures—to the right, the daughter of a Kuge, as may be seen from the fashion of the hair that flows down over her shoulders; in the middle, a Samurai of sixteen to eighteen years of age, with strikingly feminine features; in the background, a nobleman in old-fashioned costume. A very characteristic figure is the old Samurai resting in Japanese



JAPANESE TYPES.

fashion upon his knees, as is also the figure seated upon a European chair, which best expresses the intelligent features of the Japanese in mature age. . . .

The Japanese exhibit many praiseworthy qualities which appeal to our sympathies, and which we meet with either rarely or not at all among other Oriental peoples. As the aspect of natural beauty gladdens the new-comer in the empire of Nippon, so, too, is he pleasantly surprised by the cleanliness of its inhabitants, by their friendly and humane nature — which is not lacking in dignity and self-consciousness, by their intelligence and sensibility to the beauties of nature and the advantages of Western civilization, and is charmed with them, somewhat as a guest to whom his host offers a friendly reception. No wonder that under such circumstances the judgments of those strangers, who have made but a brief stay as visitors in Japan, are extremely favorable to the people. The Japanese are amiable, accommodating, and given to imitation; they are curious, but not communicative. Their narrowness, however, in everything relating to government, religion, etc., must be attributed partly to ignorance, partly to a peculiar education continued through centuries under the pressure of the laws of Iyeyasu and of a system of espionage. In love of truth the Japanese, so far as my experience goes, are not inferior to us Europeans. . . .

The Japanese nation is, in my opinion, in many respects a race of children, harmless, confiding, gay, and inclined at all ages to childish games, easily interested in anything new, even to the point of enthusiasm; but when only half acquainted with it speedily becoming weary of it — in a word, a people who, like the Gauls according to Cæsar, are *rerum novarum cupidi*; but in many cases are without steadfastness or perseverance. The latter, however, may be said to apply rather to the higher class of society than to the people, to whom I would apply all the attributes that Thunberg long ago ascribed to the Japanese national character. According to him they are in general intelligent and cautious, free, tractable and polite, curious, industrious and clever, frugal and sober, cleanly, good-humored and friendly, candid and just, honorable and true, though at the same time suspicious, superstitious and sensual. A natural cheerfulness and assiduity remains with the common people even amid severe labor, and is, together with the harmony and peacefulness with which all the occupations of the house and field are carried on, one of the most enviable blessings of the Japanese national character.

“EXTRA-TERRITORIALITY” IN JAPAN.

It is known to all familiar with affairs in Japan that what is called the “extra-territoriality clause” in all the treaties made by that empire with foreign nations is most odious to the Japanese. The clause referred to is a consent, extorted from Japan in the early days, that on the “Concessions,” or portions of land assigned to foreigners at each open port, the laws of Japan shall not be in force, but jurisdiction shall be had by the representatives of the foreign powers. This is virtually setting up the independent authority of foreign nations within Japanese territory, and it could only be justified on the ground that foreigners did not dare to trust their interests to the tribunals of the empire. Whatever

may be claimed as to the propriety of such a stipulation in the treaties when first formed, growing out of the then unsettled condition of Japan, and the fact that the Japanese character was not well understood, there can be no reason for now insisting upon this stipulation. The progress made in the empire within the past few years, and the high position taken by the officials in their relations to foreigners, giving assurance that anywhere within her territory they will be justly treated, remove all ground for the enforcement of the odious stipulation. England or America would not for an instant tolerate the assumption on the part of Japan that her citizens would not be fairly treated in the courts of these nations, nor would they suffer Japan to set up within their bounds her own independent courts. Is it to be expected that the Japanese will quietly assent to the permanence of this clause in their treaties with foreign powers? Its presence there they naturally regard as a standing reproach.

We are glad to know that foreigners resident in Japan are moving for the abolition of this extra-territoriality clause. In the *Japan Mail* of May 17 appears a memorandum signed by every Protestant missionary in Southern Japan, English or American, calling for a revision of the treaties. The matter is of so much importance that we give the memorandum entire : —

"Memorandum on the proposed revision of the treaties, prepared in accordance with a resolution adopted unanimously at a meeting of the Osaka and Kobé Missionary Association, held at Kioto on Tuesday, April 22, 1884.

The Osaka and Kobé Missionary Association, having discussed the question of extra-territoriality in connection with the proposed revision of the treaties, the undersigned desire to place on record a formal expression of their opinion, that the time has arrived when substantial modifications should be made in those provisions of the existing treaties which give exceptional privileges to the subjects and citizens of the Treaty Powers, and which are considered by the Japanese government and people to be an infringement of their just and sovereign rights as an independent nation. The circumstances under which Japan was brought into treaty relations with Western powers were clearly exceptional, and, in the interests of both Japanese and foreigners alike, exceptional arrangements were undoubtedly necessary. But the lapse of twenty-five years has placed us in such a widely different position, as, in our opinion, to require that at least some of the exceptional provisions of the existing treaties should be modified, and that concessions should be made to any just and reasonable demand of the Japanese government in this direction. The interests created under the existing treaties certainly demand the most careful consideration of those to whom they are entrusted ; but, in our opinion, the difficulty of safeguarding those interests ought not to stand in the way of a speedy revision of the treaties, such as shall be both just in principle, and a generous acknowledgment on the part of foreign nations of the real progress Japan has made since the present treaties were framed.

"Osaka, April 23, 1884."

The missionaries who have thus expressed their views have done so, unquestionably, because they deemed the revision proposed intrinsically right and just. In so doing they will doubtless commend themselves to the people of Japan, who

will not fail to see that the foreigners who know them best are ready to trust them, and are prompt to give them any rights which have been withheld. The *Japan Mail*, in editorial comment upon this action of the missionaries, well says : "Christianity will be brought much closer to the national heart by these practical evidences of sympathy, and, unless we greatly misjudge the disposition and desires of the leaders of Japanese thought, that result will appear to them far more valuable than any political capital their country may make out of these memorials."

We trust that the Christian nations will act in a Christian way in removing the obnoxious clause from their treaties with this empire, at once ancient and young, which has within a few years made such unexampled strides toward the front rank among the nations of the world.

Letters from the Missions.

Madura Mission.

HIGH SCHOOL. — READING-ROOM.

MR. JONES, of Madura, writes, May 5, of the work in that city:—

"Two months ago we had the pleasure of receiving into the church a young man of high social position and of education. He is a firm, consistent Christian under many persecutions, and I trust will add considerably to the power of that church. He is now the Tamil pundit in my high school.

"At the beginning of this year I opened a high school in the city. The school had not been opened two months before its roll of students had swelled to more than three hundred. These boys are of the best families in the city, about half of them being Brahmans. They all study God's Word daily. I teach the Bible twice a week to the highest class and I confess that I was never engaged in a more inspiring work. Many of the questions of these bright young men indicate their interest in the truth, and reveal a profound interest in their youthful minds in reference to the truths of religion. In a few of them I know that the interest in the Bible is rapidly crystalizing into a belief and conviction. And even though many of these young men may never become Christians, we have the comfort of knowing that the

study of God's Word does affect their morals and also robs them of all further hostility to the Christian religion. I have found that Hindu bigotry is generally much softened, if not entirely rooted out, by a term in a Christian school.

"In connection with this school I have opened a reading-room for all who may wish to avail themselves of its advantages. I have in it about twenty English and Vernacular papers, all of which are favorable to Christianity. The Tract Society kindly sends a copy of all its periodicals. I have great hopes of this as a power for good, and I trust that I may soon be able to enlarge it and increase its facilities.

"The village congregations are not in as satisfactory a state as I could wish. The trouble is that during the years past the missionary in charge at Madura has been so driven by the work that he has not been able to devote the necessary time to the villages. I am working hard in that direction, however, and hope that the year may find these congregations signally blessed by God. The jubilee was an occasion which gave an impetus to our people, as it also opened the eyes, and thereby increased the zeal, of our enemies."

FRUITS OF FIVE DAYS. — A BELL. — A SALVATION ARMY.

Mr. Howland, of Mandapasalai, writing

May 15 of a recent itineracy to the west, and of other matters, says:—

“In one village, where many years ago there were a few Christians, fourteen persons came forward and wished to be taken as Christians. In another village a goldsmith and his family came forward openly as Christians. These were some of the fruits of the five days’ work with the pastor and eight or ten catechists.

“In a village seven miles from Mandapasalai, a heathen man last year gave me thirty rupees for the purchase of a bell for the prayer-house in his village. On our return from the jubilee I took the bell, which had been received from America, and went to the village to spend the Sabbath. The catechist had a hope that the young man might come forward as a Christian. In answer to the prayers of the church, the young man came on that Sunday when the bell he had helped to purchase called the people for the first time. It was the day for making the pledges for the year, and he gave his pledge with the others.

“Nearly one month before the close of our Boys’ Boarding School, some of the older boys, with my station catechist and one of the teachers, formed themselves into what they called a ‘Salvation Army.’ They practised singing together, secured several musical instruments and a uniform dress. They met once a day for prayer. At the close of the school, April 10, they took the small tent and went from village to village, singing and preaching the gospel. They were very systematic about it, and spent two or three days in a village. They spent nearly fifteen days in this way and returned home. From all accounts they seem to have left a good impression and done some good. In one village five persons became Christians, persuaded by their preaching. In another place several joined, and so in other villages. Altogether about thirteen persons were gathered in.

“In a village, where we have for a long time had only one Christian man, the catechist in a neighboring village wrote me since our coming to Kodikanal, that thirty or more wished to be taken as Christians.

I wrote to Pastor Thomas to go and see them. He reports over fifty persons who wish to be counted as Christians. In this way people here and there are coming in all over the station. The harvest is plenteous, but the hire of the laborers is wanting.”

Hong Kong Mission.

THE SCHOOL WORK.

MR. HAGAR writes, April 14:—

“In Hong Kong I have three schools under my supervision, with a membership of about one hundred and sixty boys. In the mission house school there are over ninety boys. Next year we shall receive a grant from the government according to the number of scholars that pass a satisfactory examination. About one hour and a half are devoted every day to religious instruction, while the rest of the time is occupied in the government schoolbooks. The schools continue their daily session from six o’clock in the morning until four o’clock in the afternoon. I have also commenced a Sunday-school. This work in Hong Kong I regard as only supplementary to our work in the interior. We must press into the country.

“We are also experimenting in the country to some extent. We have opened nine schools which are taught by Chinese teachers, the scholars, in some cases, being required to pass an examination before the teacher can secure his salary. These schools give us the right to enter the villages and to teach or preach just as we choose. I trust and pray that God may bless the effort. Mr. Jones still continues his circuit preaching, going from village to village.”

North China Mission.

THE WORK EXPANDING.

MR. PORTER, writing from P’ang Chuang, Shantung, April 3, says:—

“We have had some recent indications of the way we expect our work to expand. Two years ago an elderly man came to visit us from a district thirty miles south of

us. He seemed to have no other object but curiosity to see the foreigners and their houses. Even after a second visit he was not disabused of the notion that we were something extraordinary; for he asked me, as he had once asked Mr. Smith: 'What title do you have in your own country? Do they call you princes or kings.' Later he brought a grandson with him, who also wished to see the foreign princes. He spent a Sunday, gathering a few ideas about the truth, and went home.

"Last year several patients came from his region. A month or more ago the old man came, bringing a company of six, all of them his relatives. With them was a young man who, having failed to get a graduate's degree, had been in business. He said that his grandfather had told him of us and of the new doctrine, and they had all come to find out what it really meant. They spent several days, including a Sabbath, and seemed to be greatly interested, especially the young scholar.

"On leaving the next day, this young man asked for books, a package of which was given him. About half a month later one of our helpers was sent down to his village to spend a few days, and had a most cordial reception. He spent four days, including a Sabbath. The village is a large one, mostly composed of relatives of the old man Ho. They invited the preacher to what is called an ancestral temple, where the family place the coffins of the dead, when not buried at once, and where the spirits of the more recent ancestors are worshiped, little tablets being erected to them. In this quite commodious hall, or chapel, the preacher met a crowd of the villagers. He found that the young man had read many of the little books, and had begun to teach others. He was given the names of thirty-four persons who desired baptism.

"A week or more ago the young man returned to hear some more of the truth, and spent a Sunday and several days with us. He had read all the books given him. He had committed to memory the passages that struck him as useful. His ear-

nest, interested intelligence pleased us very much, but not so much as the readiness with which he had seized upon the important truths he had discovered. I think I have never met a man who seemed to me to show so soon and so clearly the instinct of faith. Of his own impulse he had learned the Lord's Prayer, and was teaching it to those about him. The ethical sublimity of the teachings of Jesus, little as he knew of them, had profoundly touched his imagination. He already thought of himself as a follower of this new and wonderful Master. He was supplied with more books, and, though not baptized, since he was in haste to return home, went on his way rejoicing. We shall look for some results in that distant village ere long."

A STUBBORN VILLAGE. — INFLUENCE OF CHRISTIAN CEREMONIES.

"A curious instance has shown us forcibly how slight after all is the relative impression made by our work. A village scarcely half a mile from our compound, the nearest one to us, has never given an indication of interest in the gospel. It was one of those assisted during the famine year. The village elders participated in the tablet presentation two years since, and in subsequent efforts to show regard to us. A great many of the families are related by marriage to persons in our village. Yet we have no church members there, and there has never been the slightest sign of interest in our doctrine, not even an invitation to preach. But two months since I was called to see a young woman who has an abscess. Soon after, for the first time in all these years, invitations came asking us to preach. Both my sister and the helpers visited them and talked to large audiences. Since then quite a number of women have come occasionally to the Sunday afternoon services. The disciples began at Jerusalem and went down to Samaria. But they had to work miracles before they got much of a hearing.

"The excellence of many of the Christian ceremonies appeals to the Chinese, but

not at first. We have had several Christian weddings and funerals during the winter which have given us pleasure, as we have seen the struggle to set aside the heathen ceremonies, and the consequent victory. One of the funerals was in the village here. The wife of one of our church members died. She had an attack of paralysis last autumn and had been steadily improving under treatment at the dispensary. A second attack in February ended her life. During these months of illness she had become interested in the gospel as never before, and became a regular attendant at service. She would soon have been baptized. At her funeral everything was done in a Christian manner. No paper was burned, nor worshiping of the departed permitted, and this despite the angry opposition of relatives and against the pitiful appeal of the old mother-in-law, who is still a heathen, to let her burn a little incense. We are glad for every such witness, even if the person thus conforming has little conception of its full import."

Shanse Mission.

DISPENSARY WORK. — FRIENDS INCREASING.

MR. ATWOOD, of Tai Kou, writes, April 17:—

"In the dispensary, which we have opened on our own premises, we have been dispensing medicines now for about three months, holding clinics twice a week. We have also taken some eye-cases as in-patients in our servants' court and in the court which the Tenneys were to have occupied. On the first day which we specified as set apart for seeing patients we had thirty, to whom prescriptions were given. The next time the number had increased to sixty, and the next to ninety. We have not had since as high a number as the last, owing partly to the fact that the people in the villages are busy with the cultivation of the fields, and partly, perhaps, on account of opposition to us on the part of some few disaffected teachers. A few

weeks ago, a notice was posted in the *yamèn* yard secretly during the night, using violent language against us foreigners, and evidently intended to stir up the people against us. We heard of it in the morning and went immediately to the *yamèn* about it, determined to nip the affair in the bud, if possible. The under-official seemed inclined to obstruct our way to the magistrate, and only after two or three days did we obtain a promise that we should have a proclamation if instructions from Tai-yuen-fu were favorable. Meanwhile an event occurred which we cannot but take as a part of the special providence that has been over our mission since its beginning. We were called to attend a case of ophthalmia in the magistrate's family that threatened the destruction of both eyes of his child. The case turned out very nicely, both eyes recovering entirely in the course of two or three days. The magistrate was much pleased, and sent me word that we should have the proclamation, whatever were the instructions from Tai-yuen-fu. He has since sent it, and also issued one for Mr. Stimson, who has since moved to this city, and offered of his own accord to issue one for Mr. Price, at Tai Kou. We now receive nothing but courteous treatment at the *yamèn* by all the officials, and on the streets we are greeted pleasantly by many who are beginning to know us.

"We are making many friends among those who come in from the villages, especially those who come to stay several days with us and undergo operations for eye-diseases. In these three months we have had thirty-three cases of cataract — all but three double. On about one third of these we have operated with good success in most cases, and have sent several home with good vision who came totally blind. We have had to turn some away on account of want of accommodation; others have to wait for the disease to mature before operation. All these cases will help us to form acquaintances in the villages and the city, so that when we go out to preach the gospel we shall have a better hearing than we otherwise would."

Japan Mission.

REVIVAL INCIDENTS.

THE news from Japan continues to be of great interest. The work extends, characterized by deep spiritual experiences and rich answers to prayer. Dr. Gordon, of Kioto, under date of May 8, writes:—

"In the April number of the *Herald* is a brief account of a visit I made to Tamba, about the beginning of the year. Some of our young men have been over there recently, and the work continues. The Goma Christians are still more joyful in their faith.

"But the greatest change has been in Funaida and vicinity. Here were several school-teachers who have seemed interested in the external results of Christianity rather than in Christ as a personal Saviour. Indeed, their personal interest has apparently been waning. The words of the experienced Japanese Christian teacher, as well as those of the foreign missionary, halted on their heart's threshold. But, when one or two of our most inexperienced men went over with their fresh baptism from above, the doors were thrown open, and a new joy and peace took possession of them. One of them, the principal teacher, a man of years and considerable reputation in the community, was greatly moved. The next day, when the young men had gone to another village to see another teacher who was filled with doubts and atheistical speculations, this older teacher followed them. Entering the room where they were, he said his joy was so great that he could not stay at home, and told the doubter that he would not return home till he, too, had received a blessing. So the day and a good part of the night were spent in argument, exhortation, and prayer; and the young sceptic is now a rejoicing believer.

"A teacher in another village went home from the meeting of the first night under deep conviction of sin and his need of a Saviour; spent the night in prayer, till about 3 A. M., when, as he believes, the answer of blessing came. He started at once for Funaida to tell the news of his new-found joy, but, as he could not get

the ferryman up to take him across the river, he was constrained to wait till morning.

"A little beyond lives a young *saké* brewer, of considerable wealth. He has been an earnest Bible student for some time, and has now been touched by the same blessing. He will probably give up his business; indeed, it is now a matter of family consultation. He has put a younger brother in the home of Pastor Koki, of Osaka, and he himself is now studying theology of the Bible in our Vernacular theological class. He is one of the men I had in mind in my letter in the *Herald* when I spoke of men being 'loth to take up the cross when that means change of business, with pecuniary loss.'

"The believers in Goma, Funaida and Kameoka, held a praise-meeting a week or two since. In the latter place there are eight or ten church members (of the Third Church, Kioto), who have been the means of converting more than thirty, in the two former places, who wish baptism. Their hope now is that a church, embracing the believers in the three places, may be organized at an early day. But where will they find a pastor? If our class of twelve, to graduate next month, were twice as large, there would be places for them all without taking up any new work.

"Our work is everywhere encouraging. There never were so many ready and eager to hear. Our Christians, too, are filled with enthusiasm for work and with hope and expectations of great and near success."

KOBE AND VICINITY.

Of the Kobé church, whose tenth anniversary was recently celebrated, some account of which was given in the last *Herald*, Mr. Atkinson writes, May 9:—

"The grace of God has changed, enlarged, ennobled, and sweetened the lives of them all, and now, and for some time past, under the lead of their pastor, Mr. Matsuyama, the church has made good progress. From eleven the living membership has grown to 180. The church is strong and able to carry its burdens with

ease. It is also active in evangelistic work. Last Sabbath, twenty-eight adults were baptized and received into its membership. Several of these were from a town ten miles distant, where the church, with some aid from station funds, sustains a native evangelist. One of the twenty-eight has been an extensive brewer of saké, — an intoxicant made by fermenting rice, — but has given up the business because of the evil that he now realizes that the manufacture, sale, and use of the liquor does to his countrymen.

"A week after the anniversary the church rented the largest theatre in Kobé, and both afternoon and evening large audiences assembled. These mass meetings are now very frequent.

"Last Sabbath also the Tamon church received twelve into its membership, and the Hiogo church two. I have not heard from Akashi. Imabari expected forty. The Imabari church must now number over 300, and is, I presume, the largest church in Japan. In the letter of thanks, which Mr. Ise wrote to the Iowa Association for the bell that they sent, he says: 'Last year the total accessions numbered 142, and the present membership is 282, of whom nearly half are women.' This was before the forty-nine already named were baptized.

"On all sides we hear of new interest and of greater desire to hear. The public opinion of Japan is now favorable to Christianity. There are to be sure many hindrances thrown in the way of the work, some petty persecutions to be endured, and a dense mass of unenlightened, besotted heathenism dragging behind to be lifted up; but the whole outlook is hopeful and cheering."

PERSECUTION. — GROWTH OF THE CHURCHES.

At a later date Mr. Atkinson thus writes of the work and prospects at Matsuzama and Komatsu, with other neighboring villages: —

"I hope that in both these places a church may be organized before another year goes by. Miss Dudley has just spent

over three weeks in that vicinity and reports continued interest and promise of yet greater things. Smaller places want preachers and larger ones pastors. The persecution at Komatsu is still fierce. One company of men banded themselves together to persecute the Christians, and took oath that if any one should become a Christian he should hand all his property over to the others. The leader and his wife have come out boldly as Christians, but I have not heard whether he regards his agreement as binding. Those who take a stand as Christians in that place have to come out right to the front — and so they are strong and earnest.

"The Akashi church has a daily four-o'clock-in-the-morning prayer-meeting! The reason they give is that they want a quiet hour of prayer before the stir and noise of the street begin. Three of the largest liquor dealers in the town, of seventeen thousand inhabitants, are interested, and one has advanced to the point where he thinks he must stop long enough to change his business. The church has chosen one of its recent members for an evangelist; he is to work in connection with the pastor in the region round about. He has been in government service, and is so esteemed that it was only after repeated resignations that he was allowed to withdraw.

"The Kobé church has opened a preaching-place on a leading thoroughfare for the benefit of such as will not attend the more formal services in the church, and it is a success.

"The Tamon church intends to begin to build next month. This church has opened a preaching-place in Suma, a large village about four miles away. They have appointed one of their women for women's work.

"The Hiogo church is just buying a lot, and hopes to build before autumn."

TENTH ANNIVERSARY OF THE OSAKA CHURCH.

Mr. Allchin, of Osaka, writes, May 26, of the progress of Christianity in Osaka within the decade of this church, and of the recent anniversary: —

"Twelve years ago, the Rev. O. H. Gulick wrote to the *Herald* in these words: 'Three persons here at Osaka attend daily reading of the Scriptures in Japanese, in which they manifest much interest. Though they are all of my household, still it is a matter of encouragement that even they dare to attend religious exercises.' Two years later, that is in 1874, Dr. Gordon wrote concerning the work in the same city: 'Our little church here at Osaka has at length been organized. It consists of seven members—all males. Two of them were received by letter from the Yokohama and Yedo churches, the others joined on profession of faith. Of the latter, two are physicians in this city, and are men of age and influence.'

"Last week this church held its tenth anniversary, and the progress which Christianity has made in Osaka since the church was formed is a good illustration of the growth of Christianity throughout Japan during this time. Ten years ago there were seven baptized Christians in Osaka; now there are over three hundred and fifty in the Congregational churches alone. Then they did not have a church building; now they own three comfortable churches, and money is being gathered for the fourth. Then there was no native pastor; now we have three, and the fourth is to be ordained next month. Two of these pastors are graduates of the school in Kioto, where there was neither school nor missionary ten years ago. Then this little band of Christians had only the Gospel of John translated into their own language; now they have well-bound copies of the whole of the New Testament and many books of the Old. Then they had no hymn-book; now they have a large selection of Japanese hymns set to foreign tunes, and three of the churches own organs that are played by native young women. Great indeed is the change in so short a time.

"Two days were given to the anniversary services. On the first day, Dr. Gordon, who assisted in the formation of the church, gave an interesting account of the beginning of things. He was followed by the Rev. Mr. Miyagawa, the present

pastor, who sketched the history of the church since its formation. The seven members have grown to one hundred and ten. They have done prolonged missionary work in seven different places, and the mother church rejoices in having two daughters and two granddaughters. The evening meeting was devoted to prayer and reminiscences. Special efforts had been made during the day to induce three or four persons who had been excommunicated to attend the services. In one or two cases the efforts succeeded and the few remarks made by them was a marked feature of the evening meeting."

Northern Japan Mission.

FRUIT FROM SCATTERED SEEDS.

MR. GULICK writing from Niigata says:

"An interesting candidate, a young man named Takemura, received admission to the church in February. Takemura came from the mountain city of Tsujama, forty miles east of us and just across the border in the neighboring province of Twashiro. He had heard something of Christianity from one or two passers over the Northern route to the East coast, and had been in Dr. Palm's hospital for two short visits last year, where he received Christian instruction. In January of this year he appeared again in Niigata announcing that he had come down from his home expressly to receive baptism. He had not been known any length of time by either Mr. Davis or myself, and we much doubted his fitness for admission to the number of believers, and thought it might be well for him to wait. But we found him quite intelligent on points of doctrine and very much in earnest, and not at all disposed to return to his home without first being numbered among the Christians. On Monday morning the eleventh, the day after he was baptized, he set off up the rivers and over the snows, accompanied by an evangelist who was to spend a few days at his home and speak of the things of the kingdom to his people. So the scattering seeds that have fallen in the mountains, beside the streams, in the valleys, and on the plains,

one by one seem to germinate and spring up we know not how.

"Our preaching services are attended by an average of about thirty persons seated, while from ten to fifteen, too timid or not yet ready to commit themselves by taking seats, stand at the door and listen — wayside hearers. Our Sabbath-school is beginning to gather headway. The singing attracts some, the teaching attracts others. It numbered thirty-six last Sabbath."

Writing later (May 9), Mr. Gulick says:

"We must continue to report that the avenues for reaching the people at hundreds of cities and villages within treaty limits are standing wide open, while thousands of places that may be reached by the use of passports, always granted upon application, are also waiting to hear the words of life.

"During the past three weeks Mr. Davis, Mrs. Gulick, and myself, have visited our four most promising out-stations — Nagaoka, Shibata, Nakajo, and Murakami. At Nagaoka, a city of twenty-four thousand inhabitants, at the head of steam navigation, forty-three miles from here, and within the treaty limits, we have six Christian people and good prospect for Christian work. At Nakajo, where there is a church of nine members, we spent a Sabbath, and had an audience of eighty to a hundred in the evening.

"At Murakami, a city forty miles north of us, of six or eight thousand inhabitants, and outside of treaty limits, we have a church of thirteen members. Here we spent last Sabbath, held the communion, and received five persons into the church. On two evenings an audience of two hundred filled every available space, listening to the old story, to them so *new*. This is a point sure to be heard from in the early future. The signs of promise are as certain as that the bursting buds betoken the opening spring.

"A spirit of prayer has come upon our little Niigata church; differences have been healed, and we may justly hope for increase of numbers and of graces."

West Central African Mission.

LETTERS are at hand from Bailunda with postscripts dated April 1. No communications have been received from Mr. Walter, who was supposed to be on the way from the coast to the mission station, and whose arrival there was expected any hour. There has been much disturbance among the natives on the route between Bailunda and Benguela, and the carriers who brought this mail did not meet Mr. Walter on the way down. Letters from Bihé, dated March 4, announce the arrival of Mr. and Mrs. Sanders and Mr. Fay at Kamondongo. Of the

JOURNEY TO BIHE

Mr. Sanders writes from Katalala, on February 25:—

"On the fifteenth instant we left our village expecting to be in Bihé in eight days at the longest. Some of our carriers demanded extra rations on the fourth day. This we resisted, though, had we seen the result, we would probably have acceded to their demand. The result was that all but fifteen of our carriers left us, not in one body, but a few at a time. First those left who led in the demand. The affair was then apparently arranged to the satisfaction of all, but the arrival of one of Kwikwi's sons, to whom they related the matter, caused another row. Then some more left. Twice since we have seemed on the point of getting off, when some little matter has again upset everything.

"On Thursday morning, among the last lot of men that left us, went one who claims to be a rainmaker. His departure was a great discouragement to the few who remained, for not only was the one on whom they depended for driving off the rains going, but he was going with threats. He said he would, on reaching home, cause great rains which would fill the streams and hinder our course. He threatened because we refused to pay any who left us, since they had agreed to take us to Bihé, and left us only because we would not be blackmailed. The carriers were assured that, if God means that we shall reach

that country, he will see to it that the rivers shall not hinder. If he shall let them obstruct our way, there will be no fault on the part of the carriers; they may take their pay and go. This satisfied them, though they laughed at our folly in supposing that God controls the rain.

"To-day the king's son is stirring himself to get us carriers. Though we did not declare that it would not rain, we prayed that it might not. We did not presume to assert that God had revealed all his counsels to us, though we felt sure that unless there were good reasons to the contrary, the streams would not be flooded. To-day is the fifth day since the rainman left. There has been no rain here. On the contrary, it has been so unusually clear and pleasant, that I heard at least one carrier laughingly declare that the dry season had come. The people about here begin to be a little anxious for their crops, and question whether our men had not driven off the rain. The carriers say there is no rainman among them, and that we have no fetishes. But I think the king's son in his heart thinks we are keeping off the rain, and thus I believe the Lord will send us carriers. We have sent on a man to gather carriers in Ovieli.

"Our head man went home this morning with our consent. The little boy who carried his meal sickened, and, lest he die away from home, Chitwi wished to take him back. Last evening Brother Fay and I watched them as they attempted to drive the evil spirit out of the little fellow. The motions and signs and mutterings were too many and varied to be reported. The fact that Chitwi felt constrained to take the boy home shows that they do not think last night's incantations successful. But they explain their failure in a way satisfactory to themselves, I presume. Just how to make them see the folly of this, I have not yet been able to see. Either we have not made them understand well, when we have attempted to show the folly of such proceedings, or reasoning that seems conclusive to us does not convince their hearts.

"There have not enough carriers come

yet to take all our loads, but since morning twenty have come. This will enable us to go on in the morning, leaving some loads if necessary. But we expect that more carriers will come. If so we shall be able to take all our loads. At present we lack eighteen carriers. These we expect the Lord will send."

CROSSING THE KUTATU.

Mrs. Sanders gives the following account of the crossing of this stream:—

"The river Kutatu was very high. Indeed, had it been two feet higher (as it certainly would have been had there been any heavy rains), we could hardly have got across. But the Lord took care of that. As it was, the men carried me in the *tepoia*, although they were up to their waists in water about a quarter of a mile before they reached the river. A bridge was built over the river, and that was easily crossed. My husband hired a man to swim across with a rope, with which to get the horse over. Brother Fay crossed on the bridge and took the rope, and my husband led the horse into the water. Mr. Sanders was wet up to the armpits, but we had enough forethought to have dry clothes, when they were accessible, and so no harm was done. The next day a heavy rain came. It was, to us, so manifestly of the Lord that we were enabled to cross the river so easily and safely, that we felt like praising him for his great goodness to us. We do feel that he has led us in all our journey in a very special manner."

ARRIVAL AT BIHE.

Mr. Sanders writes from Kamondongo, Bihé, March 3:—

"You see by the date above that *we are here*. It has been hard work to get along, but the Lord evidently intended that we should get here, and so we have. We arrived this afternoon. This place is about six miles from the capital, and we think it about as good a location, all things considered, as we can find. Tomorrow we hope to build our camp and get somewhat settled. Then we shall visit the king, Jamba Yamina. Our camp is

about a quarter of a mile from the house of Mr. Gonçalves, a half-breed of whom I have spoken before. We came here meaning to convert him, God helping us."

AFFAIRS AT BAILUNDA.

Mr. Stover, writing March 20, reports: "One week ago last Sunday, while we were away at morning service at Mrs. Walter's, Chimuku, who used to work for us, a lad of ten or twelve years, broke open our back door and proceeded to plunder several boxes, besides stealing our Sunday dinner. He was interrupted and caught. We sent back the little girl who works for us to gather some little articles from the grass, which had been forgotten, and she saw him and called the boys, who came and caught him and kept him safe until we returned. We sent a boy for Chikulu, who came immediately. We showed him the broken lock on the door, the opened boxes, the silver spoon and pair of scissors we had found in his pocket. Then I said: 'The king has always said, "My whites shall live in my country unmolested, and Chikulu shall be my vicegerent during my absence."' We give this boy into your hands.' He talked a little while in a very fatherly manner with the boy, but, though he seemed surprised at his daring, and both grieved and annoyed at what he had done, and perplexed by his stubborn denial of having taken anything, he manifested no anger.

"Meantime our Cato's father, and another *sekulu* came, and, after some consultation, they made the boy take the things he intended to steal and carry them to the village with them. In a few hours they returned bringing the things and a verdict, by which the boy is banished to his mother's village, and Chikulu paid a pig, which he brought the next day, as damages. When he delivered the pig he took occasion to read a pretty sharp lecture to the youngsters standing about, on the advisability of letting things alone when they come to see us. Said he: 'The next one that steals goes to the king.' I don't think any one, man or boy, would care to go to the king, charged with crime against us.

"A few nights since, some one attempted to steal a goat at the nearest village, and Chikulu, hearing of it, came over from Chilume at about ten o'clock at night to tell us we must look out for thieves.

"We heard that Chimuku's mother said: 'If he is going on in this way, he may as well be sold.' To be sold is the worst calamity that can befall an Ochimbundu. Death is scarcely as much dreaded by them."

European Turkey Mission.

PROSPERITY. — SELF-SUPPORT.

THE annual reports from the various stations in this field have been received, full of interesting matter, but from which our limits forbid us to quote more than briefly. The year has been one of prosperity, and the outlook is full of encouragement both for the churches and the schools. Mr. Sleeper says:—

"Never before has there been such a readiness to hear the gospel, with so few obstacles in the path of its rapid advance. Villages and cities are crying out for spiritual guides. The mission possesses the full confidence of its small but vigorous staff of Bulgarian co-laborers; and the native communities are on the whole progressing nobly in the direction of self-support. But not to advance is to retreat; and the work of the native agency should be prosecuted with increased vigor."

From the report of the Philippopolis station, by Mr. Locke, we give two striking illustrations of the spirit and energy of the people in the matter of self-support. Of Tserovo, he says:—

"The people in this place have gone forward finely in their endeavor towards self-support. They have, within the year, completed a commodious parsonage free of debt, and, when they have finished the outside walls of the church, we shall have the unique fact presented of a small community that have raised and expended, unaided by the Board, funds for the building of a church and parsonage, while as yet they have no organized church and have had almost no labor save from students.

There is no place like this in the whole mission field—a community erecting its two buildings and never incurring a debt.”

Of Kayaludere, after speaking of the large building the villagers are erecting, combining under one roof a schoolhouse, parsonage, and church, Mr. Locke says:—

“It is impossible to visit this place and not be struck by the sight presented. Not a dwelling save the parsonage can be found with a board floor. Many of the dwellings have but one window, if indeed one; light entering from the large-mouthed chimney, or the open door. Yet these villages, apparently so poor, have undertaken to construct such a building as they have, carrying it on near to completion; and, when they paused, in debt for one half of the outlay, have gone steadily on month by month paying it off until now but a quarter of it remains, with good ground for their expectations of paying it all before the year closes. After visiting their dwellings one can hardly repress his astonishment at the fact that \$200 have actually been raised and paid in, the past year, or more than \$8.80 apiece for each member of the church. The example of the pastor of this church may well be emulated by all candidates for the pastorate. Starting out with but a meagre education, he has labored day and night, putting his heart into his work. He has grown with his church. Last year one of the church was elected mayor of the village. So universal was the satisfaction with his administration that he was renominated by acclamation. But he declined the honor by the advice of his pastor, who saw that the office was not a benefit to him spiritually.”

CONFERENCE. — THE NATIONAL HOLIDAY.

The second semi-annual conference of this mission was held at Philippopolis in the early part of May, and appears to have been a season of much enjoyment and profit. Sessions were held for three days, at which, after the opening prayer-meeting, important practical questions were discussed. Mr. Thomson, writing May 28, says:—

“There was the utmost freedom in the

exchange of opinion; and in this way many valuable opportunities were had to correct misapprehensions, combat erroneous views, and magnify the office of the ministry. I was astonished at the humble and glad readiness with which suggestions were received and appropriated by the native brethren—older as well as younger. And I was very thankful to find how, with growth in years and experience, the views and judgments of our native helpers more and more nearly approximate to, and finally completely coincide with, those which we bring them from the West.”

Of the national holiday, and of the way the Christian community celebrated it, Mr. Thomson writes:—

“Friday of last week (May 23) was once more the national holiday—the day of Saints Cyril and Methodius. You will remember that two years ago the community here celebrated the day with an open-air singing and preaching service, which, it was hoped, would inaugurate a regular series of open-air services, though this hope was subsequently disappointed. This year, the commemoration, though of a different nature, was exceedingly interesting and satisfactory. It had been previously announced that a commemorative service would be held in the church, at which an opportunity would be given for free discussion on certain topics of great importance spiritually to the nation. The church was exceedingly well filled, almost all the regular ‘friends’ being present, and quite a sprinkling of outsiders in addition. After devotional exercises and a brief but hearty explanation of the reason why the nation had a right to rejoice on that day, Mr. Tondjoroff proposed for discussion the following three questions: (1) Does the Orthodox (Eastern) Church need to be reformed? (2) If so, whose duty is it to attempt its reformation? (3) What means must be used to this end? He himself spoke at some length to these points, especially to the first one, where he quoted the confession of exarch, bishops, priests, (civil) ministers, teachers, and others of the highest station and education, who unreservedly acknowledged

that the church does need to be reformed. But although the audience evidently took sincere interest in what was said, nothing that could be called a discussion followed. No one disputed statements or raised objections, though perhaps the one or two outsiders, who left when Mr. Tondjoroff concluded, did so to save their consciences. Three or four of the 'friends' got up, and in the heartiest possible manner endorsed their pastor's views. The last who spoke—a poor, simple saddle-maker—made a little speech, evidently straight from the heart, which seemed to me the outcome of true Christian gentlemanliness. He said he wished to add his thanks to the modern Cyrils and Methodiuses—the missionaries—who were carrying on the work of these two brothers; and he wanted to assure them that he valued their work more highly than that of the two saints, for they had given the nation the Bible in the modern, spoken language, and they themselves, by learning the native language, were coming nearer to the people's heart and understanding than could these ancient worthies."

Central Turkey Mission.

THE REVIVAL AT ADANA.

THE report of the western portion of the Marsh field for the year ending April last, by Mr. Montgomery, just received, contains interesting items. The influence of the revival at Adana was felt through the entire year. As a result one hundred have joined the church by profession, all of whom, with two or three exceptions, in their daily lives give credible evidence of regeneration. Besides, the body of Protestant listeners has been largely increased, of whom not a few have evidently met with a change of heart. The report says:—

"It is difficult to overestimate the effect of this revival in changing the whole current of thought among the non-Moslem youth of Adana. The flippant French infidelity, that was so prominent before, is scarcely ever heard now. The new church is quite too small to accommodate the

crowds that come to listen to the truth on every pleasant Sunday."

TARSUS.

It will be interesting to know what effect the gospel is having in the birthplace of Paul. The year has been one of success and progress in Tarsus. The former pastor was invited to return, and the church united in more earnest work, as a result of which nine new members joined them by profession in January.

A Young Men's Christian Association is also doing vigorous service both in the line of religion and of education. There is besides a high school for boys, with thirty-five scholars, and another for girls, of the same size, efficiently taught. A Bible-woman is employed to teach the women from house to house with much success.

The brethren at Tarsus are poor, but seem to be giving quite up to their ability. They have attempted this year to pay the entire salary of their pastor, half the wages of the high-school teacher and of the Bible-woman, and one third of the wages of the teachers in the girls' school. But with the most strenuous efforts they have not been able to keep out of debt, and find their pecuniary burdens too heavy for them.

YEREBAKAN. — GURUMGA. — HADJIN.

Under the labors of Mr. Gostan, of Marsh, the brethren at Yerebakan are much encouraged, being united and hopeful in their work. They propose soon to build a new chapel, the old one being altogether too small for the congregation, having already raised among themselves \$132,—a sum equal to the grant by the Board for this purpose.

At Gurumga there are hopeful signs of progress. Owing to dissensions in the Orthodox Greek community, thirty families have recently joined the Protestants, many of whom are reported to have been only waiting for some such opportunity. At present there is no place capable of holding the entire congregation.

The effects of the great fire at Hadjin are still seriously felt. Through the prompt

assistance of the Board, a building for church purposes and the school has been partly completed, and occupied since January. Few houses have as yet been rebuilt in the burnt district, and the sufferers are, many of them, scattered to other

towns. Nevertheless, the brethren have again taken up the heavy burden of paying their pastor's salary, while the teacher of the high school is supported wholly by the station. These poor people certainly deserve our sympathies and our prayers.

Notes from the Wide Field.

AMERICAN BAPTIST MISSIONARY UNION.

THE following summary of the work of this Foreign Missionary Board we condense from the last annual report, just received : —

	OUT-STATIONS.	AM. MISSIONARIES.		NATIVE PREACHERS.		Total For'gn and Native helpers.	CHURCHES.	COMMUNICANTS.
		Ordained.	Women.	Ordain'd.	Unordain'd.			
Burma	491	35	60	118	424	676	488	25,200
Assam	64	9	10	9	24	112	29	1,853
Telugus	205	18	19	46	128	323	34	24,508
Chinese	59	11	14	7	38	103	18	1,373
Japan	10	5	7	2	15	39	10	286
Africa	2		2		1	11	7	429
Total	831	78	112	182	630	1,264	586	53,649

THE JEWS.

MISSION TO THE JEWS. — The Free Church of Scotland has decided to carry out a plan, formed many years ago, for reaching the Jews in Palestine. The labors of that Board for the Jews have hitherto been confined to Hungary, but recently the Committee have resolved to begin a mission near the Sea of Galilee.

INDIA.

THE TELUGUS. — The results of the work of grace among the Telugus, under the labors of our Baptist brethren, as embodied in the Annual Report of the Baptist Missionary Union, are extraordinary and without a parallel in the history of modern Christian missions. The conversions, since the great awakening in 1877-78, have averaged more than two thousand a year; the number of church members now being near twenty-five thousand, gathered into thirty-four churches. The work of educating and training this large number, from the most degraded heathenism, so suddenly cast upon the care of the denomination, is being met with commendable zeal. A great deal has been done; much more remains to be done. Says the Annual Report: "What has been done in Burmah in *fifty* years must be here done in *ten*, if the grand results of the mission are to be confirmed."

THE NEW DISPENSATION. — The *Indian Messenger* reports that the "Durbar party" of the New Dispensation, which party is opposed by Mr. Mozoomdar and his special friends, still continues its honors to the memory of their late minister, Keshub Chunder Sen. They not only keep his pulpit vacant, but in their processions over the town they carry with them the carpet-seat on which Chunder Sen used to sit, placing it before them while preaching or singing in any place. The organ of this "Durbar party" defends these proceedings, saying: "Those objects which were specially connected with him do, by psychological laws, materially help to diffuse the influence of his life. The *vedi* and the prayer-seat of Acharyadeva especially bear this influence;

hence their importance. Who is there whose heart does not tremble in sitting on the seat charged with the influence of great men?" It seems that this "Durbar party," in view of a decree made in the presence of the dead body of Chunder Sen, claims authority, and that it is the natural heir of the "inspiration" pertaining to the New Dispensation. The breach between the members is serious, and seems irreparable.

A BLOODY WORSHIP. — A writer in the *Indian Witness* gives the following description of the bloody rites which took place during his visit to certain heathen shrines, illustrating what a work the missionary has to bring such devotees to the Lamb of God: "The temple of the female deity, Patan Mela, and its vicinity are only equaled in butchery and gore by the tomb of Mirza, a few yards off, daily washed with pig's blood. Both form a complete Aceldama. At the former, relays of sanguinary priests keep severing with their sharp, heavy-bladed *kukeries*, the heads from the quivering bodies of he-goats and male buffaloes from morning till evening. This sickening carnage takes place over a sandpit, which is emptied and filled with fresh sand every morning. The devotee first takes the animal to be offered to an adjacent tank, and dips it three times in the foul water. The devotee pays two pice for dipping the doomed creature, and two pice for offering it. At the latter, or tomb of Mirza, another awful destruction of animals is witnessed. A number of blood-stained priests stand behind a stone in front of the temple, in readiness to relieve the one, who takes the sucking-pig from the devotee, dashes its head upon the stone, and hands it back to the offerer, who rushes with the bleeding animal into the building to let the blood drop on the dishonored shrine. In the evening time heaps of dead sucking-pigs of a thousand each may be seen, said pigs being sold off at a pice each to *koris* and other low-caste Hindus. It was calculated that one animal a minute was sacrificed from sunrise to sunset of every day for a week; thus not less than 4,040 animals were cruelly and uselessly immolated during the time we were present at this great pandemonium."

AFRICA.

ABOVE STANLEY POOL. — The English Baptist *Missionary Herald* for June contains a letter from Mr. Grenfell, giving a deeply interesting account of a voyage made by himself, with a party of eight, four hundred miles up the Congo from Stanley Pool. The party went in a small steamboat, which is to serve hereafter as a "tender" to the steamer *The Peace*. They carried brass rods, cloth, arrows, looking-glasses, and beads, to purchase supplies. These supplies they found generally in abundance. Mr. Grenfell describes much of the scenery as remarkably fine. They were kindly received at the stations established by Mr. Stanley, Mswata, Ibari, Bolobo, and Lukolela. Many of the sections they found very populous; some of the way they passed long lines of towns. The natives were, for the most part, friendly, and desirous of bartering, offering both ivory and slaves for sale. Near Lukolela the river narrows from five miles to two, and the healthfulness of this region is vouched for by an Englishman whom Mr. Stanley had left in charge of the station. At Mr. Stanley's Equator station much work has been done, houses of sun-dried brick having been built, and a thriving garden brought under cultivation. Mr. Grenfell and party believe that in this region there is a most favorable opening for mission work. They bear emphatic testimony to the wisdom and kindness with which Mr. Stanley's explorations have been conducted, and affirm that he and his associates have done a noble work in preparing these people for the coming of civilization and the gospel.

MR. STANLEY'S EXPLORATIONS. — The *London Times* contains brief extracts, furnished by the International Association of Brussels, of the journal kept by Mr. Stanley, during his last journey to Stanley Falls. The expedition consisted of sixty-eight

men, on board three steamers and a whale-boat. At Aruwimi — the place where the great fight occurred, when Mr. Stanley passed down the river on his “Voyage to the Unknown” — the war-drums were beaten and the banks covered with armed men, but the three little steamers puffed along within fifty yards of the villages, Mr. Stanley and his associates standing upon the decks making signs of peace. The effect was magical. The amazed people were completely overcome by the sight, and responded cordially. All along the river friendship with the natives was cemented by exchange of blood, according to African custom. At one place they met a flotilla of a thousand canoes, but no hostility was shown. Reaching Stanley Falls, a station was formed and left in charge of one of Mr. Stanley's lieutenants with thirty men, chiefly Zanzibarees. The *Times* reports the return of Mr. Stanley to the Pool, after an absence of nearly five months.

LAKE NYASSA AND SHIRE. — Rev. Horace Waller sends to the *London Times* an account of a sad affair on the east coast of Africa, which will seriously affect missionary operations in that region. It seems a trader, named Fenwick, once connected with the African Lakes Trading Association, in some quarrel growing out of some business relations, shot and instantly killed a Makololo chief named Chipitula, and that in the general fight which ensued between the Makololo and the traders much blood was shed. Subsequent to this, the steamer *Lady Nyassa*, of the Scotch Free Church Mission, on Lake Nyassa, is reported to have been sunk, and the Shiré River is now practically closed for passage of the missionaries or the Lakes Trading Company. We cannot but hope that the reports have exaggerated the gravity of the situation.

JOSEPH THOMSON. — The British Geographical Society has received a telegram from Zanzibar, from which it appears that Joseph Thomson, the intrepid explorer, whose previous journeys into Africa are well known, has returned, after his explorations in the vicinity of Mt. Kilimanjaro and Lake Bahringo. It seems that he passed through the country of the dreaded Masai without opposition, and reached the shores of Victoria Nyanza, exploring that lake as far as the outlet of the Nile. It is reported that no lives have been lost except by sickness, which is a very gratifying record, in view of the conflicts which have heretofore attended all explorations in that region. This is new ground for the explorer, and the report of Mr. Thomson, when he returns, will be looked for with deepest interest.

NORTH AFRICA. — The vast region of North Africa, bordering on and including a part of Sahara, is beginning to receive attention in evangelistic work, especially among the Kabyles and other Berber races. Mr. George Pearse has devoted himself enthusiastically to this work, and has made very valuable investigations, the results of which are given in the *Africa* for May. Besides, a separate mission has recently entered the field, and established centres of mission work, which are prospering; some being in charge of English missionaries, others of French, supported principally by Swiss friends.

SOUTH CENTRAL AFRICA. — The elevated country near the head waters of the Zambesi, and not far to the east and south of Bihé, has recently been explored by Mr. F. C. Selous. He found it a high, rich plateau, abounding in springs, the sources of all the neighboring rivers, and swept almost constantly by a cold southeast wind, so strong and continuous that all the trees are permanently bent to the northwest. Mr. Selous thinks that no part of South Africa is so well adapted as this for European occupation. The climate is salubrious; droughts and famines are unknown; and nowhere do the natives get such abundant and diversified crops.

INTEMPERANCE IN SOUTH AFRICA. — A United Conference of Protestant Missionary Societies, in Cape Colony, have petitioned the English secretary of state for the colonies to prohibit the sale of intoxicating drinks to any native in the colonies of South Africa. They point to the good results produced by the restrictions put upon the sale of intoxicants in Natal and the Fiji Islands. The General Assembly of the Free Church of Scotland has called the attention of the authorities to the subject in a letter to the Earl of Derby.

THE GABOON MISSION. — The American Presbyterians are finding their position here very unpleasant. They are constantly harassed by the French; their schools are closed; all teaching but French, or such as the French direct, is prohibited. French influence presses everywhere, directed by the Roman Catholic clergy, and it means to bring everything to its rule. This is another illustration of the narrowness and bigotry which characterize French colonial dominion, and suggests what would happen should France rule on the Congo. Wherever she sets foot, the Romish influence triumphs, and confronts our missions with passionate opposition.

ALEXANDRIA. — The Church of Scotland has for some years had a mission in this city, chiefly among the Jews, with services for Europeans and a chapel for seamen. They are now enlarging their work. There is a boys' school, at which a remarkable number of languages is taught, and a girls' school, both of which are prospering and in "capital order." Here is a noble sphere for Christian work, which is being well occupied.

LAKE TANGANYIKA. — It is reported that Mr. Hore, manager of the London Missionary Society's stations on this lake, has been disabled by paralysis, though at last accounts he was better. So many of his colleagues have been laid aside, the loss of his very able services at this time will be seriously felt. The work of mounting the lake-steamer *Good News* is yet to be done.

MADAGASCAR.

REV. JAMES SIBREE, JR., author of a most valuable work on Madagascar, writes to the *Nonconformist* from Antananarivo, February 5, concerning affairs in that island. After an absence of six years, he reports that he is impressed on his return by the improved aspect of the houses and churches near the capital. Large numbers of well-built houses and neat village churches, with their well-tiled red roofs, make a prominent feature in all the landscapes. He says that, while there is not the slightest abatement on the part of the people of the purpose to resist the demands of the French, everything in the interior is quiet, and there is an entire absence of anything like violence or anarchy. The war has in some places decreased the contributions of the people for religious purposes, while, on the part of very many, there has been a deeper feeling of dependence on God, and a greater earnestness in prayer. Among the weekly meetings for prayer in behalf of the country, those held in the large churches at Antananarivo are almost entirely conducted by the Malagasy themselves. These services show plainly what Christianity has done for the people. It is a remarkable fact that, though the Roman Catholics are clearly identified with the French, their religious services are not disturbed; which shows that the cry they have made for religious freedom is hypocritical, and simply means that they wish to make their own religion dominant. Mr. Sibree reports that the native schools are reopened, that college work is resumed, that the country stations are again occupied by the missionaries, and that every part of the work is proceeding quietly. The Malagasy are bearing themselves wonderfully well under the trials to which they are subjected.

NEW GUINEA.

THERE are six Europeans upon the large island of New Guinea. The mission of the London Society is but ten years old, and yet it is in a very hopeful condition. There are now seventeen stations along the coast line of about three hundred miles. Prior to the coming of these European missionaries, teachers from Tahiti, Raratonga, and Savage Islands, had commenced missionary labors on the island. Mr. Laws, the English missionary, says: "I have met few finer men than Ruatoka, the teacher who has been working here without a break for ten years. Isaako, a Savage Island teacher at the next village, has been nine years in New Guinea. I have known him now for twenty-three years, and he has always been the same—an earnest, upright, godly man, living in Christ." The schools are now very successful, about fifteen hundred children being in attendance. There are thirteen young men in a so-called college at Port Moresby—earnest, Christian men, already preaching Christ. The native church membership is one hundred and nine. This is a remarkable story for a people who, hitherto, have been notorious as pirates and marauders. For the past nine years they have been so quiet in their lives, that the neighboring islanders have been quite at a loss to understand the condition of affairs, and have anxiously inquired the meaning of the peaceful attitude of these islanders. They now learn that it is the gospel of Christ which has wrought the change.

 Miscellany.
CIVILIZING INFLUENCE OF AMERICAN
MISSIONARIES.

WE find, in the *Independent* of June 26, translations from a recently published work by Professor Edward Sachau, of the University of Berlin, of travels in Syria and Mesopotamia, in which, after speaking warmly of the hospitality of the American missionaries, Messrs. Andrus, Thom, and Dewey, at Mardin, and of the "manifold instruction and assistance" received from them, the Professor adds these significant observations in regard to the civilizing influence of our missionaries:—

"The civilizing activity of the Americans extends over almost the entire Tör, and even beyond its limits—for example, to Söörd, across the Tigris. It centres at Mardin, Midyâd, Diârbekr, and Harput. If circumstances permit them to work on with the same success as hitherto, they will at no very distant day penetrate, from the borders, from Mosul, Urumia, Erzurum, Harput, Diârbekr, Söörd, and Djezîre, into the interior of Kurdistan and Southern Armenia, send their messengers and phy-

sicians through all the valleys of that inaccessible Alpine country, everywhere bring help to suffering humanity, spread Christianity, regard for law and morality, and especially contribute to the elevation, spiritual and material, of the deeply degraded Nestorian and Jacobite Christians. It is a grand and admirable work; and worthy of admiration is the self-sacrifice with which men, women, and girls leave their happy home, and spend their whole life in those joyless mountain wildernesses, full of privations as these are, themselves overburdened with exacting work, and not seldom threatened with the greatest danger, and all for the sake of this idea. Verily, if, in our time, any movement in behalf of an idea has a claim to the recognition of the rest of the world, it is the work of the American missionaries for the new spiritual birth of Christianity in the East."

TREATMENT OF CHOLERA.

DR. FAIRBANK, of Ahmednagar, who has had large experience in the treatment of cholera patients, with almost uniform

success, gives the following as his method of treatment:—

“In the few cases where the patients died, they either did not take the medicine till the disease had nearly done its work, or, as I found on inquiry, the medicine was not taken according to the directions. I have noticed that camphor is an ingredient in most of the medicines that have proved useful in the treatment of cholera, and I regard it as a specific for stopping the vomiting and purging of serum, that accompany this disease. I think that camphor stops the separation of serum from the blood. But its action needs to be modified by the administration of some alkaline substance, which will make the kidneys act powerfully, and remove the serum and other watery substances which have accumulated in the stomach and intestines. If these substances are allowed to remain, they cause bloating and consequent death. I have found nitre most active and efficient as a corrective for the bad effects of camphor. This year I used pills containing about a grain each of camphor and nitre, giving one at once each time the patient had vomited and continuing to give thus till the vomiting ceased. Then I gave six or eight grains of nitre dissolved in a little water. If this did not cause urine to flow within an hour, or in urgent cases within half an hour, I would give another similar dose of nitre. Unless urine flows, there is little reason to expect recovery. In one case when the nitre did not take effect and the patient was much bloated, I gave an emetic and so removed the fluids from the stomach; and the patient recovered.”

A LESSON FROM THE HAWAIIAN ISLANDS.

THE one great lesson of the Hawaiian mission is, I believe, that we must more and more recognize the value and the necessity of practical training of the whole life. In the whole of the movement under discussion there was too little of this; and not enough practical recognition of the fact that great movements begin with the individual, that religious results however brilliant for the moment cannot be perma-

nent unless there is coincident with them a high individual type. Self-reliance and decent living must not only be preached, but pushed upon the convert, whose well-ordered life should be a daily lesson. There was no formal union of church and state in Hawaii, but practically there was a similar result. The faith went from the chiefs to the people, among whom there was little deep conviction. They were swept by a current, or rather rose and fell as upon vast tidal waves. This was possibly the misfortune of the mission; its mistake lay in giving no lack of exhortation, but far too little of that practical training in every-day living, which alone can make an uncivilized people into Christians, in whom is to be found steadfastness and a capacity for progress, in whom Christianity has literally “leavened the lump.”

The methods by which this may be accomplished cannot be discussed here; but the splendid work done of late years in the African field, in India, China, and Japan, and in our own land, shows that the tendency of modern educational thought and of missions is strongly in the direction of better man-building. We have learned how to make money, but not how to make men.—*General S. C. Armstrong, in the Journal of Christian Philosophy.*

BIBLIOGRAPHICAL.

A Short History of Christian Missions. By George Smith. Edinburgh: T. and T. Clark. 1884. pp. 226.

This is one of the series of Handbooks for Bible Classes and Private Students, edited by the Rev. Marcus Dods and the Rev. Alexander Whyte, now in course of publication. An introductory answer to the question, “What is a missionary?” is followed by Part I, in four chapters, on the “Judaic Preparation,” B.C. 2000 to A.D. 70. Part II is denominated “Latin Preparation,” A.D. 70 to 1784; and Part III has the heading, “English-Speaking Universal Evangelization,” 1784–1884. It will be found a very convenient manual, containing a condensed—necessarily a very condensed—survey of the whole field.

We are at first rather startled, and then

amused, to find the first sentence in the body of the book announcing that "Abraham ('father of a multitude') opens the long procession of missionaries"; while on pages 13 and 14 the idea is reiterated that Abraham discharged "active missionary functions with a love, a zeal," etc. It is a novel use of language, and a notable departure from Dr. Smith's own definition of the term (page 1) to apply it to the father of the faithful. Jesuits would be only too glad to find an apology for their deceptions in proselyting the brethren, and for the employment of force, in Abraham's conduct at Gerar, and in his encounter with the confederate kings.

The author's generic division into periods, under the titles just indicated, gives to certain chapters the appearance of being misplaced; for instance, in the first part, chapter four, which treats of Christian missions by the apostles and first disciples of our Lord, hardly belongs to "*Judaic Preparation*." So, too, chapters eleven and twelve in the second part, devoted as they are to Protestant missions in the seventeenth century and early part of the eighteenth century, read rather singularly under "*Latin Preparation*." Earnest friends of missions in France, Switzerland, Germany, Holland, Denmark, and Sweden, will be likely to impute assumption to the heading of Part III—"*English-Speaking Universal Evangelization*," 1784-1884. While conceding great eminence to the best known of Scottish missionaries, they may also suspect a little want of national modesty in the author when (page 4) he pronounces Dr. Duff the "most devoted missionary worker in modern times." The well-informed reader will notice some inaccuracies; for example (page 136), John Eliot "was ordained Presbyterian minister of Roxbury, and gave up the remaining fifty years of his life to evangelization of the Pequot tribe of the *Iroquois* nation;" while Sampson Occum is said (page 191) to have been employed "among his *Oneida* countrymen and others." (Page 184) "The Church of Scotland was the first church as such, since the Reformation, to send forth a mis-

sionary." That had been done a century before by the Moravian Church. On page 198 the Moravians are classed among British foreign missionary societies, instead of among the Continental. Robert College is put down (page 206) as at Smyrna. Grundemann's *Kleiner Missions-Atlas* is credited to Thompson (page 214), while the latter, author of *Moravian Missions*, is made to hail from Andover instead of Boston. A few typographical errors will also be noticed—1512 for 1517 (page 121); *Lütken* for *Lützens* (page 128); *Bethelsdorf* for *Berthelsdorf*, and *Boemish* for *Bönish* (page 129).

These are blemishes which we shall hope to see corrected in a future edition.

A. C. T.

Outline Missionary Series. India: Country, People, Missions. By J. T. Gracey, for seven years missionary in India. Published by Mr. Gracey at Rochester, N. Y. pp. 207. Price, paper, 50 cents; bound, \$1.00.

We have before referred to Mr. Gracey's sketch of China and its missions. The present volume is a continuation of the series, but is much larger than the previous one. These comely pages contain a large amount of information concerning India, its extent, its population, its religions, though we are surprised to find that the only mention it makes of the Jains is in a brief quotation from Monier Williams. The second part relates to Christianity in India. Its history of the missionary operations is exceedingly brief, with no attempt to indicate the operations of different missionary boards within the country. It gives, however, somewhat fully, the summaries of the statistics presented at the Calcutta Conference of 1882. It strikes us that the sketch would have been more valuable if it had been less rhetorical and had been confined to a careful, though brief, delineation of the operations of the various missionary societies. But the volume will undoubtedly surprise many who have not understood that India contains one fifth the population of the globe, or who have not known how much Christian missions have already accomplished as they have come in contact with Hinduism.

Vahl's Mission Atlas. Part Second.*

Explanation of Part Second of the Mission Atlas.

By J. Vahl. Copenhagen. 1884.†

In the *Missionary Herald* for November, 1883, is a notice of the first part of this new Atlas and its companion volume. Part Second is now before us, executed in the same style and size, and with equal fidelity. The Atlas, which is devoted to Africa, contains five maps, one presenting the continent as a whole, three giving sections where missionary work has been established, and the fifth a map of Mada-

gascar, with two sectional views, also the islands Reunion and Mauritius, as well as the Leychelles. The accompanying volume of descriptive matter is more full even than that upon Asia—pp. 256 against pp. 237. The execution seems to be highly creditable to the author and to the Danish Missionary Society, by which the work is published.

*Vahl's Mission Atlas. 2det Hefte. Kjobenhavn. 1884.

† Forklaring til 2det Hefte af Missionatlas. Udarbejdet af J. Vahl. Kjobenhavn. 1884.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the missionaries and native Christian laborers on the islands of Micronesia, who may be perplexed and anxious because of the delay in the return of the *Morning Star*, of whose wreck some of them may be still unaware; that they may have their wants relieved and that the work of the Lord may prosper in their hands.

DEPARTURES.

June 28. From New York, Miss Sarah E. Sears, returning to the Eastern Turkey Mission.

July 10. From New York, Rev. George T. Washburn and wife, returning to the Madura Mission; also Rev. James W. Seelye, a recent graduate of Auburn Theological Seminary, who is to join the Western Turkey Mission, to be connected with the Greek work, probably at Trebizond.

ARRIVALS IN THE UNITED STATES.

June 1. At New York, Rev. J. K. Greene, D.D., and wife, of the Western Turkey Mission.

June 15. At New York, Rev. O. P. Allen, of the Eastern Turkey Mission.

DEATH.

February 14. At Chieh Hsiu Hsien, Shanse, China, Leonard M., son of Rev. Martin L. and Emily B. Stetson.

MARRIAGES.

May 1. At Canton, China, Mr. Frank W. Damon, of the Sandwich Islands, to Miss Mary R. Happer, daughter of Rev. A. P. Happer, D.D., of the American Presbyterian Mission.

May 7. At Constantinople, Rev. William N. Chambers, of the Eastern Turkey Mission, to Miss Cornelia P. Williams, of the Western Turkey Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. News from European Turkey. (Page 315.)
2. Adana, Tarsus, Hadjin, Central Turkey. (Page 317.)
3. The journey to Bihe, West Central Africa. (Page 313.)
4. Incidents from Japan Mission. (Page 310.)
5. Tenth anniversary of the Osaka Church, Japan. (Page 311.)
6. The work in Northern Japan. (Page 312.)
7. Work expanding in North China. (Page 307.)
8. What they are doing in Shanse. (Page 309.)
9. Progress in the Madura Mission. (Page 306.)

Donations Received in June.

MAINE.

Aroostook county.		
Presque Isle, Rev. G. W. Christie,	5 00	
Cumberland county.		
Auburn, Hattie and Luella Quimby,	34	
New Gloucester, Cong. ch. and so.,	140 50	
135.50; Amos H. Eveleth, 5,		
Portland, St. Lawrence-st ch., 23.60;	24 60	
A friend, 1,		
Yarmouth, 1st Cong. ch., a daughter's memorial of a sainted mother,	50 00—215 44	
Hancock county.		
Bluehill, Cong. ch. and so.	5 00	
Ellsworth, Cong. ch. and so.	112 88—117 88	
Oxford county.		
Gilead, Cong. ch. and so.	2 56	
Union Conf. of Ch's.		
Harrison, Cong. ch. and so.	4 00	
York county.		
Kennebunkport, South ch. and so.,		
7.35; 1st ch. and so., 4,	11 35	
Danville, A friend,	2 00	
	358 23	

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Keene, 1st Cong. ch. and so.	25 00	
Marlboro', A friend,	10 00—35 00	
Coös county.		
Randolph, Gorham Hill and Randolph Union ch.	5 00	
Grafton county.		
Bristol, Cong. ch. and so.	11 43	
Lyme, Cong. ch. and so.	29 00	
Plymouth, Cong. ch. and so., m. c.	2 05—42 48	
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		
Amherst, E. D. Boylston, 25; Miss M. C. Boylston, 30; Miss L. F. Boylston, for Madura evang. work,		
24,	79 00	
Milford, 1st Cong. ch. and so.	87 20	
New Ipswich, Cong. ch. and so.	6 51	
Peterboro', Union Evang. ch.	32 00—204 71	
Merrimac county Aux. Society.		
Concord, A friend,	100 00	
Henniker, Cong. ch. and so.	52 50	
Pembroke, Cong. ch. and so.	19 00	
Webster, Cong. ch. and so.	31 00—202 50	
Rockingham county.		
North Hampton, Cong. ch. and so.	13 54	
	503 23	

VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
Danville, Cong. ch. and so.	13 30	
Chittenden county.		
Essex, Cong. ch. and so.	33 20	
Lamoille county.		
Morrisville, Cong. ch. and so.	26 89	
Wolcott, Cong. ch., 2.11; Contents of purse of Mrs. H. E. Bailey, deceased, 2,	4 11—31 00	
Orange county.		
Newbury, 1st Cong. ch. and so.	8 90	
North Thetford, Cong. ch. and so.	7 00—15 90	
Orleans county.		
North Craftsbury, Cong. ch. and so.	12 24	
Rutland county.		
Castleton, A friend,	20 00	
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West Brattleboro', Cong. ch. and so.	15 38	
Wilmington, Cong. ch. and so.	7 00	
Windham, Cong. ch. and so.	37 00—66 42	

Windsor county.		
Quechee, Cong. ch. and so.	20 00	
Springfield, A. Woolson,	250 00—270 00	
	564 16	

MASSACHUSETTS.

Barnstable county.		
Cotuit, Union ch.	14 43	
North Truro, A friend,	5 00	
Orleans, Cong. ch. and so.	19 50	
Provincetown, "L. V. C."	20 00—58 93	
Berkshire county.		
Becket, North Cong. ch.	14 25	
Pittsfield, South Cong. ch., 28.77;		
James H. Dunham, 50,	78 77	
Sheffield, Cong. ch. and so.	4 55	
Williamstown, College chapel,	465 36—562 93	
Bristol county.		
Attleboro' Falls, Central ch.	20 00	
Raynham, 1st Cong. ch.	37 82—57 82	
Brookfield Asso'n. William Hyde, Tr.		
Dudley, 1st Cong. ch.	26 20	
Essex county.		
Andover, Teachers and pupils of Abbot Academy, 125.83; Free ch., with other dona., to const. J. N. COLE and B. H. FARNUM, H. M., 16.56; A friend, 10,	152 39	
Salem, Crombie-st. ch. and so.	142 90—295 29	
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Boxford, "P"	10 00	
Franklin co. Aux. Society. Albert M. Gleason, Tr.		
Deerfield, James Childs,	10 00	
Hampden co. Aux. Society. Charles Marsh, Tr.		
Blandford, Cong. ch. and so.	53 10	
East Longmeadow, Cong. ch. and so.	58 00	
Holyoke, 2d Cong. ch. and so.	55 14	
Mitteneague, Cong. ch. and so.	17 87	
Springfield, 1st Cong. ch., 103.83; South Cong. ch., 188.05; A friend, 100,	391 84	
West Granville, Cong. ch. and so.	23 00—593 95	
Hampshire co. Anx. Society.		
Amherst, 1st Cong. ch., 50; A friend, 20,	70 00	
Enfield, Edward Smith,	80 00	
Hadley, Russell ch., m. c.	22 26	
Haydenville, Cong. ch. and so.	17 00	
South Hadley Falls, Cong. ch. and so.	50 00	
Worthington, Cong. ch. and so.	47 68—286 94	
Middlesex county.		
Auburndale, Cong. ch. and so.	177 00	
Cambridge, North-ave. ch., to const. B. W. FLAGG, I. S. WINSLOW, and G. F. BROWN, H. M.	312 95	
North Chelmsford, 2d Cong. ch.	33 10	
Reading, Old South ch.	9 21—532 26	
Middlesex Union.		
Leominster, Cong. ch. and so.	18 37	
Westford, Union ch. and so.	18 00—36 37	
Norfolk county.		
East Medway, Cong. ch. and so.	13 35	
Medway, Village ch.	74 80	
Randolph, Cong. ch. and so.	46 00	
South Weymouth, 2d Cong. ch., with other dona., to const. Mrs. C. C. MURRAY, H. M.	55 00	
West Medway, Cyrus Adams,	3 00	
Weymouth, 1st Cong. ch. and so.	43 15—235 30	
Plymouth county.		
Brockton, Porter Evan ch., in part,	200 00	
Plymouth, 2d Cong. ch.	5 28	
Plymouth, Cong. ch. and so.	5 10—210 38	
Suffolk county.		
Boston, 2d ch. (Dorchester), 222.71; Phillips ch., 200; Village ch. (Dorchester), 122.59; Park-st ch., 101; Eliot ch., 15.73; Union ch., 11.40; Highland ch., 5.97; Shawmut ch., 5; do., Miss Marsh, 5; North Brighton Union chapel, 2.43; S. D.		

Smith, 100; "J. P.," 2; Legacy	
Rev. H. B. Hooker, D.D., 200,	993 92
Chelsea, 1st Cong. ch.	43 00--1,038 92
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Paxton, Cong. ch. and so.	20 00
Worcester, Union ch. and so.	145 99--165 99
—, A friend,	60 00
	4,186 28

<i>Legacies.</i> —Newton, F. L. Cutting, by	
Lucinda K. Cutting, Ex'r,	1,000 00
Northampton, J. P. Williston, add'l,	
by A. L. Williston, Ex'r,	4,324 80
Oxford, Alexander De Witt, by C. A. Angell, Ex'r, interest,	247 67
Randolph, Ebenezer Alden, by Rev. E. K. Alden, Ex'r, add'l,	250 00--5,822 47
	10,008 75

RHODE ISLAND.

East Providence, Samuel Belden, to const. S. B. BABCOCK, H. M.	100 00
Providence, Central Cong. ch., 2,000; Chinese school of Benef. ch., for Hong Kong Mission, 10,	2,010 00--2,110 00
<i>Legacies.</i> —Providence, Miss Maria Eddy, by M. E. Torrey, Ex'r,	100 00
	2,210 00

CONNECTICUT.

Fairfield county.	
Greenwich, 2d Cong. ch. and so.	100 00
Southport, Cong. ch., for India,	63 13
Trumbull, Cong. ch. and so.	6 52--169 65
Hartford county. E. W. Parsons, Tr.	
East Hartford, Cong. ch. and so,	45 00
Hartford, Park ch.	99 06
New Britain, Banyan Seeds of South Cong. ch. (of wh. for running expenses of "Morning Star," 10),	28 54
North Manchester, 2d Cong. ch.	100 00
Poquonock, Cong. ch. and so.	65 59
South Windsor, 1st Cong. ch. and so.	49 81--388 00
Litchfield co. G. C. Woodruff, Tr.	
Norfolk, Cong. ch. and so.	300 00
Thomaston, Cong. ch. and so.	35 16--335 16
Middlesex co. E. C. Hungerford, Tr.	
East Haddam, Millington ch.	6 00
Higganum, Cong. ch. and so.	21 00--27 00
New Haven co. F. T. Jarman, Agent.	
East Haven, Cong. ch. and so.	28 00
Meriden. 1st Cong. ch., to const. Mrs. G. H. Wilson and HENRY S. WILCOX, H. M.	200 00
New Haven, United ch., m. c., 10; Centre ch., m. c., 5.29; J. M. B. Dwight, 10; Mrs. S. H., 1,	26 29
Northford, Cong. ch. and so.	20 00--274 29
New London co. L. A. Hyde and L. C. Learned, Tr's.	
Lisbon, Cong. ch. and so.	10 00
New London, Ch. of Christ, 87.59; do., m. c., 57.28; 2d Cong. ch., m. c., 6.73,	151 60
Taftville, Cong. ch. and so.	30 00--191 60
Tolland county. E. C. Chapman, Tr.	
Union, Cong. ch. and so.	15 00
Windham county.	
Voluntown and Sterling, Cong. ch.	20 00
—, A friend,	333 33
	1,754 03

NEW YORK.

Albany, Geo. C. Treadwell,	250 00
Angola, Cong. ch. and so.	3 00
Baiting Hollow, Cong. ch. and so.	10 00
Brockport, A friend of missions,	25 00
Brooklyn, Clinton-ave. ch., 794.96; J. Davenport, 500; "A. L. M.," 15,	1,309 96
Eaton, Cong. ch. and so.	16 35
New York, Home Circle Miss'y Soc., 10; Gamaliel Davison, 13,	23 00
Panama, D. D. Swezey,	5 00
Patchogue, Cong. ch., for Mexico,	14 55

Poughkeepsie, Cong. ch. and so.	38 25
Randolph, Cong. ch. and so.	19 22
Rochester, Mrs. Geo. N. Davison,	10 00
Sinclairville, Cong. ch. and so.	4 00
Walton, 1st Cong. ch., to const. AUGUSTUS S. FITCH, H. M.	100 00
Westmoreland, Cong. ch. and so.	8 25
Woodhull, Pres. ch.	10 00--1,846 58

<i>Legacies.</i> —New York, John S. Kenyon, by Rev. H. C. Haydn, ag't,	500 00
	2,146 58

PENNSYLVANIA.

Mahanoy City, Welsh Cong. ch.	9 00
Philadelphia, Chas. Burnham,	200 00--209 00

NEW JERSEY.

Plainfield, Mrs. Oren Johnson,	10 00
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MARYLAND.

Frederick City, Mrs. E. H. Rockwell, to const. DANIEL W. GROSS, H. M.	150 00
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DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.	58 00
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OHIO.

Andover, Cong. ch.	5 75
Cincinnati, "W. S. T."	1 00
Oberlin, Jabez L. Burrell, add'l (of wh. for Theol. Sem'y, Tungcho, China, 1,000),	1,500 00
Pomeroy, Welsh Cong. ch.	7 70
West Andover, Cong. ch.	9 64--1,524 09

INDIANA.

Fort Wayne, Cong. ch.	22 00
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ILLINOIS.

Amboy, 1st Cong. ch.	70 00
Avon, Woman's Miss'y Soc.	4 75
Chicago, New England Cong. ch., 76.27; Union Park Cong. ch., m. c., 16.36,	92 63
Earlville, "J. A. D."	100 00
Glencoe, Cong. ch.	35 30
Griggsville, Cong. ch.	50 16
Joy Prairie, Cong. ch.	62 90
La Harpe, Cong. ch.	21 55
Payson, A friend,	100 00
Prospect Park, Mrs. P. G. Hubbard,	2 00
Rockford, Female Seminary,	11 00
Sheffield, Cong. ch.	33 24
Stillman Valley, Rev. G. S. Johnson,	5 00--588 53

MICHIGAN.

Ann Arbor, 1st Cong. ch.	88 25
Dorr, 1st Cong. ch.	6 79
Grass Lake, Rev. John Patchin,	10 00
Hopkins, 2d Cong. ch.	10 00
Manistee, Cong. ch.	19 55
Olivet, Cong. ch.	2 27
Owosso, Cong. ch.	51 56
Reed City, Cong. ch.	10 53
Stockbridge, Mrs. S. P. Reynolds,	15 00--213 95

WISCONSIN.

Arena, Cong. ch.	3 20
Brant, E. W. and Mary B. Scott,	4 00
Ripon, Ripon College,	17 50
Springvale, Cong. ch.	11 00--35 70

<i>Legacies.</i> —Fort Howard, Rev. D. C. Curtiss, add'l, by E. C. Curtiss, ex'r,	9 75
	45 45

IOWA.

Ames, Cong. ch.	27 20
Bear Grove, Cong. ch.	9 42
Cherokee, Cong. ch.	14 30
Clay, Cong. ch.	9 00
Davenport, H. T. Bushnell,	10 00

Grand View, German Cong. ch.	7 50
Meriden, Cong. ch.	2 76
Mount Pleasant, 1st Cong. ch.	5 63
Rockwell, Mrs. J. Alderson,	5 00
Sherrill's Mount, Cong. ch.	1 00
West Mitchell, A friend,	1 93—93 83

MINNESOTA.

Minneapolis, Plymouth ch., 45.98; do., A friend, for Madura Ev. work, special, 10; Open Door Cong. ch., 5.37,	61 35
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NEBRASKA.

Cedar Bluffs, A friend, for running expenses "Morning Star,"	10
Crete, Olive Branch Cong. ch.	5 00
Pawnee City, S. E. Hillis,	10 00—15 10

CALIFORNIA.

Oakland, 1st Cong. ch.	58 53
San Francisco, Christian Chinese for the So. China Mission, 5; Rev. I. F. Tobey, 3,	8 00
Sonoma, Cong. ch.	10 00—76 53

OREGON.

Salem, 1st Cong. ch.	10 41
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COLORADO.

Red Cliff, Rev. R. B. Foster,	2 60
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WASHINGTON TERRITORY.

Olympia, Mrs. H. C. Brown,	5 00
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DAKOTA TERRITORY.

Redfield Cong. ch.	9 00
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FOREIGN LANDS AND MISSIONARY
STATIONS.

Germany, Halle, Prof. and Mrs. C. M. Mead, for school at Smyrna,	132 00
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MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.
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For several missions, in part, 8,168 68

FROM WOMAN'S BOARD OF MISSIONS OF THE
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Treasurer. 2,500 00

MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE.—Brentwood, Cong. Sab. sch., 2; Derry, 1st Cong. Sab. sch., 12,	14 00
VERMONT.—Bennington, "Green Box Bank Co." of 2d Cong. ch.	35 50
MASSACHUSETTS.—Duxbury, Pilgrim Cong. Sab. sch., 3.58; Southfield, Cong. Sab. sch., 7,	10 58
CONNECTICUT.—New Canaan, Cong. Sab. sch., for pupil at Aintab,	160 00
PENNSYLVANIA.—Allegheny City, infant class of Plymouth Sab. sch.	14 00
NEW JERSEY.—Orange Valley, Montrose Sab. sch. class, for student at Harpoot,	12 00
OHIO.—Cuyahoga Falls, Cong. Sab. sch. Miss. Soc. of Happy Workers,	4 00
WISCONSIN.—River Falls, Cong. Sab. sch.	5 00
IOWA.—Clay, Cong. Sab. sch., 4; Le Mars, Cong. Sab. sch., 3; Ottumwa, 1st Cong. Sab. sch., 5.50,	12 50
OREGON.—Portland, Ladies' Foreign Miss'y Soc'y of 1st ch., for student and books, Kioto, Japan,	120 05
CANADA.—Woodbridge, Cong. Sab. sch.	3 00
	390 63

Donations received in June,	25,598 91
Legacies " "	6,432 22
	32,031 13

Total from September 1, 1883, to June
30, 1884: Donations, \$299,093.02;
Legacies, \$74,272.13= \$373,365.15.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL—
"THE MORNING STAR."

MAINE.

Andover, Cong. Sab. sch.	6 00
Bath, A friend,	50
Biddeford, 2d Cong. Sab. sch., 18.55;	
Pavilion, Cong. Sab. sch., 6.75,	25 30
Brewer, Miss E. B. Copeland,	50
Buxton, Cong. Sab. sch.	4 00
Calais, Cong. Sab. sch.	20 00
Camden, Elm-st. Cong. Sab. sch.	24 00
Cornish, Cong. Sab. sch.	4 50
Newcastle, 2d Cong. Sab. sch.	35 00
New Vineyard, Cong. Sab. sch.	2 00
North Waterford, Cong. Sab. sch., and others,	3 35
Orland, Cong. Sab. sch.	6 50
Portland, 2d Parish Sab. sch.	1 00
Warren, Cong. Sab. sch.	11 50
Whitney, Cong. Sab. sch.	1 66—145 81

NEW HAMPSHIRE.

Acworth, Mrs. C. J. Davis,	6 50
Canterbury, Cong. Sab. sch.	8 00
Centre Harbor, Cong. Sab. sch.	25 50
Great Falls, Cong. Sab. sch.	20 00
Hampstead, Cong. Sab. sch.	13 00
Hancock, Cong. Sab. sch.	6 00
Henniker, Cong. Sab. sch.	25 50
Milford, Cong. Sab. sch.	6 95

Mount Vernon, Cong. Sab. sch.	11 00
Newport, Cong. Sab. sch.	16 87
Rochester, Cong. Sab. sch.	23 79
Troy, Cong. Sab. sch., add'l,	1 00—164 17

VERMONT.

Bellows Falls, Cong. Sab. sch.	15 25
Bennington, 2d Cong. Sab. sch.	75 00
Cabot, Cong. Sab. sch.	14 00
Chester, Cong. Sab. sch.	1 25
Enosburg Falls, Mrs. M. P. Perley,	10 00
Fair Haven, Cong. Sab. sch.	5 20
Hartland, Two friends,	50
Jericho, Cong. Sab. sch.	6 00
North Pownal, A Sab. sch. child,	25
Rupert, Cong. Sab. sch.	10 00
Rutland, Girls' For. Miss. Soc., add'l,	1 00
Springfield, Cong. Sab. sch.	11 60
West Hartford, Cong. Sab. sch.	4 75
Williamstown, Cong. Sab. sch.	5 00
Windham, Cong. Sab. sch.	6 25
Wolcott, Cong. Sab. sch.	25
Woodford, City Sab. sch.	2 25—168 55

MASSACHUSETTS.

Andover, West Parish Juv. Miss. Soc.	1 00
Attleborough, 1st Cong. Sab. sch.	30 00
Auburndale, Cong. Sab. sch., 74.55; Chas. A. Hardy, soc.	75 05

Belchertown, Cong. Sab. sch.	23 50
Boston, Old Colony Chapel, 6; Highland Sab. sch., primary dept, 5; Eliot Cong. Sab. sch., 3.25; Park-st. Sab. sch., 1.50; Cottage-st. Mission, 1; Y. L. M. C., of Shawmut ch., 1; Charles F. Crawshaw, 25c.; Irene Silver, 25c.; A friend, 25c.	18 50
Cambridge, North-ave. Sab. sch. class,	1 00
Chicopee, Louise Pease,	2 50
Clinton, 1st Evang. Sab. sch.	25 00
Deerfield, Orth. Cong. Sab. sch.	10 00
Dorchester, 2d Parish Sab. sch., 28.25; Mary H. Hall, 1.25.	29 50
East Douglas, Cong. Sab. sch.	27 00
East Weymouth, Cong. Sab. sch., 25.50; Friends, 1.75.	27 25
Enfield, Cong. Sab. sch., primary class,	10 00
Essex, Cong. Sab. sch.	46 00
Fall River, 3d Cong. Sab. sch., 8; Pleasant-st. Sab. sch., Miss N. E. Buck's class, 75c.	8 75
Fitchburg, Rollstone Sab. sch.	15 50
Haverhill, Friends,	1 00
Haydenville, Cong. Sab. sch.	3 50
Holland, Cong. Sab. sch.	5 00
Lawrence, Lawrence-st. Sab. sch.	40 00
Leominster, Orth. Cong. Sab. sch.	60 00
Lincoln, 1st Cong. Sab. sch.	15 00
Lowell, Annie E. McMaster, 25c.; Alice B. McMaster, 25c.	50
Mansfield, Cong. Sab. sch.	15 75
Newburyport, North Cong. Sab. sch., 16.75; Prospect-st. Sab. sch., 10.25; Newton Centre, 1st Parish Sab. sch.	27 00
North Reading, Mrs. John Howard,	80 00
Orleans, Cong. Sab. sch.	25
Peru, S. S. Bowen,	15 10
Plainfield, Cong. Sab. sch.	5 00
Quincy, Evan. Cong. Sab. sch., Mrs. Norton's class, 2.50; Cong. Sab. sch., 50c.	3 00
Randolph, 1st Cong. Sab. sch.	5 00
Raynham, 1st Cong. ch. and Sab. sch.	12 50
Rockville, Cong. Sab. sch., 2; Young People's Soc. of Christian Endeavor, 1.	3 00
Sherborn, Pilgrim Cong. Sab. sch.	10 00
Somerville, Winter Hill Cong. Sab. sch.	4 75
Southampton, Cong. Sab. sch.	8 25
South Framingham, Cong. Sab. sch.	1 50
South Weymouth, Union Sab. sch., add'l, 30.50; 2d Cong. Sab. sch., add'l, 3.75.	34 25
Springfield, Memorial Sab. sch.	37 00
Steamer Aid Soc'y, Middleton Sab. sch.	8 00
Stoneham, Friends,	8 25
Stoughton, Cong. Sab. sch.	8 00
Swampscott, 1st Cong. Sab. sch.	25 00
Taunton, Broadway Sab. sch.	30 00
Three Rivers, Union Evan. Sab. sch.	10 50
Townsend Harbor, Cong. Sab. sch., 4; Charles W. Peckham, 1.	5 00
Wayland, Lee children,	40
Webster, Cong. Sab. sch.	30 00
West Acton, Mrs. J. W. Brown,	1 25
Westboro', Cong. Sab. sch.	6 50
West Boylston, Cong. Sab. sch.	5 85
West Medway, Mabel E. Fuller,	25
Wilbraham, Mrs. Nancy B. Rice,	25
Worcester, Old South Sab. sch.	57 32
Wrentham, Cong. Sab. sch.	10 00—949 47

RHODE ISLAND.

Providence, North Cong. Sab. sch.	41 75
Westerly, Friends,	3 50—45 25

CONNECTICUT.

Bridgeport, Park-st. Cong. Sab. sch. add'l,	1 25
Brookfield Centre, Cong. Sab. sch.	8 50
Easton, Cong. Sab. sch.	10 15
Ellington, Cong. Sab. sch.	25 00
Enfield, 1st Cong. Sab. sch.	28 00
Fairhaven, 2d Cong. ch., m. c.	3 80
Glastonbury, 1st Cong. Sab. sch.	35 00
Groton, Cong. Sab. sch.	1 75

Hartford, Edward L. and Charles H. Belknap,	50
Huntington, Cong. Sab. sch.	9 75
Mansfield, 2d Cong. Sab. sch.	7 50
New Haven, College-st. Sab. sch., 50; Dwight-pl. Cong. Sab. sch., 12.50.	62 50
Orange, Cong. Sab. sch.	14 00
Plantsville, Cong. Sab. sch.	25 00
Southport, Cong. Sab. sch., add'l.	10 00
Stratford, Cong. Sab. sch.	13 75
Taftville, Cong. Sab. sch.	20 25
Washington, Cong. Sab. sch.	27 79
West Hartford, Cong. Sab. sch.	32 00
Windham, Cong. Sab. sch.	9 25
Windsor Locks, Cong. Sab. sch.	100 00—445 74

NEW YORK.

Brooklyn, Willoughby-ave. Chapel Sab. sch. 30; Puritan Cong. Sab. sch., 25.	55 00
Corona, United Evang. Sab. sch., to const. C. D. LEVERICH, H. M.	106 50
Lawrence, William Strong Slade,	10 00
New York, Pilgrim Sab. sch., 25; Grace Chapel Sab. sch. of Fourth-ave. Pres. ch., 12.30; Fifth-ave. and 29th-st. Reformed ch., 2; Thos. R. White, Jr., 10; Cassie L. Chambers, 25c.; J. P. Holden, 25c.; A friend, 25c.; A friend, 25c.	50 30
Orwell, Union Sab. sch.	7 00
Oswego, Cong. Sab. sch., add'l,	75
Paris, Cong. Sab. sch.	13 27
Patchogue, 1st Cong. Sab. sch.	21 45
Rochester, No. Pres. Sab. sch.	7 50
Sherburne, Cong. Sab. sch.	50 00
Stuyvesant, Reformed ch. Sab. sch.	8 00
Wellsville, Cong. Sab. sch.	12 50
West Groton, Cong. Sab. sch.	25 00—367 27

PENNSYLVANIA.

Philadelphia, 1st Pres. Sab. sch.	25 00
Sharon, Welsh Cong. Sab. sch.	49 00—74 00

NEW JERSEY.

Bloomfield, 1st Pres. Sab. sch., infant class,	2 75
Bridgton, Four children,	1 00
Chester, 1st Cong. Sab. sch.	3 85
Closter, Cong. Sab. sch.	14 00
Montclair, Mrs. E. T. C.	25—21 85

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.	30 00
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NORTH CAROLINA.

Wilmington, Cong. Sab. sch.	1 62
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GEORGIA.

Macon, 1st Cong. Sab. sch.	26 10
Savannah, "One who helped to build the first Morning Star," 15; Other friends, 1.	16 00—42 10

MISSISSIPPI.

Tougaloo, Miss Scott's Sab. sch. class,	2 25
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TEXAS.

Austin, "Grandma's Busy Bees" of 1st Pres. ch.	17 55
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OHIO.

Cincinnati, Vine-st. Cong. Sab. sch., 48.50; Riverside Sab. sch., 11.75.	60 2
Florence, Children's Miss'y Soc'y,	6 00
Lafayette, Cong. Sab. sch.	15 75
Middleburgh, Union Sab. sch.	5 08
North Monroeville, Cong. Sab. sch.	7 25
Oberlin, 1st Cong. Sab. sch.	1 25
Rockport, Cong. Sab. sch.	3 58
York, Cong. Sab. sch., 44.25; Members of Meth. Prot. ch., 5.50.	49 75—148 91

INDIANA.

Ft. Wayne, Cong. Sab. sch.	9 40
Lowell, Friends,	2 50—11 90

ILLINOIS.

Aurora, 1st Cong. Sab. sch.	35 00
Chicago, Rev. E. J. Alden and family,	1 75
Farmington, Cong. Sab. sch.	1 00
Galva, Cong. Sab. sch.	9 05
Griggsville, Cong. Sab. sch.	4 95
Joy Prairie, Cong. Sab. sch.	50
Lake Forest, Pres. Sab. sch.	108 00
Marengo, Friends,	3 25
Mazon, Cong. Sab. sch.	9 00
Mendon, Cong. Sab. sch.	27 50
Nunda, Friends,	3 75
Odell, Cong. Sab. sch.	2 50
Onarga, Rev. J. W. West,	25
Plainfield, Cong. Sab. sch.	25
Seward, Cong. Sab. sch.	10 10
Sterling, Cong. Sab. sch.	1 25
Winnebago, Cong. Sab. sch.	20 25—238 35

MISSOURI.

Meadville, Cong. Sab. sch.	1 00
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MICHIGAN.

Alpena, 1st Cong. Sab. sch.	57 66
Hersey, Union Sab. sch.	3 30
Kalamo, Cong. Sab. sch.	25
Lansing, Plymouth Sab. sch.	7 50
Leroy, Cong. Sab. sch.	3 25
Olivet, Cong. Sab. sch.	8 50
Owosso, Cong. Sab. sch.	28 32
Traverse City, Cong. Sab. sch.	16 30
Vernon, Cong. Sab. sch.	12 75
Whitehall, Young Willing Workers of 1st Cong. ch.	4 75—142 58

WISCONSIN.

Black Earth, Cong. Sab. sch.	5 00
Brandon, Cong. Sab. sch.	17 40
Columbus, Olivet Cong. Sab. sch.	50
Darlington, 1st Cong. Sab. sch.	5 00
Dartford, Cong. Sab. sch.	5 00
Elkhorn, Cong. Sab. sch.	13 00
Kaukauna, Cong. Sab. sch.	5 00
New Richmond, Cong. Sab. sch.	22 75
Reed's Corners, Cong. Sab. sch.	5 60
Rosendale, Cong. Sab. sch.	13 25
Springvale, Cong. Sab. sch.	7 50
Watertown, Cong. Sab. sch.	8 25
Wauwatosa, Cong. Sab. sch.	10 00—118 25

IOWA.

Cedar Rapids, Friends,	2 50
Cherokee, Cong. Sab. sch.	14 60
Denmark, Cong. Sab. sch.	15 25
Farragut, Cong. Sab. sch.	16 65
Given, Cong. Sab. sch.	4 00
Ginnell, Bethel Sab. sch.	3 75
Larkin's Schoolhouse, Sab. sch.	80
Magnolia, Cong. Sab. sch.	10 75
Mt. Pleasant, Cong. Sab. sch.	12 25
Ottumwa, 1st Cong. Sab. sch.	25 50
Riceville, Cong. Sab. sch.	3 75
Webster, Cong. Sab. sch.	3 00—112 80

MINNESOTA.

Cannon Falls, Cong. Sab. sch.	5 00
Duluth, Pilgrim Sab. sch.	25 00
St. Paul, Pacific Cong. Sab. sch., 18.50;	
Atlantic, Cong. Sab. sch., 5,	23 50
Witoka, Union Sab. sch.	3 00—56 50

KANSAS.

Cottonwood Falls, Cong. Sab. sch.	8 00
Emporia, 1st Cong. Sab. sch.	10 50
Topeka, Cong. Sab. sch., primary class, 14.75; Rev. S. D. Storrs, 2,	16 75
Waushara, Cong. Sab. sch.	2 00
—, George Baggott,	2 00—39 25

NEBRASKA.

Camp Creek, Cong. Sab. sch.	5 25
Cedar Bluffs, Cong. Sab. sch.	2 75
Cedar Rapids, Jennie Martin,	1 50
Creighton, Cong. Sab. sch.	1 75
Genoa, Cong. Sab. sch.	4 25
Norfolk, Cong. Sab. sch.	8 71
Springfield, Union Sab. sch.	5 90
Spring Rancho, Cong. Sab. sch.	1 50
Sutton, Cong. Sab. sch.	50
Ulysses, Cong. ch. and Sab. sch.	3 00
Weeping Water, Cong. Sab. sch.	13 15—48 26

CALIFORNIA.

Berkeley, Cong. Sab. sch.	19 30
Brownsville, Martin A. Leach,	25
Grass Valley, Cong. Sab. sch., add'l,	1 00
Lodi, Union Sab. sch.	4 00
Mills' Seminary, Tolman Band,	20 25
National City, Cong. Sab. sch.	10 50
Oakland, Plymouth-ave. Sab. sch., 38;	
1st Cong. Sab. sch., in part, 6.25;	
Asbury Meth. ch. South Sab. sch., 2.50,	46 75
Rocklin, Cong. ch.	4 25
San Francisco, M. Hesketh. 1; Frank,	
lin B. Worley, 25c.	1 25
Westminster, Cong. Sab. sch.	22 00—129 55

OREGON.

Ashland, Union Sab. sch.	10 50
Portland, Willie G. Steele,	25—10 75

COLORADO.

Denver, 2d Cong. Sab. sch.	20 10
Ft. Lewis, Sab. sch.	4 00
West Denver, Cong. Sab. sch.	15 40—39 50

WASHINGTON TERRITORY.

Seattle, Friends,	10 00
Spokane Falls, 1st Cong. Sab. sch.	7 25—17 25

DAKOTA TERRITORY.

Aurora, Cong. Sab. sch.	2 24
Fargo, Plymouth Chapel Mission Band,	
12.25; Friends, 1.75,	14 00
Henry, Cong. Sab. sch.	1 50—17 74

CANADA.

Montreal, Inspector-st. Am. Pres. Sab. sch., 25; Am. Pres. Sab. sch., 5,	30 00
Watford, Cong. Sab. sch.	3 00
Warton, Cong. Sab. sch.	6 50—39 50

CHINA.

Foochow, Pupils of Female Sem'y,	75
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JAPAN.

Niigata, Missionary children,	2 25
Osaka, Johnnie Hail, 1; Missionary children, 2.56,	3 56—5 81

MICRONESIA.

Kusaie, John M. Walkup,	2 50
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TURKEY.

Constantinople, Mrs. Schneider's Sab. sch., 19.50; The Home School, 12.25;	
James Edward and Annie Niven	
Gatheral, soc.; Samuel Earle Greene,	
25c.	32 50
Mardin, Friends,	2 00
Ordoo, Protestant Community,	4 75
Samokove, Sab. sch.	12 23—51 48
Previously acknowledged,	3,708 20
	22,644 23
	26,352 43

FOR YOUNG PEOPLE.

CHINESE STORIES.

BY REV. HENRY P. PERKINS, TIENTSIN, CHINA.

I WONDER whether any of the boys and girls in America would like to know about some of the stories the Chinese boys and girls read in their story-books ; that is, if they can read at all. Most of them, however, cannot read ; so they have to remember the stories from hearing other people tell them. But they hear them told so often that they come to remember a great many, and I suppose the children about here could tell you not only those given below, but a great many more like them, and quite as good. The stories which I am going



ENTERTAINING HIS AGED PARENTS.

to give you are all of the same general character as those given in the *Missionary Herald* for November, 1882 ; that is, they are about children who were very devoted to their parents. They not merely obeyed them, but, as you will see, thought of various ways to please them. I dare not say that any of these stories are true, and I feel certain that at least two of them are not ; but not many of the Chinese children would think so, you may be sure, and you must judge for yourselves. The illustrations are copied directly from the Chinese book.

The first picture is about a man who really lived long ago in China, but whether he really did what he is represented as doing in the picture, I cannot say. This man lived at the time David did, and you surely know when that was. He was a philosopher, too, and founded the Taoist sect. The man who is rolling on the floor, in the picture, is the man I am telling about. What has happened to him ! Is he being stung to death by bees ? Nothing of the kind. Do you not see how pleased the other two are at what he is doing ? These are his parents, now very old ; for Mr. Tao on the floor is himself seventy years old. And he is doing all this just to please his father and mother, who are so old that nothing else will please them. So he talks like a baby, puts on clothes of "five colors and all spotted and figured," gets his playthings and tumbles about on the floor, as though he were only seventy days old, instead of seventy years. Could anybody be more filial ? You would say not ; but I think you will change your mind when you know about the boy in the next picture.



CATCHING FISHES THROUGH THE ICE.

While he was still very young, this boy's mother died, and his next mother, his step-mother, disliked him, — a sadly frequent experience of Chinese boys, — and she would often make up stories about him and accuse him before his father, so that his father also came to hate him. But one day, all at once, this step-mother fell very sick, and could eat nothing but a certain kind of fish, and the more she thought about it the more she wanted that fish. But it was winter, and the pond was frozen over ; but what did this boy do but go to the pond, take off his clothes, and lie down on the ice, and soon the ice was thawed clear through, when the carp, just the kind his mother wanted, came "twos and twos jumping up." Then he takes them, returns home, and gives them to the undeserving step-mother, "all the village people wondering that his piety prevailed so much."

Had he taken a hatchet and chopped a hole through the ice, as you say you would have done, the fish never would have come near. It was the boy's devotion that led the fishes to devote themselves, showing the great influence of a good example.

In the third picture a boy is pulling up bamboo shoots. Nothing very remarkable about that until you know how they came to grow. For it is not the season at all for them, but this boy made them grow by weeping many days over them — a very improbable thing, it seems to me ; but the story says : " His tears so moved heaven and earth, that the earth at last cracked open and up came the shoots, which he pulls up and carries home to his mother, who has been sick now many a day, and who had long been wanting to taste just this thing. She began to get well as soon as she ate of them."



BAMBOO SHOOTS WATERED BY TEARS.

The picture on the next page is about a man more devoted, you will see, than any of the others. He lived two thousand years ago, and his name is given, as are the names of all the others. His family was very poor. He had a child three years old, and an old mother who lived with them, and every day she stinted herself that the others might have food. One day Mr. Chin said to his wife : " We are very poor. We cannot support this mother and ourselves. Hadn't we better bury the child ? For we may have another child sometime, but cannot have another mother." The wife dared not say no, and they had scooped out three feet of earth when they came upon a peck of yellow gold with this inscription upon it : " Heaven gives yellow gold to the filial son."

There are, in the book from which I have taken these stories, many others all about this same virtue. A great deal is said about brotherly kindness, and there is a Chinese proverb that " to go on a pilgrimage, to offer incense in a distant

temple, is not so good as showing kindness at home." But comparatively little is made of the duties of parents to children, but much of the duties of children to parents. Perhaps there is nothing that the Chinese children are taught to esteem more highly than this filial piety. And so, when we preach to them, it is well to tell them often about our Heavenly Father, and that he wants us to try to please and honor him; to tell them that, while they say so much about "forgetting the foundation," meaning filial affection, they are all the time forgetting the great foundation, that is, their obligation to the real cause of their life. May the time soon come when they shall really believe in and daily serve the God who gives them their life.



THE POT OF GOLD.

CHINESE PROVERBS.

[From Rev. A. E. Moule's volume of "Chinese Stories."]

1. If you build your house by hard dealing, the gain won't last long.
2. Think of your *own* faults the first part of the night (when you are awake), and of the faults of *others* the latter part of the night (when you are asleep).
3. If you wish your children's good, always let them be three parts out of ten hungry and cold.
4. Clear and plain is the road to heaven, but the multitude are unwilling to keep it.
5. The recompense for the good and for the bad is like the shadow following the form.
6. You may offer clay loaves to Buddha (if only you first bribe the priest).
7. High heaven is not high; man's heart is ever higher.

THE
MISSIONARY HERALD.

VOL. LXXX. — SEPTEMBER, 1884. — No. IX.

THE LAST MONTH OF THE FINANCIAL YEAR. — At the close of eleven months we are obliged to report the regular receipts for the present year \$26,000 less than they were during the corresponding eleven months of the preceding year. We need, therefore, during the month of August, to receive not less than \$100,000 in order not to fall below the receipts of the preceding year. We earnestly request officers of churches, treasurers of local societies, and individual donors who are on the watch for opportunities for special thank-offerings or special emergencies, not to forget that the month of August is the time when such donations, in overflowing measure, should be sent to the treasury of the American Board. The Treasurer's books will be kept open for all donations intended for the present financial year until Monday, September 8.

"THE king is dead ! God save the king !" was once a loyal cry, hailing the new monarch in the very breath that announced the death of the old one. It is singular that in this number of the *Herald* a similar utterance is made in two articles on another page. The *Morning Star* is wrecked ! The *Morning Star* is afloat ! May God save the new vessel from all peril, and make her a messenger of light and love to the waiting isles !

THE catalogue of the Oahu College, just received, covers the forty-third year of the institution, which now has a faculty consisting of a president and five instructors, with, in all, fifty-eight students. There is both a classical and an English course. The Punahou Preparatory School has 118 students. These institutions, originated by the missionaries, are now entirely under the charge of the residents of the Sandwich Islands, and are a credit to them in every way.

THE following has just been received from a pastor who understands his opportunity : "A blessed revival makes this a good time for special missions." Indeed it does ; for every true personal consecration to Jesus Christ is a personal surrender to the fulfilment of the command : "Go ye into all the world and preach the gospel to every creature." Any seeming religious interest which does not kindle missionary devotion to white heat may well be distrusted.

THE story of the wreck of the *Morning Star*, given by Captain Garland, will be found on another page. It will be seen that the vessel itself was a total loss, but that all the valuables, including the mail, were saved. Dr. and Mrs. Pease, who were expecting to come up by the *Star*, remain at their station on Kusaie. There is certainly much occasion for gratitude that, though the vessel is lost, all the lives and so much that was valuable were saved. It will be seen that the wreck occurred, as was suspected, from the same cause which led to the loss of the former vessel, a peril which we earnestly hope will be escaped hereafter by the use of auxiliary steam-power.

A RARE OPPORTUNITY. — The sum of \$300 is solicited as a special gift, additional to regular contributions, for the purchase and transportation to Japan of a small but choice mineralogical and geological cabinet for use in the interesting Training School at Kioto. It will be of great value to the bright young men studying science in that institution, and to their accomplished teachers in communicating instruction. As several persons have asked for the privilege of making some special donation for this important Kioto school, we are happy to present this tempting offer, almost certain that some one waiting for this precise call will sit down quickly and write: "Enclosed please find check for \$300 to make sure of that cabinet." If half a dozen should unite in the gift, there will be no objection to that method. But do not lose the opportunity by delay.

SINCE the appeal for prayer for Japan, given on another page, was in type, a private letter, received from Mr. Neesima by a warm personal friend in Boston, closes with the following sentence: "Herewith I send you my special request that you will pray for the speedy conversion of Japan — intensely, fervently. My heart burns for her, and I cannot check it." Mr. Neesima was, at last accounts, in Italy, seeking what he imperatively needed, rest after protracted and exhausting labors. Will not many, while heeding his tender request for prayer for Japan, pray also that this Christian laborer may be restored and strengthened so that he can resume his labors in the land for which "his heart burns"?

FROM Honolulu we have tidings that a schooner of 134 tons burden, the *Jenny Walker*, has been chartered, in place of the *Star*, to sail to Kusaie, Ponape, the Mortlocks, and Ruk, taking Mr. and Mrs. Logan and Miss Palmer, with supplies for the Caroline Islands. An arrangement had been made with a vessel going to the Gilbert Islands to take supplies to the Hawaiian missionaries within that group. The *Jenny Walker* sailed from Honolulu July 16, and by this time is, we trust, among the Caroline Islands. She will not undertake to do the full work, as done by the *Star*, but will land supplies and the mail at the several islands, and take them the good news that the new vessel may be expected next spring.

ATTENTION is called to the information given on the fourth page of the cover respecting railway fares for those who attend the Annual Meeting at Columbus. It is expected that the blank certificates referred to, and *which must be used* in order to secure the commutation, will be sent out with the replies made to those who apply for entertainment.

A DESPATCH to the Associated Press brings tidings of a disastrous conflagration at Marash, Central Turkey, which occurred July 28. The report speaks of the burning of a thousand stores, two hundred dwellings, and some large buildings. No word has been received at the Mission Rooms concerning the disaster, but it can hardly fail to seriously affect the mission work, not only in that city, but in that section of Central Turkey. Marash has been a centre of most successful evangelical labor, having now three churches, with not far from eight hundred communicants, and twenty-five hundred registered Protestants. There is a Theological Training School and a Female Seminary of high grade; but the buildings of these institutions are a little one side of the city, and probably have escaped the conflagration. The evangelical community at Marash has shown commendable zeal in missionary work, and has contributed most generously, especially for the advancement of education. The city lies about one hundred miles northeast of Alexandretta, and ninety miles from Aleppo.

WE heartily congratulate the *Free Church Monthly* of Scotland over the increase of its circulation, from thirty-three thousand to seventy thousand, since it came under the care of the present editor. We regard it as one of our best exchanges, our only complaint against it being that, inasmuch as we are obliged to read it through, the labor of cutting the leaves is somewhat onerous. A recent number alludes to the practice of some ministers of the Free Church of devoting a few moments, on the first Sabbath after the receipt of each issue, to an account of what the magazine contains. Is it making too much of the missionary work for every congregation to devote a little time, on one Sabbath morning of each month, to a statement of what its representatives in foreign lands are doing to carry out the last command of the Saviour? In that coming day when the church of Christ shall apprehend her work fully, the story of missionary enterprise will receive far more of her attention, and will form a fitting part of any service.

A LETTER from Mr. and Mrs. Logan at Honolulu, written the day before they sailed for Micronesia, reports that the good people at the Sandwich Islands have loaded them with kindness, making them a present, among other things, of a nice Jersey cow, with two calves, and provision for taking them on the voyage. Mr. and Mrs. Logan also take down plants, flowers, fowl, doves, etc., by which their residence on Ruk may be made more comfortable. Would it not be interesting to watch the natives of Ruk when they catch sight of this cow? No animal larger than a pig is found on the coral islands of Micronesia, and the Rukites will probably look upon a cow much as we should upon some gigantic mastodon or megalosaurus of the prehistoric periods, could we see one coming in upon us.

THE conflict for the succession to the crown in Zululand, north of Natal, is very fierce. A number of the chiefs, including Usibepu and Oham, have acknowledged the sovereignty of Cetewayo's son, Dinizulu, and the Boers are favoring the arrangement. Dinizulu is said to be but a youth still, and quite unable to enforce his own claim, so that he will be at the mercy of intriguing chiefs. When will peace come to that smitten territory?

WE have received a photograph of a group of some forty Japanese Christian pastors and teachers, and are making arrangements to reproduce it for the next number of the *Missionary Herald*. We are sure that our readers will be greatly interested in this likeness of the native laborers in Japan.

THE conduct of the French government in relation to Madagascar is such as to excite the deepest indignation in all fair-minded men. Under the plea of enforcing its claim, which at best is of the most doubtful character, to a northern section of the great island, it now proposes to blockade every port, and to send an army into the interior for the purpose of overthrowing the Hova government. Conflicting reports come by telegraph concerning the progress of these outrages, but it seems probable that the French commander is only waiting for reinforcements to attempt the difficult task of a march into the interior. We must remember that the avenues by which news will come are entirely under the control of the French, and that such reports as we may receive will be colored to suit their purposes. May God defend the weak against the aggressions of the strong!

WE have received a set of Scott's Commentary on the Bible, in six volumes, and also a copy of the same on the New Testament, in one volume, from Miss Mary L. Charles, of Fiskdale, Massachusetts. These will be sent to Marash, in Central Turkey, for the use of some native pastors or preachers. Such gifts of standard works, though they may be old, are always timely.

THE ninth centenarian subscriber to the new *Morning Star* has appeared in the person of Mrs. Phebe Allen, of Newark, New Jersey, who was 103 years old on the fourth of July last. These aged friends are widely scattered, not less than eight States—Maine New Hampshire, Vermont, Massachusetts, Connecticut, New Jersey, Ohio, and Iowa—being represented on the list.

SINCE Dr. Nichols was obliged to leave the West Central African Mission, the brethren have been waiting patiently for the coming of one to take his place. The suggestion having been made to the missionaries that they had, in recent letters, said little about their desire for a physician, Mr. Stover is reminded of a young friend who was once telling him how badly she wanted a new piano; "but," she added, "I don't say anything to father about it, because I know he intends to get me one just as soon as he can possibly afford it." "So we," adds Mr. Stover, "inasmuch as we know the Prudential Committee is leaving no stone unturned to find us a doctor, are content to wait until, in the Lord's good time, they succeed. But we don't forget to ask the Lord to guide and help them." Will not others join the missionaries and the Committee in this prayer?

THE statement is made that one fourth part of the contributions to the London Missionary Society for the past year have come from the mission stations. This certainly is greatly to the credit of the stations. It would require more knowledge than we now have to answer a question which naturally arises, whether or not this fact is to the credit of the churches forming the constituency of the society in England.

THE WRECK OF THE *MORNING STAR*.

CAPTAIN GARLAND, who was in command of the *Morning Star* on her last voyage, reached San Francisco, July 27, via Hong Kong. He sends a full report of the voyage up to the time of the wreck. The vessel had nearly finished her work, having made two tours through both the Gilbert and Marshall groups, and having gone the usual round by way of Ponape to the Mortlocks and Ruk. Mr. and Mrs. Rand, of Ponape, were on board at the time of the disaster, besides six Hawaiians who were returning to Honolulu. It was intended to take on board Dr. and Mrs. Pease at Kusaie, return to Ponape, leaving Mr. and Mrs. Rand, and then sail directly for Honolulu. We give below, in full, Captain Garland's account of the circumstances connected with the loss of the vessel. After the wreck six weeks were spent on Kusaie, when Mr. Rand, deeming it necessary to return to Ponape, and Captain Garland, feeling it important to send home tidings of the disaster, determined to start in a boat, hoping to reach an island from which passage could be obtained to Ponape and so to the United States. This boat was decked over, and five men started, with supplies for two months. They had a fine run of two and a half days to Ponape, a distance of about three hundred miles, at which port Captain Garland found a vessel bound for Hong Kong, in which he took passage. The captain's account is as follows:—

"At seven o'clock, A.M., February 22, we were off the harbor of Kusaie, with a light wind from northeast. I stood in toward the entrance, hoping that as we neared the land, the wind would veer and enable us to sail in. As it did not, I tacked off shore and sent the second mate in a boat with a line to make fast to a kedge just at the entrance of the passage. (We have four stationary kedges here to help warping in or out.) When the line was fast to the kedge, I tacked and stood in for the harbor, shortening sail as I went. We got hold of the line all right, and made it fast, and immediately sent the boat with another kedge and line farther up the harbor, in the meantime clewing up all the sails except the mainsail. About this time the wind began to freshen, but was not strong at any time during the day. There was quite a heavy swell that morning, on account of which it was not safe to anchor on the point of reef at the windward side of the entrance, as we sometimes, but not always, have done. It was also flood tide, which was favorable as long as we had hold of the line.

"We had been hanging by the line for say ten or fifteen minutes, when it suddenly slackened and then became taut. This was repeated several times. As the vessel was going astern in the meantime I supposed the kedge had pulled through the reef. If we had been in shallow water I would have let go an anchor instantly, but that was out of the question, for we were in thirty-five fathoms, and so near the breakers that to give her chain enough to hold would have surely placed her on the rocks.

"As soon as I felt sure the kedge was loose I let go the line and tried to box her round, head to the north, on the starboard tack. She went the other way in spite of all we could do. I then let the mainsail run down and set the jibs and lower topsail to help her, but before she could turn the swell threw her head on to the rocks, striking three times heavily. The first two seas broke over the

stern. The third threw her broadside on to the reef, head to the north, each succeeding wave carrying her farther up the reef.

"The whole thing was done in less than five minutes. Several Kusaieans, who had boarded us, helped very much. My next lookout was for my passengers. The vessel was now lying on her starboard side and thumping so heavily I dare not bring the boat under the masts, which were bending and straining with every sea. So I gave word to cut them away, and had begun when the foremast breaking away went over the side and took the mainmast with it. We then got the boat alongside and landed the passengers, chronometers, etc. Then we began with the provisions and saved most of them. We also saved some of the sails, boats, oars, etc. We had but very little freight on board and most of it was saved, more or less damaged by water.

"The *Star* lies about one hundred and fifty yards from the rocks where she struck, with keel gone, and stove about ten feet from the sternpost along the garboard streak, and probably all along midships. The reef here is covered with coral boulders. She fills with water every tide and can never be got off, and is a total loss."

LAUNCH OF THE NEW *MORNING STAR*.

ON Wednesday, August 6, just before the hour of noon, the new *Morning Star* glided along the ways from the yard of the New England Shipbuilding Company, at Bath, Maine, and amid the cheers of not less than two thousand people, made her bow to the land as she took the water. Religious services were held prior to the launching, led by Rev. O. W. Folsom, pastor of the Winter-street Church, of Bath, consisting of the singing of the Missionary Hymn and "The Morning Light is Breaking," a brief address by the Hon. Alpheus Hardy, chairman of the Prudential Committee, a prayer by Rev. Alden B. Robbins, D.D., of Iowa, and the benediction by Rev. John O. Fiske, D.D., of Bath. The vessel was inspected by a large number of people, young and old, and called forth a universal expression of admiration for her combined beauty and strength, and the completeness of her arrangements. The builders are entitled to great credit for the fidelity which they have displayed in her construction. She is now to be coppered, her masts and rigging and her machinery put in place, and early in September she will sail for Boston, where she will load and be ready to sail for Honolulu in the latter part of October. Mr. Hardy, who, in behalf of the Prudential Committee, has had charge of the construction of this, as well as of the former *Morning Stars*, and has devoted much time and thought to the work, has responded to a request that he would send a report of the launch, by furnishing the following communication, addressed

To Sabbath-school Children, Owners of the Missionary Packet, Morning Star:—

Your ship is afloat, launched into her new home, and she looks far happier and more beautiful on the quiet Kennebec, than when perched upon wooden blocks

in the shipyard. The launching of a ship, large or small, is always a stirring and interesting event. The gifted son of Maine was inspired by it, and described it in poetry and song. But the launching of your ship is invested with more than ordinary interest. I doubt if any ship ever had so many owners, of such age and character. She is unlike other ships in that she is not "for sale or charter." She is not, after reaching Honolulu, "for freight or passage." The cargo and passengers are all of a unique character. She is laden with "Good News," "Glad Tidings," "Peace on earth and goodwill to men." Her passengers are to be messengers of peace, and her destination "the isles of the sea," and these isles shall be made glad because of her coming.

This *Morning Star* is about three times as large as the first missionary packet, and is more than twice as large as either of the last two—the first being about one hundred and fifty tons, the last two nearly two hundred tons; this one, by old or carpenters' measurement, is four hundred and thirty tons. If the room gained by the hurricane-deck were added it would, by the same measurement, make her about four hundred and seventy-one tons. She is also unlike her predecessors in her rig. They had but two masts; this one three. (See your certificates of stock.) They had but one deck; this one two, there being over the maindeck a light one, which, like an awning, will shield those on board from the scorching sun and other exposures in the tropics. This awning is called in marine language a "hurricane-deck," affording a fine opportunity for exercise and observation. Between it and the maindeck are cabins, cookhouse, sailors' forecabin, besides ample room for the needed supplies for the missionaries and the native converts, such as clothing, lumber for their schoolhouses, chapels, etc. The staterooms for the missionaries are large, airy, and healthful, and in all the details of construction it has been the aim of the Prudential Committee to provide for the health of the missionaries, the native teachers, and all on board. Unlike her predecessors, she has limited steam-power, to be used only in calms and adverse currents, thus avoiding the perils which have caused the loss of the last two packets. The Prudential Committee would gladly have avoided the heavy expense necessary to provide and maintain steam-power, but the dangerous navigation, the long delays caused by calms, with the urgent calls to extend the mission work to distant islands, compelled them to provide it. They will, however, give instructions that steam shall be employed only when positively needed, and in harmony with our missionary policy of strict economy.

You should be congratulated, children, on the high privilege accorded you in building this vessel. No other of our mission fields require a little ship, and by the time yours is too old for service, it is quite certain the channels of commerce, created and made inviting by missionary work, will be filled with suitable conveyances, not our own, and far less expensive. You are all missionaries. A ship-owner is a trader with all the countries to which he sends his ships. You are missionaries to all the islands to which you send the *Star*, specifically so. Your contribution is not merged in the great treasury of the American Board, but it is in the *Morning Star*, and she, whether in port or at sea, is doing your work, conveying missionaries, with supplies for body, mind, and soul to a multitude of human beings, each of whom will have occasion to say of you: "I was an

hungered, and ye gave me meat; naked, and ye clothed me; I was in prison (in my lonely isle), and ye came unto me," bringing Christian knowledge, and civilization, and hope. In no sense do those who sustain missionaries do so more directly than you are doing. In sending your ship you send your money again and again. She courses, visits, works for you, while you study, play, or sleep. And in all your growing youth, while preparing for active individual service in life, your ship will be repeating its mission to the islanders, who live ignorant of most of the abundant blessings you enjoy.

One thing more. Follow your white-winged floating messenger with your daily prayers for her safety and success.

Your fellow-laborer,

ALPHEUS HARDY.

A more technical description of the new vessel has been furnished us by Captain Bray, who is to command the vessel, and who has naturally taken the deepest interest in her construction. Our readers, young and old, will be glad of the following details given by Captain Bray:—

"The first feature to attract attention is the figurehead, standing prominently out under the bowsprit. It is a life-sized figure of a woman, with a simple crown, ornamented with a small gilt star. She points with the index finger of the right hand to the words of the open Bible held in the palm of the left hand. As viewed from the exterior all judges pronounce the vessel 'a beauty' in lines and model. The white stanchions and plates of the hurricane-deck, resting upon the main-rail and extending from the fore to mizzen-rigging, add greatly to the beauty and symmetry of the whole.

"Proceeding on board to the afterpart of the vessel, we stand upon a small quarter-deck, extending from taffrail to mizzen-rigging. From the quarter-deck a companionway leads to the cabin. It is built in a house thirty-six by twenty feet, with large sliding windows and blinds upon each side. Upon either side of the after-companionway is the entrance to the respective toilet-rooms for ladies and gentlemen, and next forward is the saloon, extending from side to side of the house, with stationary sofas upon each side. From this saloon a stateroom upon either side is entered, while in the centre, through a curtained alcove, is the entrance to the forward-cabin, or dining-room, upon the port side of which are two staterooms, and upon the starboard side a pantry and another stateroom.

"Both cabins are lighted through skylights above, and are finished neatly and substantially in polished ash and black walnut. Each stateroom is supplied with berths, drawers, washstand, chair, mirror, and every convenience. At the forward end of the cabin a companionway leads to the upper-deck on the port side, and a door to the maindeck on the starboard side. Upon the maindeck, between the houses, is the mainhatch and engine-room, upon either side of which are large, cool accommodations for the native passengers and teachers, where large swinging ports can be opened or closed as wind and weather require. Next is the forward-house, thirty by twenty feet, with a covered passage and large windows upon both sides. It contains a storeroom, kitchen, room for cook and steward, cabin for Hawaiian missionaries, and room for sailors. Forward of all is the top-gallant-forecastle, six feet high in the clear, containing a Hyde's patent windlass,

sail and other lockers, and eight spare berths. Upon the substantial hurricane-deck all the working of the ship is to be done. Between the fore and main-masts another house is placed, containing a pilot-house, upper saloon, captain's room, and rooms for chief mate and engineer. Upon this deck there is opportunity for a promenade of nearly one hundred feet. She is to be rigged as a barkentine, that is, with yards upon the foremast, and fore-and-aft sails upon the main and mizzenmasts. The mainmast is of iron, in order to use it for a smokestack. The spars are longer than are usually put into a vessel of her size, as the region of her sailing is one of light airs and calms, and every yard of canvas she can spread is desirable. Her sails are of the best cotton duck, and the standing rigging of wire.

"The hold is divided into three watertight compartments, the centre or mid-ship compartments being occupied by engine, boilers, and coal-bunkers. She is supplied with a compound engine, calculated to give seven knots of speed per hour, or say one hundred and fifty horse-power, and a propeller of two blades, seven feet in length, which can be secured in a perpendicular position behind a wide sternpost, when not in use, and thus avoid becoming a drag. Her two boilers are of steel, and have stood a test of one hundred and eighty pounds pressure. The length of keel is one hundred and thirty feet, with thirty feet beam and twelve feet hold. Her gross tonnage is 471.05 tons, but deducting room of engine, boilers, and crew, she has only a registered tonnage of 290.45 tons. She is built of hack and Southern pine, and thoroughly salted throughout all her frame.

"Wood and iron cannot be put together in a more thorough and substantial manner than has been done by the New England Shipbuilding Company in building this missionary ship, and too much credit cannot be given to Messrs. Goss, Sawyer, and Packard, of this company, for the interest they have manifested in all the particulars of her construction.

"She bids fair to last until there is no remaining island in Micronesia where she has not sounded her whistle for the Lord, and left missionaries to proclaim Christ."

A HOME MISSIONARY SOCIETY IN TURKEY.

BY REV. GEORGE C. RAYNOLDS, M.D., VAN, EASTERN TURKEY.

SINCE the attention of the constituency of the American Board was so fully directed to the Turkish missions by the reports read at the Detroit meeting, we may hope that some, at least, will be interested to know how the recommendations of the committee regarding co-operation are being carried out. Happily there were some points where the action recommended was not a new departure. In the Van and Bitlis station field, for instance, the plan proposed may almost be said to have passed beyond the experimental stage.

The *eighth* annual meeting of our "Home Missionary Society" has just completed its sessions here at Van. As the Bitlis church and community is the

largest in the field, most of the meetings have hitherto been held there, and this is the first time the gathering has taken place at Van. The delegates from the western portions of the field gathered at that end of Lake Van, and, embarking in a boat, were favored with a rapid and prosperous voyage, of about twenty-four hours, to this point. Seventeen guests from abroad were present, of whom nine were pastors or preachers, and eight were laymen. Four of the latter were members of the executive committee, upon whom comes the burden of work in the meeting, and who had cheerfully left their business to come up and do the Lord's work.

Eight years ago, before the subject of co-operation was generally discussed, the missionaries of this station proposed to the native brethren certain conditions under which they would be glad to share with them much of the work and responsibility formerly exclusively exercised by themselves, such as fixing the locations of helpers, determining their salaries, and the amount of aid to be granted, etc. This proposition resulted in the formation of a society to take charge of the work, except where it was strictly of a pioneer character. The society is composed of missionary and native members, and its funds at first were to come nine tenths from the American Board, and one tenth from the people, with the expectation that the people would gradually increase their proportion. War, famine, and deepening poverty have, however, thus far prevented the increase.

These eight years of successful and increasingly harmonious working have quite dissipated any apprehensions as to the practicability and safety of such a plan, if any ever existed, and its advantages have become more and more apparent. The interest felt by the people has increased with their responsibility, many occasions for complaint against the missionaries have been avoided, and the acquaintance the people have with their own nation, so much greater than can be secured by a foreigner, is very often useful in dealing with the difficult questions which arise.

The sessions of the present annual meeting began Thursday morning, June 5, and closed at noon of Tuesday, June 10. A public meeting, of about an hour, was held each morning and evening. The first three morning meetings were of a devotional character, primarily intended for the good of the helpers. Of the four evening meetings, one was devoted to reports of the year's work in the different fields, one to the preparatory lecture, and two to the discussion of questions of general and practical interest. The two remaining morning meetings were of a strictly business character. Between the morning and evening meetings, five or six hours of each day were devoted to the sessions of the executive committee, whose functions answer somewhat to those of the Prudential Committee of the American Board. The hard work is done in this committee, and it is here that the practically valuable qualities of its members display themselves. It is composed of the missionaries and pastors, the officers of the society, and delegates elected from the different sections of the field, in proportion to the number of members of the society there residing. It has been a tacit, but well-understood, rule that those whose salaries were determined by the committee were not eligible to seats in it. At one of the business meetings

an effort was made to have this rule changed. But instead of this a motion was made to place upon the books as a written law what had been a tacit rule, and the general good sense of those present was shown by their passing the motion with only four dissenting votes.

The committee takes up its work as follows: The out-stations are considered in alphabetical order. As each comes up, the helper, if present, is called and questioned, and after obtaining what information is available, the committee decide what is to be done during the coming year. Are the helper and his salary to remain as now, or shall there be a change? Are the people doing what they should for themselves? Have any abuses crept in to mar the work? Such questions as these are discussed, and remedies sought if needed.

Perhaps, occasionally, some project may suggest itself as desirable to some minds which does not accord with the well-understood policy of the Board and missions, or for the carrying-out of which funds are not in hand, and a shade of dissatisfaction manifests itself that we should be thus hampered in carrying out desirable objects. But the momentary shadow soon passes, and all yield gracefully to the situation. A sigh of relief is drawn all around, when the last out-station is disposed of, and the committee feels that it is ready to render its report to the society.

THE CRISIS IN JAPAN AND OUR RESPONSIBILITY; AN APPEAL FOR PRAYER AND HELP.

At the annual meeting of the Japan Mission of the American Board, held in Osaka, June 6-14, 1884, the following resolutions were adopted:—

“Resolved, 1. That it is with deepfelt praise and thanksgiving to the great Head of the church that we acknowledge the gracious presence and work of the Holy Spirit among the churches of our field during the past year, which has resulted in an increase of over sixty per cent. in their membership and in a spirit of consecration on the part of the Christians, the fruits of which will be immeasurable. Especially do we give thanks for the revival which last March powerfully moved the Kioto school, and resulted in the conversion, as we trust, of all but about ten of those who were unconverted, and on the part of the Christians of the school in spiritual quickening which will bear fruit, as we may hope, in a large increase of pastors and evangelists.

“Resolved, 2. That we recognize in the prospective opening of the country, in the attitude of many leading men toward Christianity, in the readiness of the people to listen to the preaching of the gospel, in the present spiritual condition of the Japanese churches, and especially in their large faith and expectancy, a call for most earnest and immediate effort for Japan on the part of the whole church of Christ. We especially ask the Christians of the home-land to unite with us in unceasing prayer for the continued outpouring of the Holy Spirit upon Japan, upon its native and foreign workers, upon its churches, and upon its millions of inhabitants.”

In presenting an earnest request for two new missionary families, attention was called to the following facts :—

“ 1. Since the year 1878 but one male missionary has been added to our force, while one has died and one has resigned, so that whereas there were then seventeen such persons connected with the mission there are to-day but fifteen. [It should be stated that during the same period seven new female missionaries have been appointed and entered upon their work, and that an ordained missionary and his wife are under appointment and are soon to be on their way. — ED.]

“ 2. Meanwhile the work pressing upon us has greatly increased. Never have the Japanese been so open to religious influences ; never were so many places inviting us to commence Christian work.

“ 3. It is expected that more liberty of travel and possibly of residence in the interior will soon be permitted. Other missions are sending new men that they may be prepared to avail themselves of such privileges as soon as granted.

“ 4. A crisis in the religious history of Japan is upon us. Men coming at once will barely be prepared for active work at the time they are most needed. Those sent a few years later may find that the favorable time has passed. One man now is worth several men five years hence. If the Japan mission is ever to have reinforcements they should be sent *immediately*.”

Such is the message which the Board's missionaries in Japan would send back to the home churches. Brethren, pray for us. Pray as never before for the speedy evangelization of Japan. Pray with faith, as you remember that nothing is too great for God to accomplish. Pray with hope, as you are encouraged by the gracious work that is still going on. Pray with earnestness, as you consider what may be the effect on all Asia if Japan, with its active and enterprising people, is speedily converted to Christ. May it not also be that some in reading these paragraphs shall find in them a personal call to enter upon a great, a glorious, and a remarkably hopeful work?

A BOHEMIAN COUNTRY PARSON.

BY H. S. POMEROY, M.D., PRAGUE.

It was the occasion of the annual celebration in honor of the patron saint of Bohemia. The railroads were offering reduced fares, and we Protestants, not to be outdone by our Catholic neighbors, had arranged to have an all-day meeting in honor, not of any local patron saint, but of the Saviour of the world.

One of the native pastors from a distance was to come the day before and be our guest, and his daughter, a young lady about twenty, was to come with him to enjoy two days of city experiences, as a change and relief from the dull monotony of life among simple peasants in a lonely village. At the appointed time our guest arrived, rusty black suit, baggy umbrella, spectacles and all, but no young lady. To our inquiry why she did n't come, he replied, sadly : “ The dressmaker did n't get her dress finished as promised, and she could n't come.”

Seated at the tea table, a few minutes later, the good pastor said, with the simple-heartedness of a schoolboy: "I'm not used to society, not even to German society, and you must tell me what to do and how to behave." He seemed delighted to sit at a genuine American tea table, and nearly everything seemed new, strange, and charming to him. He adapted himself nicely to his new surroundings, only now and then finding something a little too difficult for him. The sugar-tongs were a puzzle. The moustache-cup, "the cup with a bridge," amused him intensely. His manners were those which went out of rural New England about a hundred years ago. I will not weary you with an account of all the funny mistakes he made, or of the dilemmas from which he extricated himself with the facility of an innocent schoolboy. But I should be sorry to give you the impression that our guest was simply an awkward country boor. From first to last the good pastor impressed us as being worthy and true, and a gentleman in all the deeper and subtler meaning of that much-abused word. Every hour of his stay drew our hearts out to him more and more, and we were sincerely sorry to have him leave us. In the afternoon session he had presided, and the last thing on the programme was an account of the "Bohemian Brethren," who in their creed and lives showed the world the "beauty of holiness" years ago, before fire and sword had driven Protestantism from Bohemia. The address was able and interesting, and was listened to with the greatest pleasure.

I spoke with this pastor about his parish and about the general prospects of Protestantism in Austria. He is located far away from Prague, in a simple peasant village which is but little better than a group of shanties, and among a people as rude and simple as are their surroundings. His parish includes the Protestants scattered through more than *twenty* villages. They are, most of them, only nominal Christians, and their zeal for church attendance can be judged from his statement that, although so scattered, there was a larger congregation on stormy Sundays than on fine ones, "because the people could n't very well do anything else on stormy Sundays."

He expressed much hope for the future of Protestantism here, and said the native church owed much to the example which our mission church in Prague had set them — the example of a converted membership and a strict church discipline. He believed the time was coming when the better element of the native church would break away from past traditions and forms, and demand the right to admit only converted persons to the communion. He assured me he already had a sort of discipline in his church, and even in extreme cases went to the proper government authorities and reported an unworthy and refractory Protestant of his parish as "religionsloss," without religion. No American can conceive what a dreadful thing it is in the eyes of a Bohemian to be considered "*without religion*."

This pastor is thoroughly educated; indeed, he is said to be the ablest church historian among all the native Protestant pastors. He is now writing a voluminous and exhaustive history of Bohemian Protestantism. Speaking of his difficulty in getting access to records and books which he needed, he said: "The books which I need to consult lie covered with dust in the libraries in Prague and Vienna."

Here you have the portrait of a simple-hearted, earnest, true, Christian minister, a man of education, spending his days in an insignificant nook of the Master's vineyard, bravely trying to do his duty under circumstances which seem to make each day's efforts little better than casting pearls before swine. And not only this, but he is doing valuable literary work amid such uninspiring and inauspicious surroundings. Thank God that even here there is a remnant that has not bowed the knee to Baal, and that here, as well as all over Christendom, one may find in the most obscure and unexpected places men of piety and talent who are offering themselves, a living sacrifice, to him whose kingdom is surely coming in human hearts and homes.

Letters from the Missions.

Zulu Mission.

MR. AND MRS. HOLBROOK, who joined the mission last autumn, after a short stay at other stations, have been assigned to Mapumulo, the northernmost station of the mission, long occupied by Mr. and Mrs. Abraham. Mr. Holbrook writes, May 2:—

"We were led, as we believed, by the Holy Spirit to go to the heathen. We have found them. They are all about us. We meet them as we go along the paths. Their kraals are in plain sight and not far from the house. They come to our house to see us and to tell us how glad they are to greet us. They say it is a long time since Mr. Abraham died, and they are glad to have a missionary again. As we have met them they have seemed very approachable. Except where they have been brought in contact with bad white men, we have found them very respectful and decorous—after their way.

"This last phrase means much. I believe that if we are to succeed in reaching them we must learn to judge them somewhat after native standards. There is in this race a 'promise and potency' of much that will be of service in our everyday world, as well as in the eternal hereafter. Will the Zulu *ever* become one of the prominent nations of the world? Perhaps not. It may be that the enervating influence of this climate, together with other natural obstacles to progress,

may prevent them from ever attaining any high place in the world. But one cannot fail to see that even at this early day there are here and there among the Christian Zulus men who are not far from the high-watermark of real manhood. How will it be in the future? It is to settle that question for the right that you have sent so many missionaries to labor here among them. If the success of the past can be carried into the future, the question will be answered gloriously.

"We cannot talk much in Zulu at present, but still we do generally succeed in making ourselves understood in the everyday intercourse with the natives. It is not much of which to boast, but we are on the right road and mean to keep going.

"It was with deep sorrow that we learned of the death of Secretary Means. We feel like being silent and letting our grief find expression in quiet ways as we meet privately. It seems as though we had sustained a loss whose magnitude it is impossible for us to fully realize at present. Shall we ever forget his loving prayers for us? Not the older missionaries certainly; surely not we who have come hither under the benediction of his last days."

PROGRESS IN TEMPERANCE.

Mr. Bridgman writes of a visit at Ifumi, an out-station in which he resided on his first going to Africa. Several meetings were held on the weekdays, one of them being devoted to the subject of temperance.

The old chapel was decorated with vines and palms, and appropriate mottoes, and various classes were drilled in responsive readings, the children, as well as the young men and maidens, taking a part. Some of the theological students from Amanzimtote were present, and two of them spoke with great power. One of them said:—

“Old Zulu kings never allowed their soldiers beer. Chaka, Dingaan, Panda, and even Cetewayo, never allowed drink to their soldiers, for it made them weak, unreliable, effeminate. (An old soldier of Chaka's time immediately jumped to his feet, and confirmed this statement.) Do we wonder that the King of kings and Lord of lords should teach us to be temperate to the glory of his kingdom? Who and what are we who cling to our beer-pots?”

Mr. Bridgman reports that many people took the “blue ribbon,” and a decided impulse was made upon all present toward a true position on the temperance question.

West Central African Mission.

SECRETARY MEANS.

THE letters from this mission have been much delayed, arriving nearly four weeks later than usual. They bring down the dates from Bailunda to April 27, and from Kamondongo (Bihé) to April 14. Though there has been some fever, particularly in Mr. Walter's family, the health report is good. Mr. Stover writes that “our health in this climate is no longer an experiment.” The tidings of the death of Secretary Means had just reached the mission, and all the letters make tender allusions to the loss they have sustained. Mr. Walter writes:—

“The fact that the sad tidings of our dear and beloved Dr. Means's death have only just reached us makes this indeed a trying time to us all. We know how he loved the work of this mission, and each one of us also. That he followed us with daily thought and prayer must have been literally true from the tone of his correspond-

ence with us. The first thing that each one of us would ask of the other as soon as our monthly mail arrived was: ‘Have you letters from Dr. Means?’

“Speaking for myself, I felt that I had in Dr. Means more than a friend. I thought of him as of a father. His letters to me always contained, and indeed were full of, words of cheer, of counsel, and of encouragement, and his counsels, especially, have been very profitable to me. Some of Dr. Means's letters I used to read over and over again, and I think I know even some of them by heart, so precious were they to me.

“We shall have no more correspondence with him here below, but it may be, as has been suggested by some one, that to Dr. Means, with Pinkerton and Bagster, may be granted the special privilege of watching over this portion of the Lord's vineyard. Though dead, Dr. Means yet lives in our memories and hearts, and will live there as long as we live. The work which he has accomplished for Africa cannot fade from the memory of any one who knows of it.”

THE PORTUGUESE OPPOSING.

As reported in the *Herald* of last month, Mr. Walter had gone to the coast for supplies. He reached Bailunda on his return April 1, having had much trouble from the Portuguese at Catumbella, who sought to bribe his carriers to leave him, offering them whiskey, clothes, etc. They, however, remained steadfast, and brought in their loads faithfully. The most officious of these Portuguese was one Senhor Braga, who is evidently in earnest in his hostility to the missionaries, going into the interior to oppose them. Mr. Miller writes:—

“Braga has at last reached Bihé, and is reviving the old stories of ‘our intentions to take the country, of making flying-ships, of blowing up the mountains, and killing the king and all the old people,’ etc. etc. Brother Fay writes that Braga tried to persuade the king of Bihé to drive them from the country, and wrote a letter to King Kwikwi asking him to do the same with

us. Kwikwi has not yet received any letter from Senhor Braga; at any rate, we have not heard of it, though the natives here have heard all that Senhor Braga has said of us; but, fortunately, the natives don't believe him. We are not at all disturbed, for the king pays no more attention to this report than when it was first invented, two years ago. No, not so much attention, for he is better acquainted with us than when these reports were in circulation two years ago. They did not then influence the king enough to drive us out. Our Bihean brethren may be more directly affected by these reports than we are."

Of this hostility on the part of the Portuguese and of the friendliness of the natives, Mr. Stover says:—

"Chikulu, our *sekulu*, asks if we are not going up to the king's camp to refute the lies Braga has been circulating about us. We tell him we have no need; the king knows they are lies. 'Well, I will speak for you,' he answers, and we know he will. He says: 'Braga tell us: Don't go to Benguela for them; but we think if we don't go, where is our cloth coming from? Will he (Braga) send up cloth and give it to us?' Even the king himself, who has never swerved for an instant in his friendship for us, is hardly *more* our friend than this same Chikulu."

KAMONDONGO.—A HOPEFUL OPENING.

It will be remembered that this place, which the brethren have chosen as their location, is about six miles from the capital of the king of Bihe. Mr. Sanders speaks of it thus:—

"We are, I think, in a strategic point, if there can be such for the location of a mission. We shall have people within reach on all sides; not such masses as in China, of course, but quite enough to keep us busy saving souls. I was pleased to hear Chitwi say to Guilherme yesterday: 'How many villages you have between here and Porto's! I kept arriving at villages, and was continually disappointed to find I had not reached my destination.' Neither Mr. Fay nor I have been on that road.

"Mr. Braga is in this country to collect some debts. Report has it that he took it upon himself to purge these lands of the American mission. Like Haman, he thought scorn to do the matter by halves. My informant said he had seen a letter written by him, in the name of this king, and addressed to the governor of Benguela, asking that we be called back there, and that one of the same kind had been sent to Kwikwi, with the advice that they be sent to the coast. This king had it read, and then returned it to the author.

"Guilherme reads the Bible a great deal, and we hope will come into the light soon. We pray continually for him. He needs conviction of sin, but shows little appreciation of his sinfulness yet. Chitwi, who brought up our mail, is one of the most promising young married men in Chilume. I have talked with him a good deal to-day, and think I see in him some inclination to believe in those things we declare. He seems shaken a little on the rain question, since the rain-man failed to fill the Kutatu and stop our coming here. He is inclined to think Suku has something to say about the weather.

"A hyena killed the goat that the king gave us. He gave it in return for twelve pieces of cloth. This present he despised, but after keeping me waiting a long time, concluded to take it rather than get none; or rather than take a great present now and no more. Later, when he was refused the twenty pieces he demanded, he took occasion to declare, at the top of his voice, that our talk about Suku's book, etc. etc., is all nonsense. I was pleased to have him air his convictions. Only so can we learn where and how to hit. I wish some others would do so. That would enable us to do some effective talking soon. The great trouble is that most of them only grunt, or, at least, fail to make known the objections that lie in their minds. These objections are such as do not occur to me, or seem too ridiculous for a man to hold.

"A few nights later the hyena that killed the goat visited our henroost, and after going out twice without result, Brother Fay concluded to shoot at the

squawk of the hen, it being too dark to see anything. The squawk was heard, and he fired. Going out we found the beast on the ground. By this Brother Fay has covered himself with reputation and glory among these people."

THE CAMP.

Mr. Fay writes, April 14, of their surroundings at Kamondongo:—

"Since we reached Bihé we have spent much time upon the dictionary, and as the rains continued quite heavy we did not for a while begin the work of house-building. In the meantime I made several short excursions round about, to see how well we had chosen this place. I found many more villages than we had at first expected, so that as regards people we have found the best place that we know of in Bihé. We believe, indeed, that we were led to this very place, as I have before written to you.

"At present we are as nicely settled as can be in a native camp; besides the one tent, we have two large native huts, in one of which I live. These are not as pleasant as a good house, as you may well believe; but traders live in them for months in search of the riches that fade, and shall not we even find joy in these small discomforts, when we seek, not riches, but souls?

"We have our camp so arranged that when the natives come to visit us their sitting-room is by the end of the tent; so that Brother Sanders has very frequent opportunities to talk to the people, which he is not slow in using, as he is now able to talk quite correctly. When our house is built we will not be quite so well fixed for such conversations, but we will be better prepared for school work and village visiting, which will fall perhaps to my lot.

"We have been here more than a month, and have made very little progress on our house. Last week I began to cut sticks for the framework. I go nearly five miles every morning to the place where the *ongaye* (a hard wood) grows, and show the men what to cut, while other men carry the timbers. If men at home had to go as far as that for their house-

timber, and have it carried on men's shoulders, I fear they would build smaller houses than they now do."

Mission to Austria.

FROM ONE TESTAMENT.

MR. CLARK reports the following striking incident:—

"Elder H. of our mission lives at S. He is an earnest, God-fearing man, who, some months ago, spent a month in prison for the sake of his faith. One evening a strolling pottery-seller came to his house and requested a night's lodging. This was granted. At bedtime the family had devotions as usual. The pedlar joined with them, and, after family devotions in the morning, was so much interested in 'the new way' that he accepted the present of a Testament. Months passed by and Elder H. had wellnigh forgotten the incident, when, one day, the foreman of the village handed him a letter. This letter was directed, not to him, but 'To the foreman of the village of S. (*to be handed to the reforming one*).' The foreman said: 'That I suppose, means you.'

"Elder H. opened the letter and read that the sender had heard about 'the new religion,' had read one of its books, and was interested in it and wanted to know more about it, and—well, the gist of the matter was this—wouldn't he, 'The Reformer, or one of his friends, come to their village (about two hours' walk distant) and tell them about the "new way"?' It seems that the strolling pedlar had gone from S. to this village, where he had decided to stay some months and work at his trade of shoemaking. His employer saw him reading from a book which usually lay on his bench. His curiosity was aroused, and he, too, wanted to read it. He did so, and was so much interested that after some months he wrote the letter just alluded to. He did not know the address of this Elder H., but simply that he was 'a reformer who once lived at S.' He drew a bow at venture and hit his mark. One of the helpers was immediately sent to that village to preach. He found the writer of his letter and several of his

friends much interested in the truth. The neighbors were notified and a roomful gathered to hear about their Saviour. The priests and their emissaries were on watch, and soon a policeman appeared and broke up the meeting and ordered the helper away. He replied: 'I'll go now, but I'm coming again, and next time I don't intend to be driven off.'

"The next Sunday these people and many of their neighbors were summoned before the circuit judge and were threatened with dire things if they didn't give up having anything to do with 'this new and dangerous religion.' They were warned that this 'reformer' had been in prison once and they were liable to be imprisoned, and, in any case, the judge assured them that if they had another meeting he should fine them five florins; for a third meeting he should fine them ten florins; the fourth time *fifteen* florins, etc. They replied: 'Well, we can't help that. We want to learn about this religion; we want to read the Bible; we want to and *we will*.' That very afternoon several of them walked to S. and attended a meeting at Elder H.'s house. A few days ago Helper N. was at this village of M. The room was well filled with eager listeners; as soon as some went away others came and took their places. Helper N. kept talking and preaching almost continually for *nine hours*.

"Last Sunday a number of people walked to Prague, eight hours and eight hours back, to attend the mission services.

"In regard to the judge's threats, they are powerless. He knew he was lying. That matter has already been fought through by the mission, and in his circuit, too, and he knows that the law allows private meetings of this sort. Of course many of these people are simply curious and will soon fall away, but there are others who are thoroughly in earnest and who will hold fast. We expect soon to have to make M. a regular preaching-station.

"This is the simple story of a Testament given to a strolling pottery-seller."

Since this report was received we learn that regular services have been established in this village, with promise of much success.

Central Turkey Mission.

HADJIN. — ATTACKED BY ROBBERS.

At the annual meeting of the mission, Miss Hollister was assigned to Hadjin, to be associated with Mrs. Coffing during the absence of Miss Spencer in America. Mr. Marden accompanied Miss Hollister to Hadjin, and of what he saw there and on the way, he writes, May 26: —

"We started May 9, and after a most enjoyable trip of four days reached Hadjin, where, I need not say, we received a cordial welcome. I could stop but one day, yet I was able to see a good deal of the Hadjin Home and was much pleased with all its arrangements. Mrs. Coffing and Miss Spencer are doing a noble work. When they went to Hadjin they did not see any need of a missionary brother to share the burdens of their lonely home, but *now* they plead earnestly that some one of us might be there to help. Yet they are getting on well, and, though they have heavy burdens to bear, seem happy and contented in their work.

"I came home by the way of Geben and was kindly received by the people. The work there looks hopeful. The opposition has nearly ceased, while a little band of young men have accepted the truth and are living faithful Christian lives. I had an interesting Sabbath with them.

"You will be interested in a little incident that occurred the afternoon of the day we left Marash. We were descending a steep hill some twenty miles north of the city when we were attacked by a party of four heavily armed robbers. Our muleteers were an hour in the rear, and there was with me only Miss Hollister, my servant, and my little boy. When the ruffians sprang upon us I drew up my Winchester rifle and warned them not to come near me. They immediately dodged behind trees, and, leveling their guns at me, ordered me to surrender, whereupon I threatened to give the contents of both Winchester and revolver to the first man who fired his gun or ventured to come near me. This defiance confused them and kept them at bay, while I slowly retreated, sending my party on before me, but the robbers fol-

lowed and, from behind trees and rocks, continued their threats, though they prudently refrained from firing their guns or approaching too near. When their persistent threat to shoot us availed nothing, they would now and then put up their guns and play the rôle of friends and beg me to lay down my weapons and let them come and shake hands, but all their efforts to get within reach of us were met with the same steady reply.

"At the end of an hour the welcome shout of the muleteers was heard coming down over the hills, and the robbers, in fear of being recognized, quickly disappeared. We were saved without the firing of a shot. As we trailed on up the valley the precious words, 'Thou wilt keep him in perfect peace whose mind is stayed on thee,' fitly expressed our feelings in view of this trying experience. You may be surprised that I took no guard with me, but you are perhaps aware that when Mr. Montgomery was robbed his policemen surrendered without resistance; and, moreover, policemen are not allowed in any case to fire upon robbers *without orders*, which are difficult to obtain in the moment of danger.

"In the evening I sent a messenger to Marash with an account of the affair and a demand upon the governor for the arrest and punishment of the robbers. He has sent out several parties of policemen who now, at the end of nearly three weeks, have brought in one man on suspicion! There are many well-known robbers in the region through which we were traveling, and we are urging the governor to bring in a number of them and we can easily select those who attacked us. We are awaiting the result with interest."

Western Turkey Mission.

GENERAL CONFERENCE.

THE last general conference of this mission was held at Cesarea, April 17, with excellent results. Besides reports from the churches, interesting papers and discussions were had on such topics as "The necessity and influence of prayer," "The

responsibility of preachers," "Systematic giving," and "The advantages to be derived from frequent meetings of the preachers." Mr. Farnsworth writes:—

"This general conference met, according to invitation, in the schoolroom connected with the parsonage in Cesarea, and was organized by the choice of the Istanose pastor as chairman, and the Nigdé preacher as scribe. All the men invited accepted the call except two. The body was composed of five pastors, three licensed preachers, and twelve helpers acting as preachers. Besides these there were present nine honorary members, nearly all of whom are now or have been teachers or helpers. The men were limited to ten minutes in making their reports, which were well fitted to encourage those who 'wait for the morning.' Of course the most difficult and delicate part of the work of the conference was the second—*estimates* for 1885. All matters pertaining to the evangelistic and educational work in a long list of *forty-two* places were taken up, item by item, and modified, approved, or rejected, after careful consideration. That this was made a very serious matter may be understood from the fact that *seven sessions*, an aggregate of some *twenty-two hours* of hard work, were devoted to it. The specific work of every person employed, whether absent or present, with the salary of each and the proportion paid by the people and the amount asked from the Board, was brought definitely before the meeting. In no case was there the shadow of an appearance indicating a separation on the national (that is, the Armenian or American) line. While all were much gratified with the spirit and the result of all discussions, it would be difficult to say whether the natives or the foreigners were more pleased with this mode of making up our estimates."

SPIRITUAL AWAKENING AT SOLOZ.

Soloz is an out-station on Lake Nice, about thirty miles northeast of Brousa. Mr. Baldwin, under date of June 18, says:

"Late advices from Soloz report an encouraging state of things. Last fall a

society was formed among the Gregorian Armenians, whose object was the study of the Scriptures, and discussion of the observance of the Sabbath. It began with fifteen members, and a letter just received from the preacher there now puts the number at three hundred. They had invited him to come and preach to them after the regular Sabbath services, but he wisely declined for the present, lest an opposition should be raised which would kill the movement. He is wideawake to the opportunity, however, and will not fail to improve it. He urges my coming and I hope to make the visit next week. Oh! that this movement might prove to be but an outward manifestation of a heartfelt desire for spiritual light and life. On the Sabbath mentioned above, when the preacher thought best not to accept their invitation, they carried off with them to their meeting one of the members of the church, saying: 'Let the gospel be preached to us, and we be told of our sinful condition, no matter who the preacher is.'

"I have a large stone labeled: 'Thrown at papa (Mr. Richardson), at Soloz, Sunday evening, February 28, 1875.' Several persons who were most violent in the persecutions begun at that time were some time since gathered into the fold, and it seems as though many more are only just outside. Pray with us that they may be brought in and be saved."

Madura Mission.

NATIVE PASTORS.

MR. NOYES writes from Kodikanal, May 15:—

"Last year I reported the ordination of a native pastor, Mr. Nallatambi, over the Bodinaikanur church. I have now to report the ordination of still another pastor, increasing the number of pastors in the Periakulam station to five. No one of these pastors receives any portion of his salary from the funds of the Board. The ordination of Mr. Pitchamattu over the Kodikanal church took place on the twenty-first of last month. This young

pastor was trained in the Pasumalai Seminary and at Battalagundu station. We regard him as one of our most promising young men.

"I take great comfort in the work which the native pastors associated with me are doing in their respective fields of labor. Though I cannot be with them as much as I could wish to be, I receive frequent letters from them giving reports of their work. A letter is before me now from one of them who reports the accession of fifty new persons to his congregations, the formation of a new congregation, and the laying of the foundation of a church which is to be built mostly by the people themselves. Encouraging reports have also come from other parts of the station. This pastor, after relating several encouraging circumstances, ends by saying: 'We continually pray for the outpouring of the Holy Spirit.' This indicates that he has looked to the right source for the success which he is realizing."

A MISSIONARY SOCIETY.—SPECIAL NEEDS.

Mr. Tracy writes from Tirumangalam:—

"The first result of the Jubilee gathering, as seen in Tirumangalam station, is the formation, by the native helpers, of a missionary society, similar to that which has been in operation in Tirapuvanam and Battalagundu stations for several years. Its object is to carry on work among the heathen in some part of the station where the limited funds of the Board preclude any work being done. The funds of the society are drawn from the voluntary contributions of its members, the average of whose monthly income is about \$2.25. They have appointed a man to commence work at once, and their prayers and watchful interest will follow his effort.

"There is a matter which weighs heavily upon me, but from which I see no promise of present relief. I refer to needed—imperatively needed—funds for buildings. There has been, for as long as I can remember, a tacit understanding that where substantial and permanent buildings for purposes of worship were needed, and where the congregations in such

places were willing and able to do one half, or more, toward the construction of such buildings, the balance should be forthcoming from the funds of the Board. We have quite a number of buildings in the mission built on this understanding which reflect credit alike on the enterprise of the native Christian community, and on the liberality of Christians at home. To-day, there are certainly four more such buildings imperatively needed in Tirumangalam station, but how can I ask for the needed funds from the Board when I know that a definite limit is fixed, which, as a mission, we must not exceed, and within which I am held? I must either ask for less money in some other already painfully pinched department, or I must forego asking for the money needed for these buildings. I do not complain of the action of the Board, but I do feel as if the churches either were ignorant of the need we feel, or indifferent to it. I do not believe the churches know the difficulty of the financial problem which year by year presents itself to us."

Foochow Mission.

TOURING UP THE RIVER. — SHAOWU.

MR. WALKER, of Foochow, under date of April 28, gives an account of a four months' tour up the river, with Mrs. Walker, from which we make the following extracts:—

"The most marked feature of the work at Shaowu this year has been the success met with in the country villages. I celebrated my birthday by receiving seven persons to the church; one is a Shaowu man, brother-in-law of our helper, and has been and is our teacher. The other six are from the country. The Sabbath before they entered the church was very rainy, but these men came to meeting barefoot, carrying their shoes and stockings in their hands. There are still other inquirers at this village, and at another a mile further away. The seventh man was one who would have entered a year ago, but he was then involved in a lawsuit. He is the only Christian in his village, and has

suffered some violence since entering the church.

"February 26 we started for Tsiang-loh. On the way we saw a rather interesting sight—five elderly women hobbling along on their bound feet to attend a monthly meeting of vegetarians. They had come three miles up over a mountain a quarter of a mile high, and still had three miles farther to go. They would reach their destination about dark, spend the night there, devote the next forenoon to repeating the name of Buddha, perhaps have a feast together, and walk home in the afternoon. I call this interesting; for though a foolish performance, it shows much more religious zeal than we are accustomed to expect in the Chinese.

"We spent two Sabbaths and the intervening week at Tsiang-loh and received to the church one interesting inquirer, a tailor by trade. There are three other inquirers."

DR. TING. — INCIDENTS AT VILLAGES.

"Three days by chair brought us on Thursday, March 13, to Yang-chin-káng. Friday and Saturday we went with Dr. Ting to several small villages where church members or inquirers reside. This, we found, required good, strong digestion, for at each place we had to eat something. Sunday was rainy, but the brethren were out in good force, and we received three men to the church. They had all been inquirers for over two years. One, a relative of Dr. Ting's, who keeps a drugstore some ten miles away, used to be addicted to gambling. When he first expressed a wish to embrace Christianity Dr. Ting said to him: "*First leave off gambling for one year.*" He did so; then he came to meeting as an inquirer for one year, and then was received to the church. Another one was a nephew of Dr. Ting, son of an older brother now dead. His mother, who resides in Shaowu, was long opposed to his being a Christian. We visited her with Dr. Ting last January, and at that time she had made such progress under Dr. Ting's patient labors that she had put away her idols; but she still worshiped her hus-

band's tablet. Not long after this she had a dream in which an idol appeared to her and disputed with her about her *going over to Jesus*. The idol insisted that she was his and must go with him to the 'prison world.' She at last replied: 'I have Jesus, I trust in him,' whereupon, in her dream, Jesus appeared and the idol ran away. This may seem a small thing to us, but it had a powerful influence on her mind.

"There are, as yet, no women entering the church at Yang-chin-káng. There are several who profess to believe, but Dr. Ting says they know too little of the truth, and he has no good opportunities for instructing them. Mrs. Walker, and I also, agitated this matter while we were there, and we hope there will soon be a better state of things in this respect.

"There is in a family now living in this same house a girl ten years old who seems an earnest believer. Dr. Ting is teaching her to read and she is proving a diligent and apt pupil."

KAI-TUNG. — YANG-KEU.

"March 28 we came down fifteen miles to Kai-tung, where we spent Saturday and Sunday, and received to the church an aged woman and her son, a middle-aged man. There are also two or three new inquirers there. So now, including Kin-pao and one man who was received at Shaowu last year, there are at Kai-tung six church members, two of them women, while there is hope of more additions next autumn.

"Starting out again Monday, March 31, we came in three days to Yang-keu. I footed it. We might have gone cheaper and quicker by boat, but we all dreaded the rapids. We were sorry to find no one at Yang-keu ready to enter the church. One whom I had hoped we might receive had moved away.

"Wednesday noon, April 9, we started down the river for Foochow. The weather was very rainy and there was danger of our being detained by freshets, but we came flying down the river, slipping between two floods with only a few hours' detention, and reached home Saturday noon.

"The total number received by us during this tour of four months is nineteen, while there are still at least twenty inquirers in that field."

North China Mission.

CHURCH-BUILDING. — OBSTACLES.

MR. SMITH, of Pang-chia-chuang, Shantung, writes very fully, May 1, of affairs in that district. We give a few extracts:—

"We have often been urged to build up a strong church rather than gather a large one. This is exactly what we have been trying to do for about five years, but if there is any human undertaking more difficult than this, I do not know what it is. Immediately after the famine, we found great numbers of people applying for 'instruction,' and our opportunities were multiplied many fold. Among so many there must, of course, prove to be some whose ultimate motive was the hope of 'wine and meat' (loaves and fishes), as well as others who were profoundly convinced of the truth of Christianity. At the outset it was impossible to distinguish these classes from each other. In the course of a year or two the 'wine-and-meat friends,' finding very little meat (of their kind) and still less wine, naturally dropped off. The Roman Catholics set up a sort of religious butcher-shop and winepress close by, and the consequence was a considerable exodus of the hungry and thirsty in their direction. But hunger and thirst are recurrent, and when the supplies ran out the 'friends' were less friendly. Of all the villages where the Romanist priests secured adherents by loaning money and taking land in pawn, comparatively few remain in any active connection with them. As soon as the poor families collected a little money, they redeemed their land and that was the end of their Romanism.

"I have often written of the comparative facility with which duty is introduced, and the superlative difficulty found in making it a governing and guiding force. The village of Shih-chia-tang is a signal example of this. It was by the villagers'

own act that the idols were destroyed, and it would seem natural that this should have extinguished idolatry as well. About two years after the gift of the temple, the only other large temple was cleared of its broken divinities—the god-of-war and his attendants—and the building has since served as a place for transacting village business. A very small temple to the local god still remains. It is supposed to be the function of this divinity to announce the decease of any one to the city god, who stands to the former in the relation of a district magistrate to a local constable. As soon as a death takes place, the friends go to the temple of the local god, to wail and announce their loss. In Shih-chia-tang the boys have knocked the head from the local god, and fractured or overturned his attendants, and in place of the head the god shows only a wooden peg. These are all the gods which are left in sight in this village. Yet the villagers still go to the temple of the headless local god whenever a death occurs, just as they used to do, to wail, and beg the god to tell the city god of the occurrence, that he may notify Yen Wang, the Chinese Pluto! I am told that despite the extinction of the images in the temple, door-gods are still put up in many yards, while kitchen-gods, gods-of-wealth, Buddhas, etc., have continued in their old places. As a whole, the village is unquestionably heathen, and some of those who came to us at first subsequently went back to burning paper and incense."

IDOLATRY. — SUNDAY ATTENDANCE.

"As an instance of the methods in which idolatry occasionally encounters obstacles, I mentioned last year that a village in this region had invited the god-of-war from a temple in the suburb of the district city to come to the village and be honored with a theatrical entertainment, if he would make it rain. The god was carried to the village in question, and rain actually fell, but the theatricals failed, some objecting that the god-of-war could not cause rain, as the Jesus religion had proved. It was remarked at the close of

this narrative, that any further transaction between this particular god-of-war (who was left deposited in a vacant temple of the village to which he had been invited) and this particular village must evidently be attended with mutual embarrassments. As a sequel to the tale, it may be interesting to mention that last summer the question of the theatricals was again raised, the performance was actually given, and the long-exiled god escorted back in honor to his former home, and now peace reigns between gods and men! The upsetting of an idolatrous fabric has often about as much effect as the discharge of a park of artillery at a Scotch mist—whatever other consequences follow, the mist remains as substantial as it was before.

"The problem of Sunday attendance remains insoluble. In the case of many of the poorest and the most ignorant it comes to this: If they attend no meetings, they lose their Christianity; if they do attend meetings, they lose their food. Thousands upon thousands of families spin and weave for four days, to get thread or cloth to take to the fair on the fifth day to sell and buy food. Particular kinds of cloth, bags, girdles, etc., are sold at particular fairs only. The bulk of the people live from hand to mouth. To interrupt this routine is to interrupt their scanty meals. 'If we do not go to the fair, we do not see any food,' they say with literal truth. What shall we say to such? Others have market-gardens, etc., which cannot be left for a day with safety. The attendance here is much the largest of any of our meetings, ranging from thirty to sixty or more, in ordinary weather, but the *uniform attendants* from the villages are few."

RESULTS.

"We now have members in seven different counties, all of them immediately about us, scattered through sixty-six villages. Thirty-two persons have been baptized during the year, and one hundred and two since the station was opened four years ago. The numerous applications for baptism immediately after the famine relief made it

impossible to distinguish the wheat from the tares. The net was filled with all kinds of fish, many of them only too glad to swim back into the muddy waters from which they came. By another year we shall hope to have a body of members, which, though perhaps not very much greater in numbers than when the station was opened, will be of an infinitely better quality. As an auxiliary to mission work a dispensary and hospital are far preferable to famine relief."

THE MEDICAL WORK.

Dr. Peck writes from Pao-ting-fu, May 6:—

"The most valuable part of the patients in our medical work here comes from the outlying districts, many of them two hundred miles and over. These remain here while under treatment, and are influenced far more by the gospel than any other class whom we meet. I have had an unusual number this spring, there having been over forty at a time, filling our chapel to overflowing and bringing to us the most hopeful material for evangelistic work.

"While among certain classes of the people the medical work thus opens the hearts and prepares the way for the gospel, there are animosities which it raises against us, and which, perhaps, have not occurred to you as explaining somewhat our difficulty in buying land. That mysterious and rather indefinable body, the literati, are the controllers of such public sentiment as there is. They can do with the common people as they will, and have a strong grip on the officials. In this class Chesterfield's remark concerning his times, that every man at forty is either a physician or a fool, is doubly true; that is, they are both.

"I think we may say, literally, *every* scholar is a practitioner of medicine. I have it on good authority there are several thousand such in this city of not over one hundred thousand inhabitants. Can you imagine the state of affairs existing between these persons—the jealousies, intrigues, slanders, and all bad passions that are aroused in a heathen community where

each thinks he can best build himself up by putting down his fellow? The trouble is intensified by the universal custom among the Chinese of employing a physician only once. If his first prescription does not cure them, they then send for some one else, till either the patient or his money is exhausted. If the imagination is equal to grasping this state of things, one can understand in some measure how foreign medicine is regarded by these same gentry, and can measure the favor and assistance which they would render in the establishment of a hospital for the extension of a system which not only touches their pockets, by cutting off to some extent their perquisites, but their pride, by stigmatizing their venerable science as absurd and untrue.

"Thus my work here, while bringing many hearts into sympathy with the gospel, also rouses antagonisms, and that among the most powerful class in the community. Wherever foreign medical work receives support in China I think it comes from one of these sources: (1) The influence of some powerful man, like the great viceroy of Chihli, as in the case of Dr. Mackenzie and Miss Howard, in Tientsin. (2) Through foreign residents at the open ports; and (3) from Chinese business-houses at those places thus brought into relation with foreign trade.

"Providence has not yet opened our way here to place influential officials under obligations to us, so as to assist in sustaining our medical work, and to enable us to overcome the influences adverse to us, and buy the land we need for homes outside the city walls. During the spring we have had an express request in our favor, from Li Hung Chang, kindly sent by him to the district magistrate, that he should assist us to buy such land, but of no avail. The official, without consulting us, has reported back that the people are unwilling to sell to us, and we have received official notification that the matter is dropped. I myself see no prospect of our getting such premises."

Japan Mission.

THE BUDDHISTS AROUSED.

DR. DAVIS writes from Kioto :—

"One of the largest Buddhist temples in the city has a school of several hundred young priests connected with it, and the priests have recently bought one hundred and twenty copies of the New Testament and some commentaries, and have put the school at work studying the Bible every day. What will come of it I do not know, but the priest who bought the books told the bookseller that they were bound to see what Christianity was, and if it was better than Buddhism they were going to adopt it. Many Buddhist priests have recently come to us saying that they were convinced that Christianity was the true religion and asking how they could become Christians; how they could get a living, etc. A priest from Osaka came to my house the other day and told me he wanted to burn his priestly robes and become a Christian, asking how the change was to be effected, etc. If there was any way for them to get a living, there are numbers of the Buddhist priesthood who would gladly burn their robes, but they are unfit to support themselves in any other way, and, of course, we cannot support them.

"There is a great ferment going on in Japan, and especially here in Kioto. A few days ago as the members of our theological classes, who had opened a preaching service in a hitherto unopened part of the city, were leaving the building to return home, they were set upon by a crowd, who, it is said, were hired for that purpose by some of the priests, and hooted and stoned, some of them being injured, though not seriously.

"The leading paper in Kioto has just published a long editorial on the need of Christianity, and especially of Christian schools, and it calls attention to the great need of a university, established and conducted on the same Christian principles as our *Doshisha*; and it also calls attention to the fact that over seventy of the leading men of Kioto have formed a company to assist in raising an endowment for a university under the auspices of the *Doshisha*. The

good work of the Lord goes on. Imabari and vicinity are being richly blessed. Pray for us all and for Japan."

A SELF-SUPPORTING CHURCH ORGANIZED.

A new church was organized in March last, at Kasaoka, a town some thirty miles west of Okayama, but the brief account of the place sent us by Mr. Cary has been necessarily put over until now. Mr. Cary says :—

"In May, 1877, Mr. Atkinson first visited Kasaoka, a town about thirty miles west of Okayama. Though he spent only one day in the place, an opening was made which has led to the carrying on of occasional work there. Owing to the irregularity of this work and to certain local difficulties, the progress has been somewhat slow. During the last few months there has been more reason for encouragement, and in December Mr. Manabe, of Imabari, was sent there as an evangelist. Until lately it was thought that the people were not ready to support an independent organization, and plans were under consideration for having a delegation from Okayama go there and admit a few persons to church fellowship. However, the spirit of independence is strong among the Japanese, and the Kasaoka Christians desired a church of their own. They counted up their resources, and Mr. Manabe, though the sum was considerably less than he had formerly thought necessary for his support, consented to remain as their acting pastor for the salary that they were able to pay him. Hence we have another self-supporting church; the only kind, unless under exceptional circumstances, that we desire to see organized.

"Mr. Pettee and I went to Kasaoka on the day for which the council had been called. Evidently the approaching services were exciting considerable interest among others than the Christians. In fact, Kasaoka has of late been somewhat stirred up over religious matters. Soon after Mr. Manabe went there the leading Buddhist priest opened a preaching-place, where he attempted to combat Christianity. He also sought help from other

priests in the vicinity, but, as none were very skilful disputants, the audiences were small. In a neighboring town was a scholar who, having lately returned from Tokio, announced himself as a materialist. The priest had recourse to him and he was advertised to give lectures in one of the Buddhist temples. On the first evening great was the surprise of the priest and of the audience when this person, who had been summoned to combat Christianity, commenced, 'right there in the temple and before the images of the Buddhist saints themselves,' to declare that Buddhism was all a system of fraud invented by the priests. He took so much time for this part of his lecture that only at the close was he able to say a few words about Christianity. The next night, having been instructed by his employer, he did a little better, yet the priest, finding that his new ally was more of a hindrance than a help, dismissed him and apologized to the people for having brought such a person among them. As a result of the whole proceeding religious discussion has abounded in Kasaoka.

"Owing to various causes, several persons who had expected to attend the council were prevented from coming, and while waiting in hope that they would yet appear, the time was taken for evangelistic work. Eight Bible-sellers from places more or less remote had taken the opportunity for coming to Kasaoka, selling their books in the various towns through which they passed. They now stationed themselves with their wares at the side of the street, while some of the pastors and evangelists preached to the people who gathered around."

FUTILE OPPOSITION.

Writing from Okayama, May 23, Mr. Cary says:—

"Last Sunday I spent in Takahashi. There, as in so many other places in Japan, Pilate and Herod have been made friends, the Buddhists and infidels uniting their forces to oppose Christianity. Every Sunday and once or twice during the week they hold meetings in which lectures are delivered against the new religion. It is

said that a company is now being formed, the members of which are all armed with small clubs. It is their intention, at some favorable time, to create a disturbance at some of the Christian meetings and to take the opportunity for giving the believers a good drubbing.

"Not long since five Buddhist priests went to Okayama to assist their co-religionists in delivering lectures against Christianity, but, unfortunately, before the services commenced the visitors were honored with a feast, in which *saké* so abounded that the priests, who could hardly stand straight while speaking, excited the derision of the audience.

"At another meeting the priest thought he would introduce lay preaching, or perhaps he took his idea from our prayer-meetings, for he asked any one who wished to speak against the foreign religion to rise and do so. One man got up and said that for some time he had been watching the conduct of the Christians only to find that they seemed to be leading upright lives. This seemed to speak well for their religion as compared with Buddhism, whose priests, as everybody knew, were very immoral. Here the leader of the meeting caught hold of the man's robe, crying, 'Stop, stop!' and the speech was brought to a sudden end.

"Only a few days before my visit one of the priests said in his lecture: 'The government has prohibited that Cary fellow from preaching Christianity, so we won't see him in Takahashi any more.' Whether the people now think that he spoke falsely or that I am boldly disregarding the government's decree, I cannot say. So far as I could judge, the work is making steady progress, and the church members manifest an earnest spirit. Sunday afternoon ten persons were baptized and received into fellowship. Three of these were from Ochiai and two from Kuse."

FUKUOKA.—A JAPANESE EDITOR.

Mr. Atkinson reports a visit to Fukuoka, on the island of Kiushiu, where Mr. Fuwa, one of the Kioto graduates of 1879 has been quietly laboring. No missionary had

been there for a long time and much interest was manifested. Mr. Atkinson writes:—

“While at Fukuoka I preached in public and talked in private after the usual manner. The size of the audience was not in the least limited by the size of the little room that is used for a chapel. The entire front of the building (made of doors sliding in grooves) was taken out, and the audience extended far into the street.

“I was interviewed one forenoon for a couple of hours by the editor of the daily paper. The interview had primary reference in the editor's mind to the obtaining of a clear idea from me, as a foreigner, of the progress that has been made by the foreign ambassadors and Japanese government in treaty revision, and of the objections that foreigners really have to coming fully under the jurisdiction of the Japanese. The true basis of all law, the origin of international law, the true educator and guide of the conscience of both the judge and those to be judged, and related questions, had much time given them. Nearly all that I said seemed to be so novel to the editor that he often expressed surprise, but rarely dissent. That there was any other base to law than the will of the ruler of the people had evidently never occurred to him, and so of the other things. He expressed himself as being friendly to Christianity but as not yet being a Christian. He is on friendly terms with Mr. Fuwa, who occasionally helps him with an article, and he receives a daily copy free. The editor wrote a very pleasant account of his interview for his paper, and spoke of my preaching as well. He was present one evening at the service.

“I found among the educated class a change of sentiment as toward Christianity. It is now quite the thing to say that Christianity is good for the country, and that unless Japan becomes Christianized it can never associate on terms of equal footing with the most advanced nations; but that is the extent of the interest.

“Mr. Fuwa thinks that seventeen adults would ask for baptism if opportunity were given—fifteen men and two women. Most

of them are poor, though of good social rank.”

Western Mexico Mission.

OPEN OPPOSITION.

In the *Herald* for July (p. 278), Mr. Crawford refers to the purpose of the mission to commence work in La Barca, a town of about twelve thousand inhabitants, on Lake Chapala. Mr. Howland now writes of the difficulties encountered on reaching the place:—

“I went with the two brethren as I had planned. We were positively refused admission to the hôtel but found a room in a *meson*. In the evening the proprietor came and told me it was not safe for us to stay there, and did his best to get us to leave. But I told him we had no other place to go and that we would stay until morning. The next day we tried to arrange so as to go to our house, but the former owner was out of town so we were much delayed in getting the keys. Meanwhile the proprietor of the meson had come to me four or five times, saying that people were going all about the place alarming everybody, and telling them where we were staying, so that it was sure death for us to stay. But during the day I had called on the *jefe politico*, and he had met me in a friendly manner and told me that we could stay where we were. He said that he would give us all the protection guaranteed by the law. I afterward learned that the landlord, seeing that I was determined to stay, went to the *alcalde* and tried to bribe him to get us out in some way. But the judge not only refused but threatened him with punishment if he compelled us to leave.

“The next day, Friday, we moved to the house, which we cleaned and fixed up a little. I called on the jefe again to take my leave. He seemed very friendly and promised to do all he could to protect the men. That night I stayed with the men in the house until two o'clock when I took the stage for home. The large majority of the people refused to return our salutations and plainly manifested their dislike,

and both nights while we were at the meson several very hard-looking men lurked around the door during the whole evening, adding much to the terror of the landlord. I think the landlord wished us to leave in order to avoid the odium that we would cause, but he certainly was somewhat frightened. When we went to a *funda* for our meals the people at first hesitated, but before I came away they treated us very well. That the place is very fanatical is shown by the fact that as soon as it was found that a person had sold us a house, all his servants, even his

washerwoman, left him at once, so that he had hard work to find anything to eat. I left directions to the men to distribute tracts, etc., as much as they could, and to talk with as many as would allow them to do so."

These two brethren remained in La Barca some time, but at last accounts had been obliged to leave to escape violence. Mr. Bissell reports that they spent the last night there on the housetop, the street being noisy with threats, a stone coming against the door or window-shutters now and then during the whole night.

Notes from the Wide Field.

PERSIA.

AN EFFICIENT COLPORTER. — The *Missionary Herald* for June (page 239) gives some account of Benjamin, who had visited Yezd for the sale of Bibles. The British and Foreign Bible Society *Reporter* gives an instalment of the diary of this servant of Christ, from which it appears he has had great success in the distribution of the Scriptures. At Yezd, his books were taken to the custom-house, that duty might be charged upon them; but instead of this, several copies were sold to the officials. When the governor asked the chief of customs why he had allowed such books to pass, he said: "Why should I not? They are very good books; I myself have bought and read some of them, and there is nothing bad in them." During a stay at Yezd of ten days, more than two hundred copies of the Scriptures were sold, and many conversations were had with people of different sects. The following account of a remarkable sale of Scriptures to Mohammedans at Shiraz is given: —

"All the time that I have been a colporter I have never seen such a thing as that in one week I should sell more than four hundred copies of Scriptures, and that, too, to non-Christians. When I began work in Persia, I used to think to myself, and wonder whether a day would arrive when I should fill my bag with books and sell some twenty or thirty copies; but, thank God, far more is now true. One day, besides filling my bag, I took some twenty books in my hand, fifty in all, and went to the house of the judge (Beglar Beg). When I reached there, such a crowd gathered round me that I suddenly found myself without any books; every one had taken one or two to read. Afterward, all of them came one by one and asked me the prices of the books they had taken, and in two hours I had nothing left except ten small-typed Testaments. When I went home, I found that I had sold that day 106 copies of Holy Scriptures, and all in Persian."

Since the above account was sent, intelligence has been received by telegraph that this colporter has been cruelly bastinadoed by a mujtéhíd, or high priest, in a town near Hamadan. The priest treated him so cruelly that he has not been able to walk since; and this without any trial or any order from the civil magistrates, his only offence being that of offering the Scriptures for sale.

CONVERSIONS. — The American Presbyterian Mission reports many accessions. Fourteen were received at Teheran on May 18, and a new chapel was dedicated on May

25. The attendance at the Persian services is still large. The Geog Tapa Church recently received, on one Sabbath, twenty-five members on confession of faith, more than thirty others being propounded for future admission. These were made up largely of young men and young women. The church now numbers 240. Mr. Labaree writes of it: "Rich in spiritual blessings, in temporal goods it is one of our poorest. The church building is usually packed as close as sitting on the ground will allow." A Mohammedan gatekeeper at the college, and his wife, have recently made confession of their Christian faith.

AFRICA.

THE GORDON MEMORIAL MISSION. — Rev. J. E. Somerville writes to the *Free Church Monthly* of a visit which he had made quite unofficially to this South African mission, of which little has been heard on this side of the Atlantic. The mission was founded by the Aberdeen family, in memory of the Hon. J. H. Gordon, who had purposed to devote himself to mission work, but was suddenly called to die. The mission is located at Umsinga, near the Tugela River, on the boundary line between Natal and Zululand. It is about fifty miles north from Greytown, and two hundred miles north-west from Durban. Dr. Dalzell is the leading missionary, assisted by his wife and two of her sisters, the latter having gone out at their own expense to labor in this distant field. The mission is situated in the midst of a wide, elevated valley, surrounded by hills, and has about three thousand acres of land, much of which is under cultivation. Mr. Somerville had a goodly congregation assembled, the greater part of which was professedly Christian, though many heathen Kafirs were present in their blankets. He was greatly impressed with the character of the natives, and he speaks of them as "a splendid race, of fine physique, and able to hold their own against all comers." He was impressed, also, by the singing of their Zulu hymns, and the wonderful voices of the natives. A Mr. Flynn, who had lived with Cetywayo, brought out a box containing a number of books and a Bible in Zulu, the gift of Christian people in England to this Zulu king who has recently died. The king, Cetywayo, gave them to Mr. Flynn, saying: "Take these away, I have no use for them now." If this monarch had known what these books contained, he might have saved both his kingdom and his life. Mr. Somerville gives the following touching incident: —

"In one of the huts I got into conversation with a young man, and spoke to him on the importance of being a Christian. After telling him about Jesus Christ and the way of salvation, I asked him what he meant to do. He said he wanted to be a Christian, and after he had heard a teacher speak he had great desires to be one; but when he got among his companions he did as they did, and the desires went away, and he added: 'The teacher comes so seldom.' I shall not easily forget the earnest look of that naked black savage, on whom his Christian mother gazed with intensest interest as we talked, nor the way in which he said: 'The teacher comes so seldom.' What an appeal to Christians who have for centuries enjoyed the preaching of the gospel, and have more than enough instructors at home!"

THE TRANSKEI. — This district, which in 1880 was annexed to the British possessions in Cape Colony, South Africa, embraces a territory of about twelve thousand square miles, and lies north of the Great Kei River, including nearly the whole region between that river and Natal. At the late General Assembly of the Free Church of Scotland, Mr. Ross, an evangelist who seems to have labored sometimes in connection with the Free Church, and at other times independently, gave a report of his work during many years. After preaching in Lovedale for eleven years, he entered the Transkei simply with his bullock-wagon, and lived in a hut. After three years he responded to an invitation by heathen chiefs, and went 450 miles to a place he called Cunningham. The

work having extended widely, the United Presbyterian Church helping, Mr. Ross went fifty miles north of Cunningham, and formed a mission. A year later, in 1874, he went 130 miles further east, at the call of eight native chiefs. In the new mission of Transkei they have now four large missions, with a large institution in the centre. There are, altogether, 1,144 communicants, and twenty-three day-schools with 865 pupils; in the "Main Mission," the section cut off from Cunningham, there are 1,615 communicants, 888 having been baptized last year. Of these, seven were from the original Lovedale church. This surely is a remarkable record.

THE CONGO. — After a personal interview between the secretary of the English Baptist Missionary Society and King Leopold of Belgium, a perpetual lease has been made to the society of a site at Stanley Pool, and also one at Lukolela, three hundred miles above Stanley Pool. The King of the Belgians affirms that one of the great objects of the International Association is the formation of an independent state in the Congo valley, with absolute freedom in trade and religion to all who reside there or come there. Let us hope that the scheme will be carried out. In this connection may be mentioned the fact that it has been reported that not a single European has died at the stations on the Congo River above Stanley Pool, excepting from accidental drowning, and that all the agents of the International Association, though often poorly provided with supplies, have kept in robust health. This fact indicates the healthfulness of that region, about which there has been so much dispute.

ANOTHER GIFT FOR AFRICA BY MR. ARTHINGTON. — Mr. Robert Arthington, of Leeds, has written to the English Baptist Society, restating his wish in regard to movements in the Congo valley, and expressing a great desire to reach the Albert Lake and the region lying along the Aruwimi. But he desires the English Baptist Society should explore and occupy the region to be reached by the southern affluents of the Congo, and for this purpose he offers \$10,000, beyond the gifts already made by him to the society. The offer has been accepted, and efforts will be made, hoping to ascend some of these rivers.

THE AMERICAN METHODISTS IN AFRICA. — We learn from Bishop William Taylor, who was recently chosen by the Methodist Conference as missionary bishop for Africa, that he proposes to enter the region traversed by Pogge and Weissmann, lying between St. Paul de Loanda and Nyangwe. This region is little known, as the full reports of these travelers have not yet been published, though from the statements received it would appear that they found a fine class of people among whom to labor.

WEST AFRICA. — The English Wesleyan missionaries at Freetown and Sherbro send home very sad accounts of the disorganization of society among the aboriginal tribes, the so-called war, which is nothing more than a scheme for plunder, coming down almost to within sight of British territory. The mission premises at Mabang, where the work was progressing favorably, had been plundered and burned to the ground, not out of any hostility to the mission, but as the result of the lawlessness of the people. The English governor is doing his best to maintain order, but he is apparently helpless. The people at Mabang had been quieted by the promises of their enemies that they should be unmolested; but, on one Sunday morning, when some of the people had left their hiding-places for the house of prayer, the attack was made. A missionary at Bonthe, Sherbro, while reporting good progress at that station, yet finds the work in the region round about hindered by these conflicts among the native tribes.

EAST AFRICA. — Joseph Thomson, of whose expedition in Eastern Equatorial Africa some notice was given in the "Notes" of last month, has reached London, and a few

additional items concerning the expedition are published. Mr. Thomson declares this region through which he passed to be the most interesting of any with which he is acquainted in the whole continent. Between Mombasa and Victoria Nyanza the region is almost wholly volcanic. South and west of Mt. Kenia is a desert, from which he had to flee to save his life. Lake Bahringo exists, but it is much smaller than has been supposed. The Masai are the most interesting people, distinct in features and language from the Bantu stock. They resemble somewhat the Galla and Somali, but their houses, social customs, habits, religion, and food are totally different from anything Mr. Thomson has met elsewhere in Africa. They are cattle-breeders, and, curiously enough, are strict vegetarians after marriage; but they do not marry until over thirty years of age. These people did not seem to know anything about the disturbances going on in the Soudan and Northern Africa. Mr. Thomson suffered greatly from inadequate supplies and from dysentery a large portion of the time. It is expected that the full story of his travels will be published during the latter portion of the present year.

UGANDA. — It is but a few months since the report of the first baptisms at Uganda was received. At the latest dates sixty-three had been baptized, and on last Christmas-day no less than forty natives received the communion. We have no reports recently of the attitude of the emperor, Mtesa, but it is evident that he permits his people to profess Christianity.

MADAGASCAR.

THE Christians in Madagascar are holding fast to their simple faith in the promises of God's Word, and are looking for the time when the dark clouds which cover them shall pass away. The secretary of the Madagascar Bible Committee thus describes the source of strength to which the people go: —

“Speaking of the war, it has been interesting to note the way in which the Old Testament has been made use of by the Christians in this land to strengthen themselves, as it were, in the Lord their God. Whether it be in the regular Sunday services, or in the special prayer-meetings for their *Sanin-drazana* (fatherland), the people constantly choose the histories, in the Books of Kings, or Chronicles, of God's deliverance of the children of Israel, to read and comment upon. This is done evidently with the full expectation that at the proper time God would appear on their side, helping their soldiers who have gone to the war, and eventually turning the French out of the island. Those Psalms, also, which contain cries for deliverance or assurances that God would arise and come to the help of his people, have been special favorites during the year.”

INDIA.

THE TELUGUS. — Rev. M. Thomssen has traveled about two hundred miles and seen about one hundred villages among the Telugus, and he reports to the Baptist *Missionary Magazine* that Christianity is making rapid progress among this people.

“It was a marvelous sight to see how this little leaven is leavening the whole lump. We are accustomed to see great things in Ongole; but when we went *outside* of Ongole and saw the work we could hardly believe what our eyes saw and our ears heard. There is a great revival, all through the land, that has been going on for years. The gospel is exerting its elevating and purifying influence, not only on the hearts and minds of the people, but also on their surroundings. There is a marked difference to be seen between a *palem* of heathen Malas and Mardigas and a *palem* of Christians. The houses and streets of the latter are cleaner, and the very outward appearance of a Christian *palem* speaks volumes. If that traveler who said that, in all his travels through Eastern lands he had never seen a woman with a hopeful face, had seen our Christian Telugu women his statement would have been: ‘I never saw woman have a happier and more hopeful face anywhere in this world than these Christian Telugu women have.’

Of course, the work of education is slow, and progress is slow, but still there is progress to be seen everywhere; and if the work goes on as it has in the past — and we cannot see why it should be otherwise — the day is not far distant when the Telugus, at least, will be a Christian people.”

COREA.

REV. JOHN ROSS, who has been laboring on the borders of China and Corea, reports to the British and Foreign Bible Society that he does not know to what source to trace the reports of danger to converts, which have been widely scattered. He affirms that so far as the converts connected with his work are concerned these reports are without any foundation. A colporter who has just gone to Corea knows nothing of danger, though he confines his sales of tracts and books to dwelling-houses and inns, avoiding the public streets. Mr. Ross affirms confidently that the opposition of the Corean court is based entirely on the conduct of Romanists. The converts who have been engaged in Christian work in Western Corea for the last two years are well known as different from the Roman Catholic priests, and are unmolested.

SOUTH SEAS.

MISSIONS AND COMMERCE. — Rev. Mr. Harris, of the London Missionary Society, reports in the *Chronicle* the progress made in material things by the natives of the Hervey group of islands, where he has lived for thirteen years. At the beginning of missionary labor, the only native product raised for sale was cobra, the dried fruit of the cocoanut, but this is now only one of several articles of export. Limejuice, coffee, fungus, oranges, and cotton are largely grown, but cotton is the chief product. Fifty tons have been sold in a year from the single island of Mangaia. This increased production by the natives enables them to purchase the products of other countries. All the men and women are clothed in European garments, which, though they could hardly be called fashionable, are yet becoming. Some of the more ambitious wear watches and chains, gold rings, lace, and embroidery. Nearly every native has an umbrella. Sewing machines abound. Cups and saucers, plates and dishes, lamps, knives and forks, and clocks are in nearly all the houses. The islands furnish a good market for European goods, and in return they supply the needs of the lands from which those Christianizing and civilizing influences came which have regenerated these islands. These great material benefits *follow*, they did not precede, the coming of the gospel. An old Mangaian recently said: “I owe to the gospel all these beautiful clothes in which I stand upright.” We doubt not that the uprightness of the man was more beautiful than his clothes.

NEW HEBRIDES.

TEN YEARS ON NGUNA. — Rev. P. Milne sends to the *Presbyterian Record* of Canada an account of this island, where he has labored, and of the general work in the New Hebrides group.

“Ten years ago I was appointed to Nguna, a small heathen island, about five miles north from Efaté, where no missionary had ever been before; on which island, and on several other small ones near to it, principally Péle and Mataso, I have been laboring ever since; and although it has been a time of sowing rather than reaping, I am happy to be able to say that I am now beginning to see some fruit. Last year I baptized thirty-four adults and seven children. Up to that time I had baptized only six adults and one child. There are thus now in all forty church members in full communion, and eight baptized children. Two of those baptized last year are chiefs, one of whom is the highest chief on the island. He had ten wives, but before his baptism he put them all away except one. That one and three of the others were baptized along with himself, as also his two sons with their wives, and one daughter.

“Nearly every island of the New Hebrides is now asking for missionaries, and we have none to give them, We have been able to occupy as yet scarcely one third of the

group. We would require at least thirty or forty missionaries to enable us to overtake the whole group. The largest and finest islands still remain unoccupied. About one hundred thousand people still remain in heathenism, most of whom never heard the gospel. About twenty different languages are spoken, requiring as many separate translations of the Bible. The whole Bible has as yet been translated into only one of these languages, thus leaving eighteen or nineteen translations, in whole or in part, yet to be made. Surely, then, those who think that the New Hebrides is too small and unimportant a field for them to go to make a great mistake."

Miscellany.

CHRISTIAN EDUCATION IN THE ORIENT.

PROFESSOR F. E. HOSKINS, of the Syrian Protestant College, has an article in the *New York Independent*, upon the educational work in Syria, in which he refers to some of the difficulties attending this work. What he says on this point is applicable, not to Syria alone, but to other sections of the Turkish Empire, and we make an extended quotation:—

"The difficulties are peculiar and manifold. In character the Oriental is far removed from the Teuton or Anglo-Saxon of the West. It is not simply a difference of degree in the scale of civilization; it is far deeper than that. The sentiment of obedience, instead of being rooted in the instinct of subordination and the idea of duty, is merely fear. A slavish fear toward God has corrupted and degraded the purest religion on the earth to a system of superstition and priestcraft and fanaticism. Fear toward the Turk, in power for five hundred years, has helped beget a servility of manners that is positively painful to a person from a land of freedom, and has made possible that brutal despotism, exaggerated punishment and oppression which distinguish the Ottoman power from every other in Christendom. But these evils, together with insecurity of property and the impoverished production of land and labor, are nothing in comparison with what this sentiment of fear has wrought for woman. Treated as a slave, a beast of burden, an animal, she hides her face from shame, wraps herself in a sheet, and glides about, the restless and unwelcomed ghost of her murdered womanhood. Home is

only a name, a place where a brute of a man may indulge his unholy passions, where women weep and suffer, and where troops of little children open their eyes to sin and degradation and shame. To save man from his baser self, to rescue woman from this bondage of soul and body, to fit her for the sacred duties of a wife and mother, to pluck the children in their early years from these surroundings of vice and impurity, and bring them into contact with Christian civilization and the pure religion of Christ—such is the work of education in Syria.

"Next in the list of opposing powers is Mohammedanism itself, with its doctrines and practices diametrically opposed to all that has been accomplished in the elevation and emancipation of the human race. The faith of Islam is not undermined, and one is often surprised at the loose statements of travelers passing through the Mohammedan world. The missionary work of sixty years has hardly touched the almost impregnable barriers which separate the followers of Mohammed from all Christendom. Meeting great success in their labors among all other denominations, they have drawn the lines of demarkation tighter. They have raised up several generations of native Christians, whose power will be beyond all calculation when once the disintegration of existing things begins, but as far as effecting an actual breach in Islamism is concerned, they have done nothing. It is truly a walled empire. Its overthrow can only be hoped for from within.

"Closely allied to this, and yet differing in character, is the opposition offered by

the Jesuits. The very essence of their institution, and what they are bound to seek by every means, right or wrong, is the destruction of Protestantism. This is the very condition of their existence; and this duty they must fulfil or cease to be Jesuits. Wherever a school is opened or the Bible taught, there the wily Jesuit appears to practise his craft, his cunning, and his deceit. He never fails to put in an appearance; and when the history of the work in Syria is fully written, the plots, the schemes, and the defeats of Jesuitism will teach some interesting lessons and add unwilling testimony to the power of Protestant Christianity."

Professor Hoskins refers also to a new class of dangers: the opposition of the Turkish government to the opening of new schools, and especially to its failure to protect American missionaries in their rights in Turkey. On this point there is much that might be said, but it may be expedient for us to be silent.

LIFE IN HONOLULU.

REV. DR. MCLEAN, of Oakland, California, who has just returned from a visit to the Sandwich Islands, writes thus to the *Advance*:—

"One's impressions of social life in Honolulu will be moulded according to the door by which he enters it. In Honolulu and throughout the islands there are two great antagonistic parties, two social and political segments, two contestant influences, the missionary and anti-missionary. These designations are used in a very wide and comprehensive sense. The missionary party stands for, not only religion in the technical sense, but for morality in all its forms and degrees; for good order, social and political purity, for frugality, good government, temperance, industry, and sobriety. The anti-missionary party reach out directly and indirectly for all the things opposed to these. They are anti-Sabbath, anti-temperance, and many of them are against all purity, decency, and order. Entering Honolulu society through the missionary door, one finds a numerous community of intelligent, cultivated, hos-

pitable, generous, Christian people, many of them prominent in business circles, in all educational matters, in politics, and in the government. They have delightful homes, are refined and cordial in manners, stanch in moral principle and steadfast in Christian faith—as excellent and admirable a community of people as can be found in any continent or in any clime. Churches and prayer-meetings are well attended by them, the Sabbath is sacredly observed, and their personal influence is made positive and pronounced on all matters, moral, social, and political. Many of these are descendants of the old missionary families, many more have been drawn to the islands in later years by business or in pursuit of health."

THE MONTHLY CONCERT.

THE foreign mission cause needs especially the prayers of God's people. The heathen are so far off, are so imperfectly known to us, are so deeply sunk in vice and ignorance, and have so little sympathy with ourselves in the common affairs of life, that there is great danger of their being overlooked or of being mentioned only in a formal and routine manner in our ordinary approaches to a Throne of Grace. It is greatly to be regretted that one hour in the month cannot be cheerfully given by the people of God to the exclusive remembrance of the great outlying, unevangelized world. Surely this is an object vast enough to engross the whole heart of God's people on any occasion. Other objects there are that are equally worthy of their prayers and sympathies, but let such have their own times and seasons, and not be brought forward in such a way as to break the interest which the people of God would naturally feel in the conversion of the heathen world. Not until the undivided attention of God's people is given, on certain occasions at least, to this one great and almost boundless object, can we reasonably expect that earnest and heartfelt prayer, which will be sure to bring down God's richest blessing upon these benighted and perishing nations.—*The Missionary*.

BIBLIOGRAPHICAL.

American Heroes on Mission Fields. No. II. Henry Sargent West, M.D. By his sister, Mrs. Mary E. Niles. No. III. David Tappan Stoddard. By Rev. J. E. Rankin, D.D. No. IV. Asahel Grant, M.D. By Rev. Thomas Laurie, D.D. New York: American Tract Society. Paper; price, 5 cents each.

We have already noticed the preparation of this series of brief missionary biographies, under the supervision of Rev. Dr. Haydn, of New York. The first number was a memorial of Mrs. Clara E. Schaufler, of the Austrian Mission of the American Board. These brief stories of Christian laborers who have finished their

work in missionary fields will prove of great interest to those who love the cause. The plan of the series is an admirable one, and the amount of information furnished concerning these servants of Christ is sufficient to give some just impression of their characters, while not so extended as to be beyond the mastering of many readers. These are names which the Christian church ought not to let die. We trust these memorials will have a wide circulation in all branches of the Christian church throughout the land.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

The speedy conversion of Japan to Christ. (See page 345.)

DEPARTURES.

August 15. From New York, Rev. A. W. Hubbard and wife, returning to Sivas, Western Turkey; Mrs. R. O. Ireland, returning to the Zulu Mission, South Africa; also Miss Ida W. Prime, for Constantinople, Western Turkey.

ARRIVAL IN THE UNITED STATES.

July 1. At New York, Miss Eliza Talcott, of the Japan Mission.

ARRIVAL AT STATION.

June —. At Marsovan, Western Turkey, Rev. John F. Smith.

MARRIAGE.

June 30. At London, England, Rev. W. D. P. Bliss, of South Natick, Mass., son of Rev. E. E. Bliss, D.D., of Constantinople, to Miss Mary Pangalo, lately a teacher in the Constantinople "Home."

DEATH.

August 12. At Topsfield, Mass., Mrs. Susan V., wife of Rev. Lyndon S. Crawford, recently of the Western Turkey Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Items from Shaowu and vicinity. China. (Page 355.)
2. Idolatry in the Shantung district. North China. (Page 357.)
3. Hostility of Buddhists in Japan. (Pages 359 and 360.)
4. A special call for prayer from Japan. (Page 345.)
5. The opening in Bihe. West Central Africa. (Page 350.)
6. Opposition in Mexico. (Page 361.)
7. Hadjin in Central Turkey. An attack by robbers. (Page 353.)
8. What came from one Testament. Austrian Mission. (Page 351.)

Donations Received in July.

MAINE.			Lincoln and Sagadahoc counties.		
Cumberland county.			Bath, Central ch. and so.	125	00
Falmouth, 2d ch. and so.	7	10	Penobscot county.		
New Gloucester, Cong. ch. and so.	3	00	Brewer, 1st Cong. ch.	14	00
Portland, Seamen's Bethel ch., special,	16	75	Hampden, Cong. ch. and so.	4	00
Hancock county.		26	York county.		18
Bucksport, Elm-st. ch. and so.	57	78	Elliot, Cong. ch. and so.	13	00
				240	63

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Keene, 1st Cong. ch.	25 00
Grafton county.	
Haverhill, Cong. ch. and so.	27 00
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Hillsboro' Centre, Cong. ch. and so.	5 00
Milford, Wm. Gilson,	20 00
Pelham, Cong. ch. and so., 87; E. W. Tyler, 10,	97 00—122 00
Merrimac county Aux. Society.	
Concord, South Cong. ch., to const. Mrs. MARY E. GOODRICH, H. M., 125; G. McQuesten, 10,	135 00
Epsom, "Thank-offering,	20 00
Pembroke, Cong. ch. and so.	10 00—165 00
Rockingham county.	
Deerfield Centre, Cong. ch. and so.	23 25
Exeter, 1st Cong. ch.	70 00
Greenland, Cong. ch. and so.	86 00—179 25
Strafford county.	
Rochester, 1st Cong. ch.	60 00
Tamworth, "A mite from a poor woman,"	2 00
Wolfboro', Rev. S. Clark,	5 00—67 00
Sullivan county Aux. Society.	
Acworth, ———,	10 00
Claremont, Cong. ch. and so., 63.83; do., m. c., 7.72,	71 55—81 55
	666 80

Legacies.—Fitzwilliam, Mrs. Cynthia E. Gowin, by Rev. John Colby, 25; do., for Africa, 10,

35 00
701 80

VERMONT.

Bennington county.	
North Bennington, Cong. ch. and so.	35 77
Franklin co. Aux. Soc. C. B. Swift, Tr.	
St. Albans, Cong. ch. and so.	40 56
Orange county.	
East Braintree and West Brookfield, Cong. ch. and so.	5 50
Orleans county.	
Greensboro', R. E. Crane,	50 00
Holland, Cong. ch. and so.	10 72
Newport, Cong. ch. and so.	14 50—75 22
Washington county Aux. Soc. G. W. Scott, Tr.	
Montpelier, Bethany Cong. ch.	85 70
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro', Cen. ch., m. c., 27.52; "H., 7,	34 52
Windsor county.	
Hartford, "Cash,"	20 00
Springfield, A friend,	10 00—30 00
	307 27

Legacies.—Peru, Nancy B. Banks, by I. K. Batchelder, Ex'r, to const. CLARK A. BATCHELDER, H. M.

109 80
417 07

MASSACHUSETTS.

Barnstable county.	
North Falmouth, Cong. ch. and so.	25 00
Yarmouth, 1st Cong. ch.	50 00
Yarmouthport, Rev. M. H. Swift,	10 00—85 00
Berkshire county.	
Great Barrington, 1st Cong. ch.	116 79
Hinsdale, Cong. ch. and so.	76 80
Pittsfield, Chas. Atwater,	96 70
Williamstown, "M. H."	50 00—340 29
Bristol county.	
Norton, Trinity ch. and so.	116 40
Taunton, Winslow ch. and so.	47 50—163 90
Brookfield Asso'n. William Hyde, Tr.	
Holland, Cong. ch. and so.	8 00
West Brookfield, Cong. ch. and so.	17 50—25 50
Essex county.	
Lawrence, Lawrence-st. Cong. ch.	100 00

Essex county, North.	
Amesbury and Salisbury, Union Evan. ch.	4 10
Byfield, Cong. ch. and so.	18 55
Haverhill, North Cong. ch., 260; Centre Cong. ch., 54,	314 00
Ipswich, 1st ch.	19 42
Newbury, 1st Cong. ch.	29 73
Newburyport, North Cong. ch.	23 75—409 55
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Washington-st. ch. and so., 50; Dane-st. ch., 27.99,	77 99
Danvers, A friend,	5 00
Essex, Cong. ch. and so., to const. D. L. HASKELL, H. M.	100 00
Gloucester, Evan. Cong. ch.	27 00
Lynn, 1st Ch. of Christ,	22 92
Lynnfield Centre, Cong. ch. and so.	13 60—246 51
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Greenfield, 2d Cong. ch.	34 71
Shelburne, Cong. ch. and so.	14 50—49 21
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chicopee, 3d Cong. ch.	16 93
Ludlow, Cong. ch. and so.	12 76
Monson, Cong. ch. and so.	29 39
Springfield, Hope ch., 53.31; Olivet ch., 40.42; A. C. Hunt, 10; A friend, 10,	113 73
West Springfield, Ashley School and Charitable Fund,	150 00—322 81
Hampshire co. Aux. Society.	
Enfield, Cong. ch. and so.	25 00
Florence, Cong. ch. and so.	21 09
Hatfield, Cong. and so.	83 50
Northampton, 1st Cong. ch.	415 36
North Hadley, Cong. ch. and so.	2 65—547 60
Middlesex county.	
Cambridge, A member of Shepard ch.	50 00
Cambridgeport, Pilgrim ch., m. c.	10 20
Dracut, 1st Cong. ch.	1 00
Everett, Cong. ch. and so.	47 28
Lexington, Hancock ch. and so.	15 00
Lowell, Eliot ch.	90 78
Malden, 1st Cong. ch. and so.	82 17
Natick, Cong. ch. and so.	50 00
Newton, Eliot ch., 200; 1st Cong. ch., 132.61,	332 61
Somerville, Franklin-st. ch., m. c.	55 85
Southville, Cong. ch. and so.	9 05
West Medford, Cong. ch. and so.	3 47—747 41
Middlesex Union.	
Harvard, "G. A. & S. E. P."	5 00
Lancaster, Ev. Cong. ch.	55 15
Pepperell, Cong. ch. and so.	11 00—71 15
Norfolk county.	
Holbrook, Winthrop ch., add'l,	192 74
Sharon, Cong. ch. and Sab. sch.	7 75
South Weymouth, Union ch. and so.	111 92
Walpole, Ortho. Cong. ch.	58 85
Wellesley, Mary A. Stevens,	10 00—381 26
Plymouth county.	
Bridgewater, Central-sq. Cong. ch.	60 00
Hingham, Ev. Cong. ch.	11 52—71 52
Suffolk county.	
Boston, Park-st. ch., 3,083.76; Mt. Vernon ch., "T. G. H., 500; Central ch. (Jam. Plain), 150; So. Ev. ch. (W. Roxbury), 110.24; Highland ch., 10; "K., 500; "B. J., 250; "E. B. & L. T. B., 100; "My mite box," for So. W. Africa, 10.89; A friend, 10; Mrs. Peter Hobart, 5,	4,729.89
Worcester county, North.	
Westminster, 1st Cong. ch.	30 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Oxford, 1st Cong. ch.	17 09
Shrewsbury, Cong. ch. and so., with other dona., to const. LEANDER MAYNARD, H. M.	70 50
Worcester, Plymouth ch., to const. JONAS WHITE and FRANK E. HEYWOOD, H. M., 300; Piedmont ch., 200; Central ch., 60,	560 00—647 59

Worcester co. South Conf. of Ch's.
William R. Hill, Tr.
Millbury, 1st Cong. ch.

78 31

(46 acknowledged in Aug. *Herald*
from Randolph should have been
for "Morning Star"),

9,047 50

46 00

9,001 50

Legacies.—Cambridge, Abijah E. Hildreth, by E. A. and S. B. Hildreth, Ex'rs, 250 00
Enfield, J. B. Woods, by R. M. Woods, Trustee, to const. FRANCES WOODS CHANDLER, H. M. 100 00
Springfield, Levi Graves, add'l, by D. W. Wells, Trustee, 110 00—460 00

9,461 50

RHODE ISLAND.

Little Compton, United Cong. ch. 18 00
Pawtucket, Cong. ch. and so. 175 00
Providence, Pilgrim Cong. ch., 200;
A member of do., special, 25, 225 00—418 00

CONNECTICUT.

Fairfield county.

Southport, Cong. ch. and so., to const. CHARLES LACEY, LEVI F. SHERWOOD, E. C. SHERWOOD, and E. B. MONROE, H. M. 412 00
Stamford, Cong. ch. and so. 35 70—447 70
Hartford county. E. W. Parsons, Tr. Berlin, 2d Cong. ch., 12.93; Chas. S. Webster, 10, 22 93
Bristol, A friend, 10 00
Farmington, Cong. ch. and so. 64 77
Kensington, Cong. ch. and so., 32.80; Mrs. F. A. Robbins, 10; Mrs. G. W. Ford, 10, 52 80
New Britain, South Cong. ch., half-yearly contribution, to const. PHEAS M. BRONSON, JOHN P. BARTLETT, and HENRY J. WHEELER, H. M., 300; 1st Ch. of Christ (of wh. from Chinese, for China, 1.15), 116.55, 416 55

South Windsor, A friend. 10 00
West Suffield, Cong. ch. and so. 14 46—591 51

Litchfield co. G. C. Woodruff, Tr. Salisbury, Cong. ch. and so. 62 58
Thomaston, Cong. ch. and so. 27 30
Torrington, Cong. ch. and so. 39 30
Torrington, 3d Cong. ch. 56 55—185 73

Middlesex co. E. C. Hungerford, Tr. East Hampton, 1st Cong. ch. 25 30
Hadlyme, Cong. ch. and so. 20 00
Saybrook, Cong. ch. and so. 15 70—61 00

New Haven co. F. T. Jarman, Agent. Fairhaven, 2d Cong. ch. 69 53
Madison, Cong. ch. and so. 15 00
Naugatuck, Cong. ch. and so. 200 00
New Haven, Yale College ch., 638.20; United ch., m. c., 9.60; Centre ch., m. c., 8.30, 656 10
North Haven, E. Dickerman, 2 00
South Britain, Cong. ch. and so. 10 00
West Haven, Cong. ch. and so. 44 25
Westville, Cong. ch. and so. 22 00
Wolcott, Cong. ch. and so. 8 55—1,027 43

New London co. L. A. Hyde and L. C. Learned, Trs.

Greeneville, Cong. ch. and so. 108 65
Griswold, Cong. ch., m. c. 5 00
Montville, 1st Cong. ch. 15 00

New London, 2d Cong. ch. (of wh. from Trust Estate of H. P. Haven, 250), 1,225 93

Preston City, Cong. ch. and so. 24 50—1,379 08

Tolland county. E. C. Chapman, Tr. Bolton, Mr. and Mrs. Elijah Watrous, 10 each, 20 00

South Coventry, A friend, special, for Madura evang. work, 50 00
Staffordville, Cong. ch. and so. 10 00

Talcottville, Cong. ch. and so., to const. JOHN G. TALCOTT and GIBBON ANGELL, H. M. 232 98—312 98
Windham county. Eastford, Cong. ch. and so. 13 43
South Killingly, Cong. ch. and so. 5 00
Thompson, Cong. ch. and so. 42 37
Westford, Cong. ch. and so. 11 00
Woodstock, 1st Cong. ch. 27 36—99 16

4,104 59

Legacies.—Madison, Geo. M. Dowd, add'l, by Wm. S. Hull, Ex'r, 500 00
North Haven, Cynthia E. Dayton, by W. T. Reynolds, Ex'r, to const. LUCRETIA H. DAYTON, H. M. 500 00—1,000 00

5,104 59

NEW YORK.

Brockport, Miss E. P. Maynard, 10 00
Brooklyn, Clinton-ave. Cong. ch., add'l, J. H. Thorp and wife, 50; Central Cong. ch., Chinese Sab. sch., for Rev. D. D. Jones' Helper, Hong Kong, 30; Mary E. Whiton, 35, 115 00
Churchville, Union Cong. ch. 41 25
East Albany, 1st Cong. ch. 25 00
Franklin, Cong. ch. and so. 38 14
Frewsburch, Martin L. Moore, 10 00
Jamesport, Cong. ch. and so. 6 00
Morristown, 1st Cong. ch. 11 50
Newark Valley, Cong. ch. and so. 40 20
New York, "H. C. H.," 50; Elizabeth C. Haydn, 10; O. F. Small, 1, 61 00
Orient, Cong. ch. and so. 29 00
Pekin, Abigail Peck, 25 00
Saratoga Springs, Cong. ch. and so. 17 00
Saugerties, Cong. ch. and so. 26 00
Sherburne, 1st Cong. ch. 70 00
Sinclairville, Earl C. Preston, 2 00
Syracuse, Plymouth Cong. ch. 107 00
Willsborough, Cong. ch. and so. 8 00—642 09

Legacies.—Churchville, Rachel A. Brooks, by George Savage, Ex'r, 5,000 00
Lisle, Mrs. Rosanna Green, by W. B. Edwards, Ex'r, add'l, 644 13
New York, Mrs. Margaret D. Stelle, by John Montgomery, Ex'r, bal. 250 00
Rochester, Frederick Starr, by Geo. H. and Charles S. Starr, Ex'rs, 50 00—5,944 13

6,586 22

PENNSYLVANIA.

Audenberg, Thos. D. Reese, 10 00
Potterville, Cong. ch. and so. 20 00—30 00

NEW JERSEY.

Crawford, Mrs. R. Hale, 2 00
Newark, Belleville-ave. Cong. ch., to const. J. H. DENISON, H. M. 100 00
Orange, Trinity Cong. ch. 149 94
Upper Montclair, Cong. ch. 125 00—376 94

VIRGINIA.

Buckner's Station, Geo. Clendon, 20 00

DISTRICT OF COLUMBIA.

Washington, Ralph Dunning, 150;
Peter Parker, 100, 250 00

NORTH CAROLINA.

Dudley, Cong. ch. 4 00

FLORIDA.

Daytona, 1st Cong. Ch. of Christ, 22 50

TEXAS.

San Antonio, ———, 2 00

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL— "THE MORNING STAR."

MAINE.

Acton, Cong. Sab. sch., add'l,	50
Bath, Winter-st. Sab. sch.	33 00
Belfast, Cong. Sab. sch.	7 25
Bethel, 1st Cong. Sab. sch.	4 00
Blue Hill, Fred J. Havlin,	25
Canaan, Missy concert, 3.07; Two friends, soc.	3 57
East Machias, Cong. Sab. sch.	8 20
Elliot, Cong. Sab. sch.	2 60
Farmington, Cong. Sab. sch., add'l,	25
Garland, Cong. Sab. sch.	7 00
Hiram, Cong. Sab. sch.	1 00
Island Falls, Cong. Sab. sch.	1 00
Kennebunkport, Cong. Sab. sch., add'l,	25
New Gloucester, Cong. Sab. sch.	50
Patten, Cong. Sab. sch.	3 30
Portland, Plymouth Cong. Sab. sch.	10 00
Searsport, 1st Cong. Sab. sch.	13 25
Sherman Mills, Washburn Memorial Sab. sch.	4 00
Woodfords, Cong. Sab. sch.	26 00—125 92

NEW HAMPSHIRE.

Alstead Centre, Cong. Sab. sch.	5 25
Candia, Alvin W. Palmer	25
Chichester, Cong. Sab. sch.	7 00
Concord, South Cong. Sab. sch., 36.50; G. McQuesten, 1,	37 50
Deerfield Centre, Cong. Sab. sch.	4 75
Derry, Cong. Sab. sch.	1 50
East Alstead, Cong. Sab. sch.	6 00
Lee, Mrs. Geo. E. Chesley,	3 00
New Ipswich, Two friends,	75
Pelham, E. W. Tyler,	2 00
Piermont, Cong. Sab. sch.	5 50
Wilton, 2d Cong. Sab. sch.	12 50
Winchester, Cong. Sab. sch.	11 75
Wolfboro', Cong. Sab. sch.	36 50—134 25

VERMONT.

Brandon, Cong. Sab. sch.	10 25
Cabot, Cong. Sab. sch.	1 20
Cambridge, Cong. Sab. sch.	4 50
Cornwall, Cong. Sab. sch.	25 30
East Corinth, Cong. Sab. sch., add'l,	30
East Hardwick, Cong. Sab. sch.	1 50
Morrisville, Cong. Sab. sch.	14 45
Orwell, Cong. Sab. sch.	25 00
Rochester, Cong. Sab. sch.	6 00
South Roylton, Cong. Sab. sch., 6.20; Children's Mission Circle, 5,	11 20
Stowe, Cong. Sab. sch.	25 00
Wallingford, Cong. Sab. sch.	25 00
Weybridge, Cong. Sab. sch.	11 50—161 20

MASSACHUSETTS.

Amesbury, Cong. Sab. sch.	17 00
Ashland, Cong. Sab. sch.	5 25
Boston, 2d Cong. Sab. sch., 4.05; The P. F. Refuge, 5; "G. T. B.," 5; Three friends, 1.75,	15 80
Braintree, Three friends,	1 50
Brookton, Porter Sab. sch.	103 47
Byfield, Cong. Sab. sch.	2 50
Cambridge, Marion A. Kendall,	5 00
Canton, Cong. Sab. sch.	1 75
Charlton, Cong. Sab. sch.	6 40
Chelmsford, Cong. Sab. sch.	5 25
Chelsea, Two friends,	50
Dalton, Cong. Sab. sch.	50 00
Duxbury, Pilgrim Cong. ch.	12 00
East Taunton, Cong. Sab. sch.	20 00
Foxboro', Cong. Sab. sch.	4 00
Framingham, Plymouth Sab. sch.	15 00
Hubbardston, Cong. Sab. sch.	10 00
Ipswich, 1st Cong. Sab. sch., Deacon Cushing's class,	2 00
Lee, Cong. Sab. sch.	53 00
Lowell, Gracie W. Balch,	75
Malden, 1st ch.	5 00

Medfield, Cong. Sab. sch.	3 25
Medway, Village Sab. sch.	25 00
Middlefield, Cong. Sab. sch.	20 00
New Bedford, North Cong. Sab. sch.	20 00
Newton, Eliot Sab. sch.	255 25
Northampton, Edwards Cong. Sab. sch.	17 00
North Hatfield, Cong. Sab. sch.	5 25
Norwood, Cong. Sab. sch.	14 00
Plympton, Plympton Cong. Sab. sch.	8 25
Quincy, Cong. Sab. sch.	2 75
Randolph, Cong. Sab. sch.	46 00
Royalston, Mary Lovewell,	2 00
Shelburne, Cong. Sab. sch.	8 00
Southbridge, Cong. Sab. sch.	22 50
South Hadley Falls, Cong. Sab. sch.	21 75
South Wellfleet, Herbert Foster,	25
Spencer, Cong. Sab. sch.	101 25
Springfield, Four friends,	4 00
Sunderland, Cong. Sab. sch., add'l,	6 75
Wakefield, Cong. Sab. sch.	21 99
Warwick, Cong. Sab. sch.	2 50
West Brookfield, Cong. Sab. sch.	1 50
West Dennis, Hattie M. Baxter,	1 25
West Medway, Cong. Sab. sch., 26.12; Bertie Nixon, 25c.	26 37
Westminster, Cong. Sab. sch.	25 00
West Springfield, 1st Cong. Sab. sch.	50 00
Williamstown, 1st Cong. Sab. sch., add'l,	1 00
Worcester, Piedmont Sab. sch., 92.25; Plymouth Sab. sch., primary department, 2.50,	94 75—1,143 78

RHODE ISLAND.

Bristol, 1st Cong. Sab. sch.	51 00
Newport, United Cong. Sab. sch.	30 30
Providence, Free Cong. ch., James L. Hunt,	4 00
Westerly, Cong. Sab. sch.	6 00—91 30

CONNECTICUT.

Andover, Cong. Sab. sch.	2 00
Bolton, Cong. Sab. sch.	5 00
Bristol, Cong. Sab. sch.	28 50
Canterbury, Cong. Sab. sch.	7 25
Clinton, Cong. Sab. sch.	20 00
Enfield, 1st Cong. Sab. sch.	1 50
Essex, 1st Cong. Sab. sch.	9 00
Goshen, Cong. Sab. sch.	53 58
Hartford, Windsor-ave. Cong. Sab. sch.	25 00
Kensington, Cong. Sab. sch.	21 40
Lebanon, Goshen Sab. sch.	8 35
Nepaug, Cong. Sab. sch.	2 75
New Hartford, South Cong. Sab. sch.	3 36
New Haven, Howard-ave. Cong. Sab. sch.	26 14
Newington, Cong. Sab. sch., add'l, 39.11; "Shining Lights and Seed Sowers," 8.81,	47 92
North Stamford, Cong. Sab. sch.	2 00
Pomfret, 1st Cong. ch.	47 50
Roxbury, Cong. Sab. sch.	25 00
Saybrook, Cong. Sab. sch.	17 25
South Glastonbury, Three friends,	1 00
Torrington, 3d Cong. Sab. sch.	15 00
Westford, Cong. Sab. sch.	4 00
West Suffield, Cong. Sab. sch.	10 00
Wilton, Cong. Sab. sch.	30 00
Wolcott, Cong. Sab. sch.	10 00—423 50

NEW YORK.

Brooklyn, Central Cong. Sab. sch., 558.35; Stewart Crampton, 2,	560 35
Canaan Four Corners, Cong. Sab. sch.	8 00
Crown Point, 2d Cong. Sab. sch.	7 60
Danby, Cong. Sab. sch.	17 25
East Ashford, Union Sab. sch.	6 00
Eden, Friends,	1 00
Eldred, Cong. Sab. sch.	3 75
Franklin, Cong. Sab. sch.	50 00

Gaines, Cong. Sab. sch.	7 50
New York, De Witt Memorial Sab. sch. "Happy Workers," 15-75; 7th-ave. Mission, Miss Robinson's sewing class, 25c.	16 00
Oxford, Cong. Sab. sch.	8 00
Riga, Cong. Sab. sch.	2 25
Rutland, Cong. Sab. sch.	4 50
Saugerties, Cong. Sab. sch.	15 80
Spencerport, Cong. Sab. sch.	35 25
Ticonderoga, Kate C. Delano,	75
Willsborough, Cong. Sab. sch.	5 00
Youngstown, A lover of missions,	1 00—750 00

PENNSYLVANIA.

Riceville, 1st Cong. Sab. sch.	2 00
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NEW JERSEY.

East Bloomfield, Cong. Sab. sch.	50 00
Jersey City, Tabernacle Sab. sch.	57 50
Montclair, Cong. Sab. sch., add'l,	4 00
Newark, Two friends,	50
Orange Valley, W. E. Grant,	1 00
Vineland, Cong. Sab. sch.	12 00—125 00

WEST VIRGINIA.

Huntington, Cong. Sab. sch., "Easter offering,"	8 00
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DISTRICT OF COLUMBIA.

Washington, Sab. sch., 1; Ralph Dunning, 5,	6 00
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TEXAS.

Helena, Cong. Sab. sch.	3 00
San Antonio, ———,	1 00—4 00

OHIO.

Brooklyn Village, Cong. Sab. sch.	2 25
Cincinnati, Walnut Hills, Cong. Sab. sch.	11 25
Glenville, J. A. Wilcox,	1 00
Mansfield, Susan U. and Annie L. Sturges,	25 00
Plain, 1st Cong. Sab. sch.	5 00
Toledo, 1st Cong. Sab. sch.	37 55—82 05

INDIANA.

Lowell, Lake Prairie Sab. sch.	4 50
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ILLINOIS.

Bloomington, Cong. Sab. sch.	11 00
Chicago, South Cong. Sab. sch., 1;	
New Eng. Cong. Sab. sch., 50c.;	
Two children, 50c.	2 00
Forrest, Cong. Sab. sch. *	42 00
Galva, Cong. Sab. sch.	2 50
Plano, Cong. Sab. sch., Mrs. Olsen's class,	1 00
Rochelle, C. F. Holcomb,	3 00
Shabbona, Cong. Sab. sch.	7 00—68 50

MISSOURI

Brookfield, Cong. Sab. sch.	15 50
Glasgow, Trowbridge children,	50—16 00

MICHIGAN.

Columbus, 1st Cong. Sab. sch.	3 75
Dowagiac, Cong. Sab. sch.	3 84
Edmore, Pine Tree Mission Band, add'l,	75
Grand Junction, Cong. Sab. sch.	6 00
Grand Rapids, Children of Rev. G. A. Pollard,	1 00
Hancock, Bertha L. Johnston,	5 00
Hersey, Clyde Brooks,	10
Hilliards, Friends,	2 25
Homestead, Cong. Sab. sch.	4 00
Stanton, Cong. Sab. sch.	30 00
Webster, Mission Sab. sch.	5 00
Ypsilanti, Cong. Sab. sch.	16 25—77 94

WISCONSIN.

Baldwin's Mills, Cong. Sab. sch.	8 25
Fort Atkinson, Cong. Sab. sch.	5 00
Hammond, Cong. Sab. sch.	6 50
Hartland, Cong. Sab. sch.	5 00
Milwaukee, Hanover-st. Cong. Sab. sch.	14 00
Prescott, Cong. Sab. sch.	4 75
Warren, Cong. Sab. sch.	7 25
White Creek, Cong. Sab. sch.	1 75—52 50

IOWA.

Algona, Cong. Sab. sch.	1 25
Anita, Cong. Sab. sch.	8 75
Cass, Cong. Sab. sch.	9 50
Charles City, Two children,	50
Gladbrook, Cong. Sab. sch., add'l,	50
Keokuk, L. H. Ayer,	25
Marengo, Pres. Sab. sch.	3 18
Muscatine, Ger. Cong. Sab. sch.	10 00
Pattersonville, Cong. Sab. sch.	5 00
Salem, Cong. Sab. sch.	6 33
Sheldon, Cong. Sab. sch.	5 00—50 26

MINNESOTA.

Alexandria, Cong. Sab. sch.	4 30
Fort Snelling, Guy Wilson,	50
Mankato, Friends,	3 00
Minneapolis, 1st Cong. Sab. sch.	1 00
Montevideo, Cong. Sab. sch.	4 50
St. Paul, Atlantic Cong. Sab. sch.	5 00—18 30

KANSAS.

Council Grove, Union Sab. sch. and others,	5 75
Maple Hill, Cong. Sab. sch.	11 00
North Topeka, Cong. Sab. sch.	1 50—18 25

NEBRASKA.

Franklin, Cong. Sab. sch.	15 00
Norfolk, Cong. Sab. sch.	1 00
Pawnee City, Lower West Branch Sab. sch.	3 75
Schuyler, Two friends,	50—20 25

CALIFORNIA.

Oakland, Rev. J. C. Holbrook,	5 00
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OREGON.

Ashland, G. F. Billings,	25
Portland, Three friends,	75—1 00

COLORADO.

Fort Lewis, Cong. Sab. sch., add'l,	4 50
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DAKOTA TERRITORY.

Deadwood, "The Young Warriors,"	9 50
Hope, Cong. Sab. sch.	3 00—12 50

CANADA.

Embro, Cong. Sab. sch.	10 00
Lanark, Cong. Sab. sch.	19 15
Listowell, Rev. F. Gunner,	1 00
Ottawa, Cong. Sab. sch., and others,	12 75—42 90

JAPAN.

Osaka, Sab. sch., 3.50; Florence All-chin, 1,	4 50
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MEXICO.

Guadalajara, Friends,	1 75
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SOUTH AFRICA.

Umzumbe, Friends,	10 00
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TURKEY.

Mardin, D. M. B. Thom,	4 50
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Previously acknowledged,	3,470 15
	26,352 43
	29,822 58

Received by the Woman's Board of Missions and acknowledged in Mission Dayspring, for April,	54 15
Do., in Mission Dayspring for June,	709 64
Do., in Mission Dayspring for September,	1,300 04—2,063 83

FOR YOUNG PEOPLE.

THE DEFORMED GIRL.—A STORY FROM JAPAN.

[INTRODUCTORY NOTE. — It is well known that Japanese women, as soon as they become wives, shave their eyebrows and blacken their teeth. The customs of Europe and America have begun to tell against this foolish practice, and the reform is especially noticeable in our Christian assemblies. But Mr. Fukuzawa has set the women to laughing at themselves in a little tract that is having wide influence. This gentleman, having been in America with the Embassy, was wonderfully taken with what he saw and learned, and on his return to Japan he opened a private school at Tokio. His brilliant writings, and the unusual popularity of his school, have gained him a name among the millions of Japan. Since he has so large an audience here, he is worthy of an introduction to the friends of Japan in America. Those who read the following ridiculous story, if the translation comes any where near the original, will hardly fail to remember Mr. Fukuzawa. — J. H. DeFOREST, Osaka, Japan.]

IN a wealthy home a baby was born with a face and form that no one could find any fault with. She was perfect, only she had no eyebrows. While she was a mere infant this did not attract any especial attention, but in the course of eight or nine months her front teeth began to come, one or two at a time, and they came black. In a year or so more her upper and lower teeth all appeared, and every one of them black as if dyed with ink. The neighbors, while not thinking much about it, occasionally remarked upon the fact. "Very likely decayed teeth," they thought, and went no deeper into the subject.

But the parents all the while were sadly perplexed over the fact that, though the world is full of deformed people, they never yet had heard of such a thing as an eyebrowless child, nor could they imagine what sins the child had committed in a former state of existence that could account for the color of the teeth. So, unknown to others, the parents grieved in their hearts, yet hoped that whatever became of the eyebrows, the second teeth would come white like those of ordinary folks. But when the child became seven or eight years old, lo! contrary to the parents' hopes, all the second teeth came even blacker than ink — as black as lacquer itself.

Time, like an arrow, went swiftly by, and the spring of her fourteenth year found the maiden gentle in all her manners and bubbling over with loving ways. But the lack of eyebrows and the black teeth made the parents almost despair.

At last the neighbors could no longer overlook these things. They began to point their fingers and talk about the girl. The mouths of these ignorant creatures took up the eyebrow matter and gabbled over it in this wise: "There can be no doubt about it; the blood of the lepers is in her veins. It's too bad. She'll soon lose both her precious complexion and her pretty face." "Well, say what you like about leprosy having ruined her eyebrows, the color of her teeth, too, is very suspicious. What horrible sin could the parents have committed in a former existence that made them give birth to such a strange piece of deformity? Her ancestors for generations have been selling charcoal at a high price, and eating rice out of their big profits. Black charcoal and white rice! This

girl is their reward for all their frauds, isn't she ?" "Well, if it isn't as you say, here's another way of accounting for it: They've always loaned lots of money, but whenever a debtor failed to meet the time, these people never once



JAPANESE GIRLS.

were known to have enough pity to look kindly and show their white teeth ; and it's that mean trait in the family that has made them have a black-toothed girl."

Thus this wealthy home was the sport of these chatterboxes. They had one more idea, too, that was suggested by somebody who had learned a little of

Western science : " The Creator made eyebrows and white teeth to beautify the face. But that is n't all. Eyebrows are nature's tools to ward off excessive sun-



A JAPANESE TWO-MAN JINRIKISHA.

light. In case one had no eyebrows, the sun's rays coming directly from above would be the origin of countless eye-diseases. So everywhere in tropical countries where the rays of the sun are intense, people's eyebrows are bushy, while in cold climates they are scant. Now, since the Creator had such profound

designs in making eyebrows, to be without a trace of hair over the eyes must show that the family are made up of such sinners as even heaven can't bear to behold."

These things came to the parents' ears and added yet more to their grief. They could no longer compare their child to pearls and flowers. Here she was, simply an only daughter, of marriageable age, and yet nobody wanted her. They besought the doctors, they prayed the gods, to make the girl's teeth white, and to cause her eyebrows to grow. If it only could be done, to grudge their whole fortune would be folly, and they would not shrink from giving even their lives. They exhausted every possible device, but all in vain.

Months and years went by and, strange to tell, the talk about the girl gradually died out. And when she was twenty years old there was not a single person who cared to bring up the old nonsensical charges. It was as though everybody had entirely forgotten the misfortune. Then the parents, with deep joy, looked around and found a suitable son-in-law, gave him the house and the girl, and retired from business. When once the disfigured daughter became a wife, there was no fault to find with the black teeth and eyebrowless face. It was just the thing. So these long years of anxiety ended, leaving no trace of sorrow.

Well, we may say that the girl's misfortune has resulted in her good fortune. If such a girl had been born in America or Europe she never could have been married. How fortunate that she was born in Japan, where there are thousands of just such disfigured women. She has now become a wife just like the rest of wives. She used to be an unfortunate, but now that she has become a wife, those only who knew her early days will call her deformed, while those who don't know her will never suspect that she differs in the least from the other wives who shave their eyebrows and blacken their teeth. And really the only difference is that the others use razors and teeth-dye, and thus wasting time and money, at last succeed in making their pretty faces ugly, while this girl being born so — virtually made to order in this way — does n't have to use a razor or buy any teeth-dye. Really it is wonderful how women everywhere try to beautify themselves by disfiguring their hair and by extravagant dress. They even borrow clothes to make the greater show, and yet, without the least reluctance, part with their heaven-bestowed adornings, and act as though they really meant to see how ugly they can make themselves. Is not this a most thoughtless thing to do, since the whole body — skin, hair, and all — is heaven's gift?

LAUNCH OF THE NEW MORNING STAR. — The young people will find on page 340 a letter addressed to them by the Chairman of the Prudential Committee, concerning the launch of their new missionary packet. There was not room for it on this page, but you will be interested in it, as it gives such a good account of your investment. As soon as the masts and yards are in place, a photograph can be taken, and we shall hope to give a good engraving of the vessel.

THE
MISSIONARY HERALD.

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CLOSE OF FINANCIAL YEAR.—The receipts for the month of August were \$91,210.59, of which \$58,463.71 were donations from churches and individuals, and \$32,746.88 were from legacies. The donations for the year have amounted to \$392,864.99, legacies to \$115,567.94, a total of \$508,432.93, about \$6,000 less than what was received from the same sources last year. As usual, the expenditures have been kept by the Prudential Committee, as nearly as possible, within the receipts, additional requests from the missions being deferred to the next year, leaving a balance in the treasury, when the books closed, of about \$800. In addition to the regular donations there has been paid into the treasury for the new *Morning Star*, chiefly from the children and youth of the Sabbath-schools, a total of nearly \$36,000.

Grateful for the favor of God upon us during the year which has closed, let us come up to our approaching Annual Meeting, and enter upon our new year of opportunity, with the determined and prayerful purpose that our regular contributions from churches and individuals during the next twelve months, excluding legacies, shall not be less than \$600,000, an average of \$50,000 a month. This will call for an average advance in donations of only about fifty per cent. Can we not, cheerfully and gratefully, both attempt and accomplish this laudable purpose?

WE go to press a day or two too early to announce the arrival of the *Morning Star* at Boston, at which port she is to be delivered by her builders. A brief trial trip on the Kennebec has proved very satisfactory. A cargo for Honolulu has already been engaged, by which it is hoped that the expense of taking the vessel to that port will be met. In order to secure this freight an agreement was early made to commence loading in Boston about the middle of September, and to sail for Honolulu late in October. This agreement renders it impossible for the vessel to visit other ports. During the weeks occupied in loading, the *Star* will be in her berth at Lewis Wharf (south side), and she will be open for inspection every day except Sundays. Her shareholders, coming singly or in companies, as Sabbath-schools or mission circles, will be cordially welcomed on board. We hope that parents and Sunday-school superintendents will see that the children have an opportunity to visit their vessel.

It is with great satisfaction that we can report that Rev. Dr. Judson Smith is now at his desk as secretary in these Mission Rooms, much to the relief of the department of Foreign Correspondence. It was impossible for Dr. Smith to leave his post as professor at Oberlin until the close of the seminary year. He will be most cordially welcomed as the successor of Dr. Means, both by his associates and by the churches connected with the American Board.

SINCE the article on Foochow was prepared, a telegram has been received from our missionaries in that city, dated September 3, reporting the safety of the whole missionary company. There need be little anxiety felt for their personal safety; but let us pray that the work may not be hindered.

THE picture of the new *Morning Star*, about which many are inquiring, cannot be prepared until the vessel is completed. As soon as her sails are bent a photograph will be taken, from which the large picture-certificate on a cardboard (20x24 inches) will be made. It is not proposed to *give* this picture to donors, since this would make too heavy a tax upon the building fund, but it will be sent, post-paid, for fifty cents. Donors who desire the picture should add fifty cents in remitting their contributions. Orders may be sent at any time, but the picture will probably not be ready before the first of October.

A FAREWELL MEETING of great interest was held in the South Church, Salem, Rev. Dr. Atwood, pastor, on Thursday, September 11, in view of the near departure of a large company of missionaries to their several fields of labor. Thirteen of these are new recruits, namely: Rev. Geo. H. Hubbard and wife, Miss Kate C. Woodhull, M.D., and Miss Hannah C. Woodhull, for the Foochow Mission; Rev. Marshall R. Gaines and wife, for the Japan Mission; Doremus Scudder, M.D., and Miss Catherine S. Scudder, for the Northern Japan Mission; Mrs. Ruth E. Clark, for the Austrian Mission; Rev. Benj. F. Onsley and wife, for the East Central African Mission (Inhambane); Miss Fidelia Phelps, for the Zulu Mission; and Miss Henrietta West, of the South Church, Salem, for the Central Turkey Mission. The following are returning, after a period of rest in this country: Rev. Richard Winsor and wife, and Mrs. Maud Smith, of the Maratha Mission; Rev. Henry S. Barnum and wife, of the Western Turkey Mission; Rev. Albert W. Clark, of the Austrian Mission; Rev. Geo. D. Marsh and wife, of the European Turkey Mission; Mrs. F. H. Learned, of the Japan Mission; Rev. S. F. Woodin and wife, of the Foochow Mission. Mrs. Harriet L. Peet, formerly of the Foochow Mission, accompanies her children, Mr. and Mrs. Hubbard, to Foochow, and will be engaged in missionary work. It is a long time since so large a company has been ready for departure to the foreign work, and it was eminently fitting that the services connected with sending them forth should be held in the city in which the first missionaries of the American Board were ordained, and from whose harbor they sailed seventy-two years ago. A few days before this meeting, and on the other side of our continent, Rev. D. H. Clapp and wife, and Dr. D. E. Osborne and wife, who are to join the Shanse Mission, and Miss Jane G. Evans, who returns to the North China Mission, sailed from San Francisco for their several destinations. Let the prayers of all friends of missions follow these servants of Christ to their fields of labor.

THE Annual Meeting at Columbus, Ohio, will commence its sessions in the Second Presbyterian Church, Tuesday, October 7, at three P.M. The first session will be mainly devoted to the Report of the Home Department, and the Annual Survey of the Missionary Field. See a notice in reference to railway fares on the fourth page of our cover. Extensive preparations are made for the meeting and a full attendance is anticipated. If you cannot go yourself, pray for those who do go, and for the coming of God's kingdom through the labors of this and all Missionary Boards.

OUR missionary brethren at Constantinople are rejoicing over the providential deliverance of their dwellings from fire on the night of the seventeenth of August, when a fierce conflagration swept over a portion of Scutari, close to the residence of Dr. Riggs. A heavy rain contributed greatly to check the conflagration, which was stopped, on the south, by the Armenian Church.

WE are specially pleased at being able to present in this number so good a picture of the group of Japanese preachers. The picture is reproduced directly from a photograph, by the albertype process, the work having been done by the Forbes Lithographic Company, of Boston. A more suggestive picture, or one more calculated to stimulate the faith of God's people in what He is yet to do in the future of Japan, could hardly be imagined.

ON the tenth of July, Armenia College graduated the largest class that has yet come from the institution, consisting of ten young men and three young women, all of them followers of Christ. It is expected that some of these young men will enter the theological class this fall, thus carrying out the chief design of the institution, which is to furnish a native evangelical agency for that section of the Turkish empire. During the last term there were sixty-seven students connected with the college proper, and 194 in the preparatory department.

AMONG the "Notes from the Wide Field" will be found an extract from an article in a native Japanese paper, by one of the most prominent men of Japan,—Fukuzawa,—a man who has heretofore been an ardent opponent of Christianity, urging the adoption of Christianity as the national religion. He does this from political and economic motives, since in this way Japan will be brought into favorable relations with Western nations. He is not blind to the fact that the advanced doctrines concerning the rights of men and human equality have their origin in the religion of Jesus Christ. It is for these fruits of our religion that he favors its adoption. This, certainly, is not the highest motive, but it is one of the signs, of which there are many in Japan, that the leading men are favoring the "new religion." There is reason to believe that many of the high officials are thoroughly determined to use their influence actively in defence of the friends of Christianity. More than one company of Buddhist priests has received official notice that their opposition to Christianity must cease. While we cannot but hope that the way may be opened speedily to the freest proclamation and reception of the gospel in Japan, unchecked by social or public opposition, we must not forget that the favor of Cæsar has always been full of peril to the church. Is the church of Christ ready for the present crisis in Japan?

WE deeply regret to learn of the fatal accident which occurred to Rev. Charles E. B. Reed, secretary of the British and Foreign Bible Society, while he was in Switzerland. Mr. Reed, though a young man, had shown himself a most efficient laborer in the service of Christ. He was well known by many in this country, and had written to friends of his hope that he might be able to attend the meeting of our Board, next year.

THE animus of at least a portion of the French people, in their assault upon Madagascar, has long been apparent, but it remained for a French Roman Catholic bishop to state it very clearly. When, in the French Chamber of Deputies, the sum of five million francs was asked for the prosecution of the Madagascar war, Bishop Freppel, with greater frankness than discretion, supported the proposal on the ground that this was a struggle between Protestant and Catholic missionaries. Is it any marvel that in Eastern nations Christianity is hated and repelled, since it has been associated in their minds with the arrogance and oppression of nations of the Romish faith, who force their faith upon unwilling people by the aid of the sword?

INTERESTING incidents are continually occurring in connection with the *Morning Star* enterprise. There lies on our table a large quarto Bible, designed for the cabin of the *Morning Star*, bearing this inscription on its cover: "We have seen His Star in the East. Presented by the pupils of the High School, Marsovan, Turkey." These pupils are poor, and support themselves by their own exertions, yet, as they say, they wish to have a share in the good ship. And here is a letter, enclosing \$4, from sixteen pupils in the "Mount Holyoke Seminary," of Koordistan, saying that they learn that the vessel is to be built by the help of Sunday-school scholars, "and we, being of that number, wish to give a little aid." The visitors to the new vessel will see on her davits a fine boat, bearing the name "Park Street, Boston," presented by a class of eight young men connected with the Sabbath-school of the church whose name they have inscribed on their gift.

Is the French nation lost to all sense of shame? If the reports coming by telegraph to the public press are true, the conduct of France in China matches in disgracefulness what it has attempted in Madagascar. To say nothing about the origin of its difficulties with China, the method of the attack near Foochow is utterly inexcusable. The telegrams state that on one day the French admiral passed up the Min with his fleet, saluting the forts along the bank, which, of course, would not oppose the passage of the vessels of a foreign power with which they were at peace. But on the next day this fleet having, *as friends*, gained a position in the rear of the Chinese forts, which position they could not have safely reached had they approached *as enemies*, opened a murderous fire on the people by whose courtesy they had been allowed to pass. To enter a man's house with signs of friendship, and then to smite him where he can not draw his weapons, is everywhere stigmatized as treachery and murder. Is it any worse for an individual than for a nation to do this? Civilized warfare is bad enough, but the civilized world ought to protest against the kind of warfare which France is now waging.

It will be with mingled sorrow and rejoicing that the communication of Mr. Christie, of Marash, on another page, will be read. The devastating fire has not robbed the Christian community of its faith and zeal. A spiritual blessing seems to have accompanied the material loss. Our brethren at Marash are anxious about some of the work undertaken by the native Christians. How can they, in their poverty, and with other sufferers about them calling for aid, raise the needed amount for their evangelistic work? The Third Church of Marash was about to build a new church edifice, and was ready to raise \$1,100 for that purpose, but is now utterly unable to do so. Perhaps some who read these lines may be moved to make a special gift to help these native Christians in the evangelistic work in which they are engaged. Since Mr. Christie's communication was received, a postal card brings information that the courage of the people at Marash, in the midst of their severe losses, still continues. The daily prayer-meetings have been helpful. Several conversions have occurred, and faith, hope, and love are strengthened in hundreds of hearts. It is a remarkable instance of spiritual blessing under temporal trials.

MISSOURI LEADS. — Mr. Robert Gibson, living near College Mound, Macon County, Missouri, has become an owner of one share in the new *Morning Star*. His friends believe him to be 118 years old. This is the tenth centenarian subscriber, and he heads, and we expect will continue to head, the list.

Is it necessary to charge our older readers not to pass by the "Young People's Department" for this month? From information received, we have an impression that they sometimes look into that department without asking any permission. The story of what God has wrought in the central islands of Micronesia will interest old and young alike.

THE mission heretofore known as Umzila's is hereafter to be called the East Central African Mission, to correspond with the West Central African Mission, on the other side of the continent. As yet the work is confined to Inhambane, on the coast, but the central portion is to be kept in view, and as soon as practicable an advance will be made toward the dominions of Umzila, or of his successor, if the report should prove true that this monarch is dead. No letters have been received from either the West or the East Central African Mission since our last number was issued.

OUR missionaries on Ponape had not learned of the plans for building the new *Morning Star* when the old vessel was wrecked. Mr. Doane, in writing of the wreck, says: "Oh, dear old vessel! How we grieve over her end! I mourn for her as for the loss of a dear friend. How nobly has she served the Lord! For thirteen years this Star has been a steady, heavenly, blessed light. Let another Star arise to be equally brilliant! What tears will be shed as the story of the wrecked vessel reaches the ears of the youth on the Mortlocks and Ruk! They knew her worth and prized her. What pæans of praise will be sung, what clapping of hands and waving of palm branches, when the white sails of another ship appear!" Is it not a pleasure to be a helper in the joy of these Micronesians?

NATIVE JAPANESE PREACHERS AND TEACHERS.



1. T. Makioka, preacher, Tokio, C. M. S.
2. M. Okuno, pastor, Tokio, D. R.
3. T. Matsuyama, pastor, Kobe, A. B. C.
4. S. Tsuda, teacher of agriculture, Tokio.
5. Rijutei, the Corean convert.
6. G. Uara, of Annaka, a business gentleman.
7. S. Kurimura, pastor, Tokio, M. A.
8. D. Yebina, pastor, Annaka, A. B. C.
9. Morita, colporter, Am. Bible Soc.
10. Y. Hiraiwa, pastor, M. C.
11. Nakashima, preacher, Osaka, A. E.
12. K. Tsiji, theological student, Kioto, A. B. C.
13. R. Ushimura, government officer, Sapporo.
14. Joseph H. Neesima, pastor, Kioto, A. B. C.
15. Kimura, pastor, Tokio, D. R.
16. Terasawa, preacher, Osaka, C. M. S.
17. Y. Ishawara, pastor, Tokio, A. P.
18. M. Ogimi, pastor, Tokio.
19. Y. Kato, teacher, Tokio, Scotch U. P. Mission.
20. K. Ibuka, professor Theol. Sem., Tokio.
21. Aoyama, student, Tokio.
22. T. Miyagawa, pastor, Osaka, A. B. C.
23. J. Ise, pastor, Imabari, A. B. C.
24. N. Inagaki, pastor, Yokahama, D. R.
25. Koide, Yokohama, D. R.
26. T. Ito, pastor, Yokohama, D. R.
27. K. Nagasawa, agent Scotch Bible Soc., Tokio.
28. A. Hattori, elder, Tokio.
29. H. Kosaki, editor and preacher, Tokio, A. B. C.
30. M. Uyemura, Nagoya, D. R.
31. M. Kanamori, pastor, Okayama, A. B. C.
32. Y. Oshikawa, pastor, Sendai.
33. H. Iwada, pastor, Tokio, Scotch Mission.
34. M. Uyehara, pastor, Osaka, A. B. C.
35. K. Asakawa, pastor, Kofu, M. C.
36. T. Miura, pastor, Tokio, Scotch Mission.
37. K. Yoshioka, elder, Tokio, A. P.
38. Kumano, teacher, Yokahama, D. R.
39. Minagaki, pastor, Yokahama, A. P.
40. ———, Bible colporter.

ABBREVIATIONS.

A. B. C. — American Board.
 M. C. — Canadian Methodist.
 A. P. — American Presbyterian.
 D. R. — Reformed Church in America (Dutch).

C. M. S. — Eng. Church Miss. Soc.
 M. A. — American Methodist Episcopal.
 A. E. — American Episcopal.

THE picture above is a reproduction of a photograph of a group of Japanese pastors and representatives of churches connected with several Boards of Missions, who were assembled at the Triennial Conference of native Christians, held at Tokio, in May of last year. It was upon this assembly that the Spirit of the



Lord came so powerfully, bowing all hearts and sending forth these disciples with zeal for Christian work. Aside from the Corean gentleman, every person in the group is a Japanese, and by far the larger portion are pastors or Christian teachers. Many of the native pastors whose faces we should be glad to see were not present at the assembly which is here photographed. This picture may serve as an object-lesson in Christianity. It is speaking within bounds to say that fifteen years ago the light of Christian truth had not begun to dawn on more than two of those whose intelligent faces are here seen. These forty men are now the representatives of a much larger company, who have not only accepted personally the Christian faith, but are devoting time and strength and property to the advancement of the kingdom of Christ in Japan. Rev. Mr. Kozaki, of Tokio, has kindly furnished us with a list of names from which the accompanying key has been prepared.

AN UNCLAIMED LETTER.—IS IT FOR YOU?

A LETTER has reached the Mission Rooms, enclosed in a package from Foochow, China, for which we much wish to find a claimant. It came in a highly decorated envelope, of singular shape, after the style of the Chinese. On the face is the address in clear characters, but quite illegible by us. Fortunately it is accompanied by a letter in English, giving a translation both of the address upon the outside and the contents of the epistle. It was written by one of the girls connected with our Mission Board School in Foochow, and while the character of the person addressed is clearly indicated, there is no name given. It evidently was expected by the writer that the letter would reach the particular person for whom it was designed, and we are equally anxious that it should do so. We therefore advertise it thus publicly, and ask for a claimant. Was it not meant for *you*? Read and see. Here is the translation of the address upon the face of the envelope.

“Respected lady, receive and open.

“Passed through the hands and sealed at the A. B. C. F. M. Female Seminary.

“The enclosed letter is forthwith sent on its way to the Beautiful Country (United States) to the office of the A. B. C. F. M. to find an owner.”

On the reverse of the envelope is the date, and the usual Chinese prayer for goodspeed to the missive.

“In the Sweet-flag month, 16th day at Pohokseng (Foochow) Seminary, sealed.

“May peace attend on land and sea, with favorable winds to speed it on its way.”

And here is the letter itself, brief but clear:—

“This letter is sent to our Respected Lady, in her boudoir, from her humble disciples. A long time we have thought of you, ever diligently, but we regret

that a thousand mountains and ten thousand waters are between us; therefore we cannot behold your face.

"Now, we have a petition to present to you. At present our school is increasing in numbers, and we realize that the work is great. We have only one, Miss Newton, to superintend it all. We know that it is difficult for the strength of one to bear the whole, and her physical weakness makes it harder still.

"Now, we have heard that your talents and virtues abound, and that you have propriety and kindness fitting you to become our teacher and fill us with knowledge. And we earnestly beseech you not to refuse us, but give to us the coming of your beautiful feet and thus fulfil our desire. We have thus written, and now send our salutations.

"In behalf of the Foochow Female Seminary."

We share the faith of the writer of this letter, that it will find its way to its owner. We do not know her name any more than the pupil at Foochow knows it. But there is One who knows all names and all needs, and we are confident that He who stirred the heart of a pupil to write this simple but touching letter, knows also some one who, though she may not herself think that her "talents and virtues abound," will yet be moved to say, "I will go." To such a person we will gladly hand over the letter. Whoever hears and heeds this call may be sure that the coming of her feet over the mountains and the waters will seem very beautiful in the eyes of the Chinese.

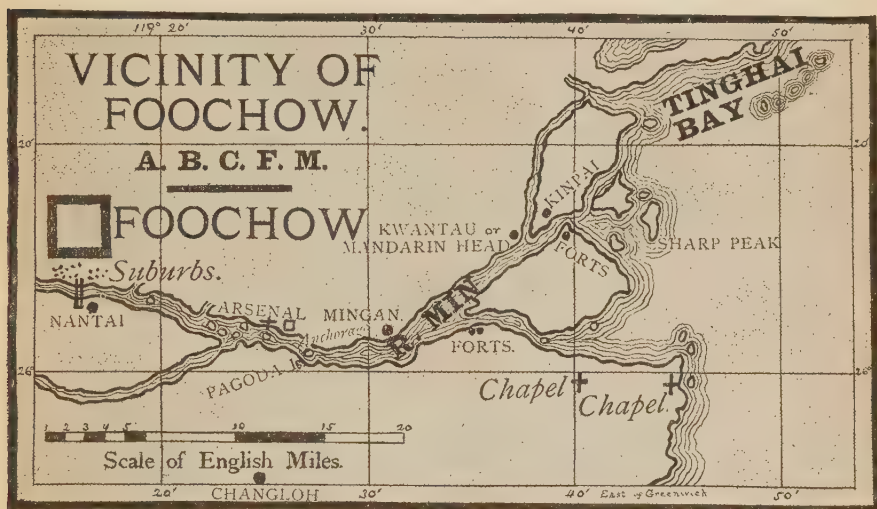
FOOCHOW: ITS SITUATION AND ITS MISSIONS.

RECENT events have brought the name of this Chinese city into prominent notice, and we are glad to be able to present a map showing its situation upon the river Min, with the principal points mentioned in the newspapers in connection with the bombardment by the French fleet. Rev. S. F. Woodin, who is now about to return to the Foochow Mission, has sent us, since the report of the bombardment, the following statements respecting the city and its approaches:—

"Foochow is the official residence of the viceroy of two provinces, of the provincial governor, and of a Tartar general, and has six hundred thousand inhabitants. Williams says that, including the suburbs, the population exceeds one million. It is on the Min River, thirty miles from the sea, in a level plain fifteen miles wide, surrounded by hills, some of which rise to a height of three thousand feet. Steamers of very light draft only can go up to the city, but the tens of millions of pounds of black tea annually shipped from Foochow, coming from the Bohea Hills up the Min, are taken in large, covered sailboats eleven miles down the river, to Pagoda Anchorage, where ocean-steamers of enormous capacity are anchored, waiting their cargo. Near this anchorage, on the north bank of the river, is the arsenal which has just been destroyed by the French. It was built some twenty years ago by French engineers and artisans, in the employ of the Chinese government, at an expense of several millions of dollars.

Here rifles, shot and shell, ships, steamers, and gunboats are made for the government, under the management, until recently, of French overseers and foremen, directing hundreds of Chinese workmen.

"The arsenal, now destroyed, is surrounded by a high wall of brick and earth, and fronts directly on the river. It consists of a long series of low buildings, comprising machine-shops, foundries, a navy-yard, and a dry dock, admitting large vessels for repairs. Barracks for soldiers and residences for officers are on a hill in the rear, in the near vicinity, as also several foreign houses and stores. The residences and offices of the foreign customs officers, who collect the duties for the Chinese government, are on the opposite bank of the river. The Min, from the anchorage to the bar at its mouth, a distance of twenty miles, is very narrow in several places, being compressed between steep, rocky hills, into a

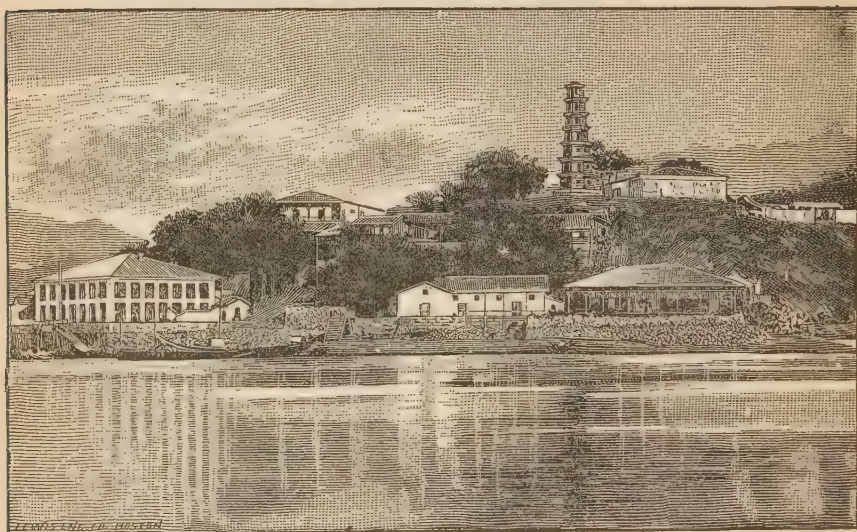


channel less than three hundred yards in width. Along both banks the Chinese have erected strong forts, in some cases mining into the solid rock and using its undisturbed strata for the sides and massive roof of their batteries. The channel of the river can be easily obstructed, and a foreign force could hold the entrance against very great odds. It seems that the larger part of the French fleet, except the ironclads, passed by the forts, and twenty miles up the river to the anchorage, before actual hostilities were expected by the Chinese government, and as soon as the limit of the ultimatum demanded by the French had passed, this portion of the fleet at once attacked the arsenal from their position at the anchorage, and destroyed it, together with nine foreign-built Chinese gunboats. The ironclads, which were at the mouth of the river, then came up and attacked the forts, but met with a determined resistance. The other ships, coming down the river, attacked the forts on their less protected side, and after some four or five days' firing at intervals, silenced them and destroyed their cannon. After this the taking of the city could have been easily effected, but this does not seem to have been in the plans of the French. They did not attack or bombard any portion

of the city or suburbs — only the arsenal at the anchorage and the forts below, with their adjoining camps and villiages. They then left the river with their fleet ”

It will be seen from this clear account that our missionaries, who reside in the city and its suburbs, were some ten miles distant from the point attacked by the French.

Dr. H. T. Whitney, who has had charge of the mission hospital at Foochow, now in this country, has kindly sent us a photograph of Pagoda Island and Anchorage, from which the accompanying engraving has been made. He gives the following particulars concerning the place : —



PAGODA ISLAND AND ANCHORAGE.

“Pagoda Anchorage is situated on the north bank of the river Min, sixteen miles from its mouth, and nine miles below Foochow. The lower part of the town is on Mamoi Point, or Pagoda Island, and has a pagoda temple, some foreign buildings, and a considerable native population. The central part has an English vice-consulate, English church, seamen’s hospital, some foreign dwellings, godowns, honges, and native stores and dwellings. The upper part contains the Foochow Arsenal, foreign dwellings, schools, temple, and a large native population. The arsenal is not seen in the picture, being behind the hill.”

The Foochow Mission of the American Board was commenced in 1847 by Rev. Stephen Johnson and Rev. Lyman B. Peet, and they were joined the same year by Rev. C. C. Baldwin and wife, who, after a series of thirty-seven years, are still engaged in missionary work in that city. The work of our Board has extended up the river Min as far as, and even beyond, Shau-wu. Mr. Woodin gives the following facts relating to the condition of the several missions in and near Foochow : —

"The American Board has a church, boys' boarding-school, day-school, and two dwelling-houses within the city walls, two miles from the foreign settlement. It also has, in the 'Suburbs' between the city proper and the river, three dwelling-houses, the seminary for girls, three day-schools, a hospital and dispensary, a chapel, and two churches. Of course we rely almost exclusively upon the protection of the Chinese officers in case of tumult. The little chapel rented by us in a small village about half a mile up the river from the arsenal, and occupied by a Chinese preacher and his family, is the only building in missionary use that might possibly have been reached by the bombardment. We had a chapel close by the arsenal until about three years ago, when it was moved to the village above. Near the mouth of the river we have three chapels, but none are near any of the forts.

"The American Methodist and English Church Missions located at Foochow have three churches and one chapel in the city, and two churches and two chapels in the suburbs. Their dwellings, training and boarding schools, college, and female hospital, are all in the foreign settlement, which numbers between two and three hundred persons.

"There are some three thousand Chinese communicants connected with the three missions located at Foochow, of whom about three hundred live in the city and suburbs, the rest being scattered over a wide region of the surrounding country. In the whole Fuhkien Province there are about eight thousand native Christians, of whom more than two thousand are on the Island of Formosa."

It is believed that the Chinese at Foochow, and at most of the open ports, have learned to distinguish between foreigners of different nationalities, so that there is little danger of their confounding American and English missionaries with the French. It is gratifying to read in the London telegrams from Foochow that the city is quiet and the natives are friendly. Still there will doubtless be an increase of the anti-foreign feeling, which has always manifested itself in greater or less degree. Our missionaries in that city, and throughout China, have a strong claim upon our sympathies and prayers.

THE CONFLAGRATION AT MARASH, CENTRAL TURKEY.

BY REV. THOMAS D. CHRISTIE, OF MARASH.

ON Thursday night, July 24, a fire broke out at Marash, which raged seven hours, and consumed the entire business portion of the city. The loss of property is estimated at one and a half million dollars. So far as I can ascertain at this writing, some twelve hundred shops, three hundred houses, three mosques, the soldiers' barracks, the building containing the city offices, a great soap factory, four *khans* stored with merchandise, thirty-four baker's shops and coffee-houses, four oil manufactories, and very large quantities of rice, wheat, barley, kerosene, and cloth goods have been destroyed. The area burned over is about twenty acres, and that right in the heart of the town. In a word, this fire is to Marash what the Chicago fire was to that city. It will be years before our business men can recover from the blow.

Our Protestant community have suffered severely. We are thankful that none of the churches or schoolhouses were burned, but the loss of shops, houses, grain, and merchandise, on the part of our brethren, has been very great. The men who have heretofore furnished the material support to the churches, the schools, and the benevolent and evangelistic work of the Protestant community, are, almost without exception, either wholly ruined, financially, or very badly crippled by this great calamity. How the salaries of the three pastors and the sixteen teachers, and the expenses of the evangelistic work carried on by our people in Zeitoon and Geben are to be paid the coming year, is a problem no one as yet dares to look full in the face, especially when account is taken of the great prospective increase in the number of families that must be fed for many months by the bounty of the churches. The capital which kept thousands of persons in employment has vanished in smoke and flame.

The spirit shown by our brethren is admirable. It was natural that at first many should be stunned by the suddenness and the dreadful force of the blow. They were exhausted, too, by the efforts they had made to check the fire and save their movable property, so that, in the first few hours after the misfortune, there was not a little of lamentation and weeping. But the Christian spirit in these dear brethren soon rallied, and triumphed gloriously over all their sorrow. Everywhere were heard expressions of thanksgiving that the misfortune was no worse; that the Lord had suddenly checked the raging wind at just the moment when the fire it was lashing forward at such fearful speed was attacking the houses of the populous region around our First Church; that, although many of our people had been in great bodily peril, no lives had been lost; that none of the Protestant community's public buildings had fallen; and, above all, that the consolations of Him who chasteneth his children only for their good abound, as never before, in these hours of darkness and sorrow. A prominent man of the First Church said to me: "I began life by gleaning heads of wheat behind the reapers to keep me from starvation; the Lord has taken away much of my property by this fire, but I praise him that he has not yet reduced me to the condition from which he raised . . ." Together with this thankful and cheerful spirit, we see a delightful blossoming out of kindness and brotherly love. People whose houses have been burned are welcomed into those of their friends; comforting words and helpful deeds abound in behalf of the most sorely stricken ones; a softened and affectionate spirit toward their brethren is manifested by men who for years have seemed to be growing harder and more selfish. In short, the Lord is evidently giving this people some great spiritual blessings in exchange for the houses and goods he has taken away from them. Yesterday (the Sabbath) we had a great union meeting in the morning, at which addresses were made by the pastors and others. The many useful lessons to be learned from the recent great event were well presented and thoughtfully received. At noon Miss Shattuck held a meeting for the women. In the afternoon about twelve hundred people came together for a prayer-meeting, in the courtyard of the Second Church. The throng was greater than could conveniently enter any of our churches. This meeting continued for two hours and was full of interest. Together with many expressions of gratitude to God that in judgment he had not

forgotten mercy, there were several very touching and evidently sincere confessions of sin and unworthiness, mostly on the part of those who had for some time past been regarded as spiritually dead or dying. Great feeling was manifested when some of our prominent business men, who have suffered the severest losses, arose, one after another, to say that God had dealt with them far more leniently than they deserved, that they felt this affliction had come to them for their good, and that they desired to renew friendship with all the brethren, asking forgiveness of those they had in any way injured. The meeting was so sweet and tender in its spirit, that we were not surprised when a request came up from the people that daily meetings in the three churches should be appointed for this week, which was accordingly done. We trust that he who has caused the fire and the great and strong wind to pass before this his people, in awful and destructive power, will now speak effectually to their hearts all needed reproof, exhortation, and comfort, by the still small voice of his Holy Spirit. May we not ask our brethren in America to remember Marash especially in their prayers at this time?

MARASH, July 28, 1884.

RECEIPTS OF THE WOMAN'S BOARDS CO-OPERATING WITH THE A. B. C. F. M.

BY REV. H. A. HAZEN.

THE following table indicates the pecuniary extent and importance of the work commenced in 1868 by the women of our churches, and since then prosecuted through their three Woman's Boards with great faith and diligence and increasing success.

The Woman's Board was organized as the New England Woman's Foreign Missionary Society, in the Mount Vernon Church, Boston, January 6, 1868. Its field was enlarged and its present name adopted a few months after.

The Woman's Board of the Interior was organized at a meeting held in the Second Presbyterian Church, Chicago, October 27, 1868. The Woman's Board of the Pacific was organized at a meeting in connection with that of the General Association of California, in Oakland, October 28, 1874.

The table exhibits the receipts of each of these societies for each year and the total amount. The steady growth is shown still more distinctly in the aggregates for each period of five years. How large a proportion of these receipts would have reached the treasury of the American Board if these societies, with their great network of branches and auxiliaries, had not been organized, is of course a matter of conjecture. That these women would have continued, as did their mothers and sisters in earlier years, to bear an honorable part in the great work is certain. But it is not less certain that there is power in organization and such fruitful activities as they have developed. On the most moderate supposition, the women have in these sixteen years added a grand amount to the receipts of the Board, for which praise is due to the Master who has inspired their labors.

A portion of these receipts, it is proper to add, has gone into some permanent investments (of which the Constantinople Home is a conspicuous illustration),

and has not passed through the treasury of the American Board. This amount cannot be exactly stated, but would exceed the sum of one hundred and fifty thousand dollars.

	W. B. M.	W. B. M. I.	W. B. M. P.	TOTAL.
1869	\$5,033.13	\$4,096.77		\$9,129.90
1870	14,001.54	8,410.19		22,411.73
1871	21,106.82	9,551.62		30,458.44
1872	48,340.55	10,628.35		58,968.90
1873	40,691.54	15,000.00		55,691.54
1874	65,683.13	16,048.21	\$1,129.35	82,860.69
1875	67,419.08	19,086.52	1,482.70	87,988.30
1876	74,858.93	21,765.29	2,401.53	99,025.75
1877	81,030.37	20,862.04	3,250.05	105,142.46
1878	84,656.35	18,453.76	3,290.12	106,411.23
1879	77,353.84	19,445.11	3,832.06	100,631.01
1880	74,127.30	24,011.56	3,099.45	101,238.31
1881	127,968.17	26,105.27	2,575.39	156,648.83
1882	119,958.56	29,897.20	1,806.35	151,662.11
1883	123,968.89	45,564.62	2,893.35	172,426.86
1884	108,453.53			

RECEIPTS BY PERIODS OF FIVE YEARS.

1869-73	\$129,173.58	\$47,486.93		\$176,660.51
1874-78	373,647.86	96,215.82	\$11,553.75	481,417.43
1879-83	523,376.76	145,023.76	11,306.60	682,607.12
Totals, 1869-84,	\$1,134,651.73	\$228,726.51	\$25,760.35	\$1,449,138.59

Letters from the Missions.

Micronesian Mission.

THE MARSHALL ISLANDS.

THE mail which was on board the *Morning Star*, when she was wrecked, was brought on by Captain Garland, and letters have been received from all the missionaries. All have enjoyed good health, save that Mrs. Rand was at Kusaie for medical attendance. During the first part of its voyage the *Star* visited the Gilbert Islands, and the report from that section of the mission, prepared by Mr. Walkup, was forwarded by a sailing-vessel, and appeared in the *Herald* of March last. On its return to Kusaie from the Gilbert Islands, in November, the *Star* took on board Dr. Pease and the Marshall Islanders who had been at school on Kusaie, and visited the several mission stations within the Marshall group. The following encouraging report of the work in those islands is sent by Dr. Pease:—

“Touching at Namerik, we left the pupils from that island, but I did not go

ashore. On arriving at Ebon we held a regular ‘*Morning Star* meeting.’ The church was crowded with an interested audience, while the several teachers gave an account of their labors during the year, and Andrew was ordained. The work on Ebon, under the care of Hiram, had made most excellent progress. Many had been admitted to the church, among whom was Letokwa, a young man who is at present, perhaps, the most influential chief in the ‘*Ralik Range*,’ and two other smaller chiefs. A number of backsliders had been restored, while but few had been excommunicated. Almost all the young people had been in the schools, and inquirers were still numerous. This church is self-supporting, besides contributing liberally for missions to the other islands, and purchasing books quite largely.

“From Ebon we went to Jaluij. Matthew had been here during the year. The meeting-house had been thoroughly rebuilt, and some progress made in other respects. But, from various causes, the

teacher had not done as well as we had hoped, and we therefore concluded not to send him back, and to remove the station to its former location, some ten miles to the north of the trading headquarters, where it has been located for several years. Rev. Laning was left in charge, with Lolukij for assistant teacher, and we shall expect a good report from them next year, notwithstanding the demoralizing influence of the foreign population.

"From Jaluij we beat up to Malwonlap, part of the way in a severe gale. On this island, during the past year, Rajok had formed a church of twelve members, sold a good many books, collected five dollars for missions, and seemingly laid a foundation for a flourishing station, notwithstanding a civil war that is still going on. Mourjil, the present head-chief, has a rival, who, with a smaller following, is contending vigorously for the supremacy. The latter is now in Aur, which island, with Malwonlap, constitutes Mourjil's kingdom. They are now repairing canoes and watching each other. No one can predict when their feud will be ended. We left Rajok at his station, though the work here will have to be carried on for some time to come in the face of great obstacles."

FROM MILLE TO NAMERIK.

"Leaving Malwonlap, we sailed past Mejuro and Arno to Mille. Deacon Joseph has had charge of the work in this island during the year. He and the whole church have been actively at work, giving a year of lay-preaching on all the islets, and with marked success. Of course none had been received into the church, but there were a goodly number of candidates — fruits for Jeremaia to gather in during the coming year — and the record will appear in subsequent reports. Their contributions for missions had been liberal and they had bought books freely. This church is self-supporting. We left Tomas to assist Jeremaia in a work which is too hard for one man. Deacon Joseph had nearly broken down, so we took him along for

a year of rest and study. His wife, who accompanied him, is nearly blind.

"We had a fine run from Mille to Ailinglaplap, where we had decided to locate Andrew. The people here have long desired a teacher, and this man, on account of certain family connections, seemed especially indicated for the place. Kabua, a high chief, who spends his time partly here and partly in Jaluij, promised to build him a house and take good care of him. I hope this will henceforth be one of our permanent stations. From it as a centre several other islands will be quite accessible.

"From Ailinglaplap we returned to Jaluij, thence to Ebon for our scholars, thence to Namerik. Here Nabue had been laboring during the year. We had a very busy day on shore; received into the church by baptism nine, restored six, celebrated the Lord's Supper, baptized some eighteen children, married six couples, dispensed medicines unto the utter impoverishment of my medicine-chest, and at last went on board through a surf that might have frightened some landsmen, where, just at dark, we found time to eat. Joralik, who has been in the school a year, and has considerable ability for a native, was left in charge of the work, Nabue returning with us for another year of study. The church at Namerik is self-supporting, and contributed fifty dollars to help other less-favored islands, besides buying books of the value of nearly five barrels of oil. Almost everybody on the island is eager to learn. We might have filled our schools with promising pupils from Namerik alone."

Dr. Pease reports that there has been a change in the trading-firm at Jaluij, Capelle and Company having gone to Likiof, one of the more northern islands of the Marshall group, while two other German firms have come in, whose influence is far from good.

KUSAIE. — ABOLITION OF "SINAK."

Miss Cathcart on her return to Kusaie was welcomed with great cordiality both by the missionaries and the people, and she writes, February 13: —

"I am progressing quite well with the language. I find real enjoyment in studying it. I enjoy our scholars and never tire of helping them, and they are never tired of gaining knowledge. We have nineteen Marshall Islanders with us this year, fourteen new men and boys, and five women, besides five children. There are also twenty-one Kusaieans attending as day-scholars. I long for the time when I can speak their language."

Dr. Pease reports that the church on Kusaie, under the pastoral care of Likiaik Sa, is in good condition, and that discipline is faithfully maintained. Of the recent abolition of an odious custom, heretofore prevalent on the island, Dr. Pease says:—

"From time immemorial every Kusaiean has been compelled to crouch to the ground whenever coming in sight of the king, and to remain in that position until bidden to rise by the king, or until his majesty chose to move on. In like manner all common people had to go down to every chief, lesser chiefs to greater, sisters to brothers, etc. So a sister might not sit on her brother's mat or eat food prepared by him. (The *men* are cooks in Kusaie.) All the above and other equally absurd customs were included under the native term *sinak*. On the eleventh of January last, the king stood up before his assembled subjects and declared the *sinak* forever abolished, and commanded all the people to disregard it from that time forward. It is difficult to say whether the listeners were more astonished or delighted, but as soon as they were able to get fairly hold of the idea, they, chiefs and all, hastened to shake the king by the hand and express their joy and thanks. Since that time there has been a wonderful stiffening of spinal columns all over the island. Doubtless with some the old habits will remain for a time. Ancient customs like this cannot be rooted out in a day, but I am persuaded that *sinak* has received its death-blow.

"The next Sabbath after the event we visited the church at its communion season, and found them all very happy. They

gave us a most cordial welcome, feasted us during the three days of our visit, and on Tuesday, as we were paddled away in the 'royal' canoe, gave us three rousing cheers and, I believe, a 'tiger,' for our send-off.

"The king has also made laws, imposing fines and other penalties for certain offences, and appointed a sort of special constabulary to aid in enforcing them. The public sentiment on the island, I think, fully sustains the king in all these innovations."

PONAPE.

The missionaries on this island have been much tried during the year by wearisome watchings for the coming of the *Star*; first for months, while the vessel was delayed by her trips through the Gilbert and Marshall groups, and afterwards when she was expected to return from Kusaie. It was nearly seven weeks after the wreck before Captain Garland and Mr. Rand arrived at Ponape, bringing tidings of what had happened.

Of affairs on Ponape, Mr. Doane reports that both he and Mr. Sturges have been engaged in the work of translation, and he expresses the hope that by the close of the year the whole New Testament may be finished. The training school has been under the care of Mr. Rand.

Of the Girls' Boarding School, Miss Fletcher writes:—

"The girls' house is almost completed, and we shall move into it in a short time. The mission have thought it best to keep the doors of the school open for day-scholars, and the funds we have will enable us to keep twelve boarders in the building. The school will open regularly as soon as the house is finished. During the past year I have tried to do what I could in the school, though the language has occupied the greater part of my time."

Of his work at Oua, Ponape, Mr. Sturges writes:—

"The church at Oua, though not the oldest or largest in membership, is perhaps entitled to the rank of *mother*, having some of the maturest Christians, and also having expended more in buildings than any others. They have a substantial

meeting-house, with walls of stone; the lower story for schools, and the upper for church uses. They have also a good schoolhouse separate from the church. I am thankful to be able to report, after a year's experiment in the line of preaching, that our efforts are attended with good results. The Sabbath congregations at this place are satisfactory in numbers and in other respects. I could hardly wish a better behaved or more attentive audience. Even the most stolid give a hearing to the statements of divine truths I am able to present as a result of a week's earnest study. The monthly concert, which had been allowed to drift down to the weekly prayer-meeting on Wednesday, for want of attendance, has been brought back to its own day, Monday, and though not as well attended as we could wish, is still improving. Our morning prayer-meeting, which I have always regarded as one of our most important church meetings, is very much more satisfactory than it was; our night meetings, for years held for the *special* benefit of the youth in the study of Bible history and characters, are still continued, though some of the boys have dropped out. On the whole, I feel greatly encouraged in my work, and cannot tell how thankful I am to be here, and to have so much strength given me to preach the gospel to these needy people. Especially on the Sabbath is my heart full of gratitude to the Master and the Board for sending me back to help these infant churches into a better life."

THE MORTLOCKS AND RUK.

The fullest report of the work in these islands comes from Mr. Rand, and it will be found in the Young People's Department for this month (page 415). The account is most interesting and hopeful. A few allusions by Mr. Sturges to what he saw in this portion of Micronesia are here given:—

"I have been to the west, visited all my old teachers, and been greatly helped to take a bright view of our foreign work. The *Star* brought back one couple—teachers—perhaps to stop, possibly to

return. All who remain are doing good work, and will prove themselves master-workmen. All seemed to be hopeful and thankful for the words of comfort and counsel I could give them in the hasty snatches of time I could be with them in their homes. I am more than thankful for this new lease of my life, and the strength given me to visit all the stations and do the much needed work. We ordained Solomon on Losap, which I much regretted not doing when I left him there some years ago. I do so wish you could see some of our noble looking men and women. In presence and behavior they are not to be ashamed of. The Lord has a few noble workers in those dark islands taken from these Ponapeans, and shall we not hope these few are to be followed by many more like them? All we want is the skill and practical wisdom to bring into training the boys and girls now making up our Christian families and Sabbath-school."

European Turkey Mission.

SOPHIA.

MR. SLEEPER writes from Samokov:—

"I had the pleasure of being in Sophia on a Sunday in June, with my family, a of opening the new organ which Dr. Matincheff had just received from the Sunday-school of the Davenport church, New Haven. It is a good instrument, and will be a valuable assistance in the work. The organist will be a Bulgarian, and I am gratified that many of our younger friends are learning to play as well as sing the songs of Zion. I am so impressed by the attractive power of an American organ that I propose to order soon a 'baby organ,' with legs accommodating enough to fold up, so it can accompany me on future tours.

"The little chapel was crowded, as it usually is. Nearly two hundred were present. The friends have ceased to invite people to attend their worship, because there is absolutely no room for more. We are all anxiously awaiting the good news that two hundred liras, T kish, are placed

to our credit for a new chapel in Sophia. The plan of purchasing an existing building is given up, as the price of the building has risen, and it would not be so desirable a property as a new building on the lot already occupied and owned by the Evangelical Society. By a law of this land permission to build a church edifice cannot be obtained until the commissioners have proof that enough funds are secured for the completion of the building. If Mr. Kimball wants relief, let him come to Bulgaria! So our friends must not only count the cost, but have it in their pockets before the first step can be taken.

"One of the new followers in Sophia is an army officer, who has endured persecution for his convictions, but stands firm, and wants to unite with the church."

BIBLE WORK.

For a year past Miss Stone, under direction of the mission, has had care of the special department of Bible work, and has had under her direction fourteen persons, ten of them being distinctively Bible-women and the other four being also teachers. These helpers are often transferred from one place to another, after some months of labor, so that far more than fourteen towns have been reached. Among the places thus visited are Bansko, Nevrokope, Pazardjik, Kazanlik, Panagurishite, etc.; and excellent results have followed the labors of these faithful women. We can give but a brief extract from Miss Stone's report, sufficient to indicate the nature of the work:—

"The past months have been months of organization and of beginnings; of trying to adapt means to ends; of finding suitable workers for waiting fields; of efforts to awaken among the women in some communities a realization of the blessings which are connected with the ability to read God's Word independently; and an earnest endeavor to induce the people to co-operate in the support of the Bible-women. There are yet a few evangelical communities in which the women cannot be persuaded that it is their privilege to

learn to read. They are alive to the importance of having their children taught, but for themselves think that the reception of God's truth 'by the hearing of the ear' is quite sufficient. These communities are, however, in small and obscure villages on the Razlog Plain, in Macedonia, remote from cities, and which have been enlightened very imperfectly.

"Woman's life, even in this nominally Christian land, without the light of the pure gospel, is bitter and hopeless. Over and over again comes to mind the remark of a dear old grandmother, one day last October, as we were returning from a visit to the vineyards. When we would cross the road she stopped us, as several wagons loaded with luscious grapes were approaching at some distance. When they had passed she explained that the people have a superstition that if a woman cross the path of a loaded wagon it may bring a calamity upon it. No wonder the old woman added: 'Woman is an accursed thing!' Knowing, therefore, the estimation in which women are generally held in villages, and in which they hold themselves, too, is it any wonder that they cannot at once lift their eyes from the filth and the muckrake which have occupied their lives in the past, to see the crown of perfected womanhood which Christ holds over their heads?

"There are but very few places in which the attempt to induce the people to co-operate in the Bible work, to the extent of becoming responsible for the board of their teacher, has not succeeded, and the result has been very happy in promoting mutual helpfulness. We have repeatedly received expressions of thankfulness, not only from the Bible-women, but also from the communities in which they are working. We can but mention Bansko, in Macedonia, where the sisters have been slow to learn the lesson that it is their duty and privilege to co-operate with their teacher. Last year they could have no teacher, because they had not learned the lesson; but this year they have rejoiced in Mrs. Anka Teneva's work among them, and she has

sent glad testimony of the generosity with which they ministered to her necessities.

"The few Christian brethren in the little barren village of Elshnitztza, a few hours distant from Bansko, where four or five years since there were no evangelical Christians, last year sent one of the girls of the village to the Girls' School in Samokov, and this year she is giving them good interest for the expense which they then incurred by teaching a school of thirty children, leading the woman's weekly prayer-meeting, and doing whatever else is in her power, to prove to the women in her own village that better things are in store for them than their mothers knew."

HOMES OPENED.

Among other items of interest, Miss Stone mentions the following:—

"Another reason for encouragement is that in many places homes formerly closed have recently opened to the visitor for Christian conversation and prayer. In Pazardjik, which has so often been, and even now is, a source of much discouragement, we can but believe that the Lord *has* a people. If the brethren, in whom confidence has been put, fail and become unfruitful because 'the care of this world and the deceitfulness of riches choke the Word,' God will raise up from among the women those who shall be wise-hearted in his service. But one instance of the manner in which the Master is bringing forward new witnesses to his name in this city must suffice. One afternoon, Miss Elieva went by appointment to the house of a sister, and found that she had called together her friends and neighbors to the number of about a dozen, and there for four hours a young voice was heard explaining truths from God's Word to hearts which were then made willing to hear. One visible result of that afternoon's work was the opening of the homes of some of those women for the weekly meeting for prayer, and because we know that where the Word of God has free course it will be glorified, and where there are Christian wives and mothers there will be Christian homes, we have new hope for Pazardjik."

Western Turkey Mission.

SILK CULTURE AT SOLOZ.

THE last number of the *Herald* gave a brief report from Mr. Baldwin of a spiritual awakening at Soloz, an out-station about thirty miles northeast from Broosa. Mr. Baldwin now sends a fuller account of this place and of the encouraging condition of the church. He writes from Broosa, August 1:—

"Notwithstanding our friends at Soloz were taken by surprise, they welcomed us right heartily, although we had come at just the busiest time of all the year for them, namely, the time of cocoon gathering. The two or three months of attending to the silkworms, dividing the lots as they increased in size, and supplying them constantly with fresh mulberry leaves, had passed. Every available place in the houses had been given up to the worms, leaving the families scarcely room to eat and sleep in, and now they were rejoiced to see the beautiful cocoons, scattered like fruit through the bushes, which they had provided for the purpose. Branches of scrub-oak are usually selected, and set up among the mulberry twigs, and as soon as the worms have finished eating they crawl up to a suitable hiding-place among the leaves and wind themselves up after their most wonderful fashion. There they remain for two or three weeks, when the chrysalis is formed. If this chrysalis is allowed to break through the cocoon, its value is gone. In order to prevent this the cocoons are put into large ovens, and exposed to a high temperature, which kills the worms.

"The government appoints central markets, at which the cocoons may be sold. Trade begins with what may be called the fresh cocoons, and is very brisk for a brief period. Afterwards the dried cocoons are brought in, and the business in them continues through the year. The villagers, as a general thing, are obliged to avail themselves of the early trade, because of their pressing need of money. Hence they must be swift in gathering and marketing their cocoons, for some of the worms wind

themselves up earlier than others, making perhaps a week's difference between the earlier and the later ones, and leaving really very little margin for gathering and transportation.

"It was at this last stage of the work, as I have said, that we arrived at Soloz. Men, women, and children were all busy pulling off the cocoons, and as there had been a somewhat larger yield than usual, we were glad to be able to congratulate them on their success. We could not, of course, ask them to remit their labors, but we sat down among them, stripped a few branches ourselves, and talked to them of the better home, of the robe finer than silk, and of the abundant reward."

THE RELIGIOUS AWAKENING.

"The preacher and his wife had much to tell us of the change which had come over many in the village; how, in place of cold indifference or scorn, a hearty welcome awaited them almost everywhere, the women begging to be read to, and gathering in crowds in some shady place and listening for hours to the words of life.

"As an evidence of this interest I will mention a little incident which occurred as we were calling one morning. We had been sitting for some time in a brother's garden, where the women had gathered several times. A few had come and were sitting with us, and the preacher, seeing a woman at one of the windows overlooking the garden, invited her to come down. She replied: 'I am very busy.' After waiting a little while, as we had several places to call at, we rose to go, and just as we passed into the street this woman came running after us, her hands and face dripping wet, and saying: 'Why! you promised to read to us out of the Testament.' 'Yes,' we said, 'we invited you, but you did not come.' To this she replied: 'I had some dirty work on hand, but I left it and have been to the fountain and washed, and was just coming in.'"

"The awakening among the Armenians at Soloz, to which I have referred in previous letters, continues. Meetings are maintained by them with unabated interest,

and we have great hopes that many may be gathered into the fold. It is encouraging to be able to trace this awakening to the influence of our faithful evangelical brethren. The village of Soloz is separated into two parts by a deep valley, and it so happens that most all of our work up to this time has been confined to one part of the village, and it is in this same part that the society of inquiry has been formed. As one walks through the village on Sunday he notices a great contrast: on one side of the bridge the shops are open, the coffee-houses are full, and business is going on almost as on a weekday; on the other side the shops are shut, cafés are deserted, and there is a quiet and decorous respect paid to God's holy day, — not a *Christian* observance of it as yet, but a decided step in that direction.

"A few days, spent as above described, brought us to Sunday. As the preacher had prepared a sermon on 'Redemption,' I insisted that he should preach in the morning and leave the afternoon exercises to me. The new chapel was full to overflowing on both occasions, and the services interesting and, I trust, profitable to all. Seven persons, six men and one woman, heads of families, were received into church fellowship on confession of their faith, and for the first time commemorated with us a Saviour's dying love.

"Arrangements were made for starting a school (the first which the brethren there have ever had), on the principle that half the expense be borne by the people. It was opened the very day we left, and we have since heard that it had fourteen paying pupils."

DEATH OF A NATIVE PASTOR.

Dr. E. E. Bliss writes from Constantinople, August 12: —

"Almost the last thing I did before leaving the Bible House last Friday afternoon was to take from the hands of Pastor Simon Entyjian a quantity of manuscript translations which he had been preparing for a book of Sunday-school lessons. He seemed in quite usual health, and I was impressed with the dispatch he had shown

in the work. Before, however, twenty-four hours had passed news came that he was dead. He died almost immediately. Funeral services were attended on Sunday, both at his residence in Hissar and at the Protestant Armenian cemetery in Feri Keuy. At the cemetery the attendance was large. Appropriate and appreciative addresses were made by Dr. Wood, as representing the missionary body, and by Pastor Avedis Constantian, on the part of the native ministry. The solemn and tearful attention given by those present testified to their great esteem and love for the departed. Pastor Simon, as you know, was our oldest pastor. After passing through a course of study in the Bebek Seminary, then under the care of Doctors Hamlin and Wood, he was ordained in 1867, at the age of twenty-five, over the evangelical Armenian church in Pera. The prominent position he has so long occupied at the capital, his marked ability, his faithful adherence to the evangelical cause at the cost of great sacrifice and much self-denial, the visits he has at different times made to various parts of the interior, have made him well known to the whole body of Protestant Armenians in the country, by whom, he was greatly respected and beloved. At times differences of opinion in regard to various questions have arisen between him and the missionaries, but, as you know, whatever unpleasantness of feeling may have been in the past engendered by those differences has now passed, and our recent relations with him have been most cordial; and certainly no one who has had opportunity of late to listen to his prayers and ministrations, in his native tongue, but must have been impressed with the evidence of his ripening Christian character."

Madura Mission.

A CHRISTIAN CARPENTER.

MR. HOWLAND, of Mandapasalai, sends the following account of an interesting character:—

"In the *Missionary Herald* for January, 1871, I find this from Mr. Taylor: 'I wish

to say something more of the heathen part of Mandapasalai. We seem now to have got a real foothold among those who were purely heathen till about the fore part of last year. Then the best carpenter in the village, together with his children, nominally connected himself with us; and, as proof of his sincerity, paid me during the year fifteen rupees, as a tenth of his income. Many meetings have been held at his house, at which more or less of his neighbors have often been present. His two eldest sons seem to have become true Christians, and I expect, next Sabbath, to receive them into the church.'

"They were received on January 1 by Mr. Taylor, and on February 3 Mr. Taylor was called to meet his Saviour. Last week I was on the itinerary. My cooly, coming from home with fresh drinking-water and food, brought a letter from Mrs. Howland with the sad news that this carpenter, Muttasari by name, was dead. This is a personal loss to me. For a long time a heathen, many of his heathen notions and ways clung to him, but, convinced of their sinfulness, he left them. I used to delight to talk with him. He was earnest and faithful and a strict man of his word. He was very liberal and kept up the custom of giving one tenth. The poor women especially will miss his annual present of a cloth and his repeated kindnesses.

"He always celebrated New Year's with a great feast to all his family and relatives, heathen and Christian. A large room was prepared, and in the evening they have always come to our house and drawn us in the carriage to their house, with singing and music and torches and fireworks. The occasion he used as a time for preaching, and almost always he himself made an earnest appeal to the heathen present. The next year he was intending to make it a more joyful occasion than ever, as he expected to finish a new house, and after attending the jubilee at Madura he was very enthusiastic about his plans. I have known him very intimately, as I have had to use him in the repairs of the house and in building our large church. I taught him

many things new in his trade, and he improved greatly in his class of work.

"He will be greatly missed in the station and the church. All respected him. I shall miss his earnest face on the Sabbath. The last Sabbath he was here he had communion, and I baptized a grandson of his, giving it the grandfather's name. He had been the means of leading many to Christ, including his large family, consisting of three married sons, two daughters, also married, their husbands, and a brother and his large family, most of them now married. I think he has been the means of leading in nearly one hundred families of his relatives in this and other stations and districts. One of his sons is a deacon of the church here. The heathen man, a great friend of his, who was with him at the time of sickness and death, was surprised and impressed with his trust in Jesus, and his resting on him."

A NEW CONGREGATION.

"We have had very much to encourage us so far this year. More than one hundred have joined us, and the helpers seem more earnest than ever before. The inspiration of the Jubilee, and I believe the presence of the Holy Spirit, have blessed the helpers in their work. Last week I visited a new congregation which I have not seen before. They joined us just before we went to Kodikanal. We met in the inner court of one of their houses. They seem earnest. They are from a thrifty class of people and have many relatives who are Christians.

"I was quite struck with one incident. As I sat near the door waiting for the people to collect, a few women came and looked in. One woman started to come in. The others whispered to her: 'Your husband will beat you if you go there.' Setting her lips firmly together she came in and sat all through the service, an earnest and devout listener. I found that she was the daughter of a Christian from another village, and that her husband was a heathen, married to her before our people were as strict as now about heathen marriages. The next day I passed the

village and found that the heathen husband had indeed beaten his wife and abused her shamefully for attending the meeting. We hope and pray that he may soon come himself, and be a follower of the One who enables his wife to brave a beating that she may hear of the Jesus she learned to love when a child."

North China Mission.

THE annual reports of the several stations of this mission have been received, referring to matters of much interest, but our space is altogether inadequate to print any one of them in full. We give here such extracts as we have room for, hoping to present other portions in a future number:—

SHANTUNG. — STATION WORK.

This station, it will be remembered, was opened in 1880—four years ago; the region having been visited by our missionaries prior to this, during the time of the famine. The church now has 361 members, thirty-three having been added during the past year. Mr. Smith and Dr. Porter, with their wives and Miss Porter, constitute the missionary force, aided by six native preachers and three other helpers. The work is carried on from the village of Pang-chia-chuang as a centre, and has reached into sixty-six villages, twenty-seven new villages having been visited within the past year. Dr. Porter devotes a large portion of his time to dispensary and medical work, which has proved of the greatest advantage in opening a way for the gospel in new places and in winning the attention of the people. There are twenty stated preaching-places, six of them open each Sunday, the rest for weekly or more infrequent services. Of the general work the report says:—

"Owing to the press of dispensary work Dr. Porter has been able to get away to the villages infrequently, except on Sundays. The pastors have alternated in taking charge of the Sunday service at Pang-chuang, visiting the out-stations in turn

and as often as possible. Mr. Smith has given much of his morning time to preaching in the dispensary chapel and has, when able, attended the market-town chapels. The three helpers at Pang-chuang have done faithful, efficient service. Six regular services have been kept up. The attendance at Pang-chuang has been most regular and steadily increasing. The three small rooms of the chapel are invariably crowded on Sunday morning, sometimes from fifteen to twenty-five villages being represented, and the audience reaching to a hundred or more. The sanctity and value of the Sabbath make but a slight impression on the church when the busy season comes, but we see signs that the real knowledge of the truth is working a change. There are a few who are invariably present, excellent examples to the larger number.

"Our work has extended into five new districts. Five persons baptized during the year live in four *hsien* districts, the result largely of the dispensary and medical work. One is the Ping-Yuan district, about ten miles east of that city and thirty miles from us. A teacher came to us to undergo a surgical operation. He, with his son, spent a month in the hospital and read many little books. Although somewhat interested, the truth did not readily enter their minds. But a neighbor, who heard through them, came to visit us. After repeated visits to us, and many visits in return by our helpers and colporters, the man expressed a very intelligent purpose to unite with the church. He is a reading-man, of quiet disposition, but clear ideas. We have thus a new centre of work in a region where the official has said: 'We allow no Christians in Ping-Yuan.'

"The second case was in the district of Yu-cheng, forty miles southeast. His name is Hsieh. He has been hearing the truth at intervals for two years. He seems a man of strong and earnest convictions, and has showed his zeal by frequently leaving home soon after midnight in order to reach the Sunday morning service. He has recently brought in turn his wife and daughter, both invalids, for medical help,

and with the desire of having them acquainted with us and with the truth.

"In Kao-Tang district, forty miles south of us, the work has opened. Two men, both reading-men, one a well-to-do scholar, came to us to be baptized. Their interest started a year and a half ago, when a man came for medicine for his aged father, since deceased. He seemed to accept the gospel from the first, and brought others with him to be healed bodily and spiritually. Our helpers visiting the place found our books in conspicuous places, and the spirit of the men very excellent. One was a former-leader of a religious sect, and hopes he may induce others to come to us."

INTERESTING INCIDENTS.

"The most peculiar and significant case is that of a young man in the district of Hsia-chin, forty miles southeast, adjoining Kao-Tang. The details are too long to enlarge upon. The interest centres in the fact that an old man of simple and inquisitive mind visited us at times for a year and a half. He came to see these foreign *princes*, as he supposed us to be. He brought a company with him each time for medicine. One old lady and her son came and spent a month in the hospital. After the New Year the young man, now baptized, came with him. He was a well-read man, who had, however, failed at the examinations. He absorbed the truth with great eagerness and on returning home took books and put them to good use. His religious experience seemed to be a sudden and wonderful revelation to himself. Always a lover and seeker after truth, the doctrine of sin and danger and of the infinite pardon came to him with peculiar power. He came again, and a third time, and showed so clear a knowledge of the many little books and the gospel he had read, that we thought it better to baptize him. The helpers visited the place and found that he had taken down his idols and had begun teaching his relatives, and was ready to set up a Sunday service. He was examined for baptism. His answers showed a clear apprehension of the truth. A list of thirty-four persons, interested and

desirous of baptism, was presented to us. We hope to find a little church ready to be organized when we visit them.

"As an opening which gives promise of good results, we may refer to the large numbers who have come to the hospital from the Ching-cho district. An old man from a town in Chihli, came on account of his eyes, and spent ten days in the hospital. Returning, he sowed 'the seed of goodwill and laudation' all along the way. As a result, more than sixty persons have come for medical help, some staying a month or more, listening daily to chapel preaching, reading and talking with the helpers. Of these many have expressed a full belief in the gospel and have cordially invited us to send helpers to them. We have accordingly done so, and we have great hope of permanent enlargement of our work in that direction."

WOMAN'S WORK.

Under this heading the report says:—

"The Shantung church, with its large membership of women, and its unlimited opportunity for work in the homes and villages, has special occasion to make much of woman's work. In some public quarters the Shantung native women have been decried as dull and specially ignorant. Against this our experience assures us that the women of Shantung in their native homes live a larger, freer life than is seen in many parts of the empire. In their home life they have a responsibility of labor and mutual effort with their husbands which is very noticeable. The constant industry, the general cleanliness and thrift, and the freedom from cramping restraints, are the natural result of such responsibility. It is upon such strong, thrifty, industrious, and competent characters, that the ladies of our station have to exert an influence, and the work finds a response from the native women.

"The work of the ladies at Pang-Chuang during the past year has been without interruption. It has grown in importance and in results from week to week and may well be placed at the head of the work done at the station. Mrs. Smith and Miss

Porter have wrought uninterruptedly and with real power. During the year thirty-four villages have been visited. Ten regular weekly, two semi-monthly, and two monthly meetings have been held. These visits have involved the travel of nearly twenty-three hundred miles. In pursuing this service Miss Porter has devoted every afternoon in the week but one to some meeting, and Mrs. Smith has left but two afternoons to her family cares. Mrs. Smith has held one hundred and eight meetings in outside villages. Special attention has been given at all these meetings to careful and systematic instruction of the Christian women. It was estimated last year that fifty women and girls were under instruction in Pang-Chuang alone. This number has been considerably increased, and there are now about ninety regular attendants at the meetings in outside villages. Not far from one hundred and fifty women and about sixty young girls are learning to read and repeat scripture and hymns."

Japan Mission.

GRADUATES AT KIOTO.

MR. LEARNED writes:—

"Friday, the twenty-seventh of June, was a great day in the history of this school, being the day of the graduation of the first class which has taken the full eight years' course in English, science, and theology. It is a fine class of thirteen, and the most of them go at once into the active work of the ministry. One is already an ordained pastor, and most of the others have churches eagerly waiting for them. They are needed in so many places that some of them have had hard work to decide where they were most needed. They are young men in whose intellectual and spiritual progress we have taken much satisfaction, and we hope the Lord will do great things through them. The day of graduation was a very wet one, but the exercises passed off very pleasantly. Besides the addresses of the young men, Mr. Davis made an address, and friends from Osaka assisted in the music.

"On the preceding day a fine class of ten graduated from the English and scientific department, and were addressed by Professor Shimomura. Three of them hope to study abroad; the rest will probably enter the theological department. The day previous to that a class of three graduated from the Girls' School, with addresses by Dr. Gordon and Pastor Matsuyama."

ADDITIONS AT KOBE.

Mr. Atkinson writes:—

"Yesterday, July 6, twenty-six were baptized and received into the Kobe church. Six were received into the Tamon church and three young men into the Hiogo church. The Tamon church is out of its home at present and, while their building is being erected, have both Sabbath-school and preaching-service in the Kobe church,—at different hours, of course.

"The Kobe Sabbath-school is running close up to three hundred now, but the time for the ingathering of the children has not yet come. Still more preparatory work among the adults is necessary before the children in large numbers will be allowed to come. The men and women in their prime compose the bulk of our churches and Sunday-schools.

"At the Kobe Girls' School eight young women completed their five years' course, and received diplomas which were printed in English and in Japanese. The class chose as its motto the words: 'Stand up for Jesus.' Each graduate had a tortoise-shell headcomb made, the motto being printed on it in English, in gold lacquer letters. English is to these students what Latin was to American and English students a hundred years ago; namely, the language of the learned."

NEW CHURCH AT FUNAIDA.

Dr. Gordon, of Kioto, sends the following:—

"I have already written you several times of the work in Tamba. (See *Missionary Herald* for April, page 143.) The interest there culminated in the organization of a church of thirty-one members,

on the twenty-ninth of June. As there is no good man to become their pastor, we were somewhat at a loss whether to recommend that they be baptized independently of any church organization, and received temporarily into one of our Kioto churches (they are from fifteen to thirty miles away), or that a church be formed, even though there is at present no one to be its pastor. The latter course was adopted. The church is located in the village of Funaida, but it includes Christians from Kameoka, eight miles to the south, and Goma, the same distance to the north, as well as from some intervening villages. There are already rude church buildings in the two villages just named, and a third in Funaida is provided for.

"The saké-brewer, referred to in a former letter, has given up his business, but as the connection cannot be entirely severed for several months yet, he decided to wait, though no one was more interested in the proceedings and in the plans for the future of the church than he. The gambler, to whom I have also referred, was baptized along with his wife and their son, a boy of eleven years. When it came out that the mother's wish for the latter is that he may be a Christian Evangelist, I could not but think of that Israelite mother of long ago, who devoted her son to the Lord's service. May he prove, indeed, another Samuel!

"Two of our students spend the summer vacation there, one working at Funaida and Kameoka, and the other at Goma. After the organization of the church a *sekkiyokuwai* (a meeting where sermons are preached) was held in Sonobe, a considerable town three miles from Funaida, with an attendance of 150, and another in Kameoka, with an attendance of more than three hundred.

"One of the richest experiences of the trip was the association into which I was brought with the three pastors who accompanied me. Their devotion, their carefulness in the work of the church, their tact and tenderness in the examinations, their good fellowship by the way, were a joy to see and know."

OPEN OPPOSITION.

Mr. Cary, of Okayama, sends a brief account of several cases of forcible opposition to the preaching of the gospel:—

“I spent Sunday, July 13, in Kasaoka. Four persons united by profession with the church there. On the same day Mr. Pettee baptized, at Amaki, five persons, who became members of the Okayama church. The Sunday before seven persons united by profession and one by letter with the Okayama church.

“A fortnight before my visit Kasaoka had been the scene of a lively disturbance. Three or four priests went to the preaching-place, and in some way a rumor spread that there was to be a public discussion between them and Mr. Manabe, the evangelist. A crowd quickly filled not only the house, but the street before it. Soon the people became noisy, commenced shouting and pushing, and then tried to extinguish the lamps. They were prevented from doing this by two or three of the Christians standing guard at each lamp. The police soon came and dispersed the crowd, but they again collected, noisier than before, until the police again inter-

fered. Except the tearing up of one or two books, a few broken windows, and some damage to clothing, no special harm was done. The Sunday evening that I preached there the priests were again in the audience, and a large crowd gathered. There was, however, no disturbance; partly, perhaps, because of the presence of a police-officer.

“At Takahashi there has been a similar disturbance. Over a thousand persons gathered before the church, and two bass-drums added their clatter to the shouts of the crowd. Stones and sticks were thrown, breaking lamps and window-frames. The police did not interfere, and threats were made that on the next Sunday the building would be torn down and the pastor killed. The matter being reported to the Okayama governor, he promised that a police force should be on hand, and also requested that in case of like disturbances elsewhere that he be immediately informed. Such methods of opposition cannot be continued very long, for the Japanese government is evidently ready to do all that could be asked of it for the securing of freedom in the preaching of Christianity.”

Notes from the Wide Field.

AFRICA.

UGANDA.—Recent letters from this field of the English Church Missionary Society are most encouraging. Several persons have been baptized since the report recently sent of the fifty-six baptized within the past six months. Of Mtesa's fickleness the following is a good illustration. Mr. O'Flaherty writes:—

“We had not got our usual camp-stools to sit on. I therefore asked the king that they might be brought. The *katikiro* replied that he sat on the ground, and so might we. I answered that when I came here first I got a stool in front of the chiefs; next time I came to the country they put my stool behind; now, to-day, on my third arrival, we got only a mat behind every one; that we were Englishmen, and would not sit on the ground, still less in the background. At once stools were brought in, and Ashe and myself sat on them close to the king, and in front of every one.”

The most important case of winning to the gospel is thus described: “Since I last wrote, the king's favorite daughter, and my friend, fell desperately ill. A troop of Lubari priests and doctors attended her. In her last extremity the *katikiro* sent for me. I went to see her; she was apparently dying; her burning pains found expression in piercing cries. I banished out the crowd of Lubari—an Augean task. God has made:

use of my medical knowledge to raise up the dying woman. The fame of this 'wonderful cure' has fled far, and one result is that I find myself flooded with cases. Even the king himself has sent for me to prescribe for him! But this is not the only result. There is another far more important one. A few days ago there came a princess, one of the king's daughters, with a train of maids. I was sitting in my *baraza*, talking seriously to three chiefs — one a mighty one — who had visited me in the early morning. The large *baraza* was crowded with their united retinues. Immediately at the sound of the words 'Princess! Princess!' the crowds divided, and the princess and her maids walked up to the chair on which I was seated. She said: 'Philipo, I know you have much to do and little time, so I hope you will not refuse me my request, which is that you will teach me and my maids to read the Word of God, and to know the religion of Jesus Christ.' Having dismissed our guests, I invited the princess into our house, with her train. I taught her the whole day. She astonished me that she showed no sign of fatigue. She breakfasted and dined with us. Next morning early she brought a present of plantains, and remained the whole day; the third and fourth days likewise. Her seriousness of manner, the extent, variety, and range of her questions, made me feel not only that she fully understood my teaching, but that the Spirit of life had touched her heart. Like a thirsty African soil, her soul drank in the lessons of grace."

LAKE NYASSA AND SHIRE. — The great peril in which missionary efforts in this region were placed, to which reference was made in our August number, has, by God's mercy, been averted. After the shooting of their disreputable chief by a disreputable European, who was also killed, the Makololo demanded \$750 of blood money from the African Lakes Company. But the Christian missionary has succeeded in pacifying the tribe, and the Shiré is now open, and the steamer *Lady Nyassa*, which was reported to have been sunk, is now running. Dr. Scott reports from Bandawe: "The health of the station is good; peace prevails around us, thanks be to God, the giver of every good and perfect gift!"

JAPAN.

POLITICAL CHRISTIANITY. — A prominent Japanese newspaper, the *Fiji Shimpō*, has published a series of remarkable articles upon the adoption of Christianity by the Japanese. This essay, according to the *Japan Mail*, has roused a new and vehement discussion in the native press on social and religious problems. The author of this article is Mr. Fukuzawa, who, only three years ago, published a book in which he took strongest ground against the toleration of Christianity within the empire. He affirmed that the religion of Western nations would undermine all patriotic feeling among the Japanese, and that the first duty was to prevent the spreading of these foreign religions. But Mr. Fukuzawa has now changed his mind, not from any religious convictions, but from a new conception of what Japan needs. While denying any supernatural element in Christianity, he likes its excellent ethical and social teachings, and is persuaded that its adoption is the surest way to secure for Japan regard among the Western nations. The following extract indicates the tone of the article, which is undoubtedly causing great commotion throughout Japan: —

"From the cold standpoint of logic, there may be little or no difference between the claims of Christianity, Buddhism, or Confucianism, and it is hardly worth while here to institute a comparison to investigate their truth or falsity, or to attempt to decide as to their inferiority or superiority. But the fact remains that we are attempting to carry on intercourse with other nations in the midst of an international ocean covered with waves of fanatics; and the people of the West do not appreciate our laws and customs, which spring from a religion and philosophy which they condemn, regardless of its truth or falsity, nor inquiring whether it is pure or vile. Hence it may become a necessity for us, in mere self-defence and for our national welfare, to adopt Western customs and

laws. There cannot now be a return to seclusion on our part, and while we continue our intercourse with foreigners imbued with the influence of Christian doctrines and customs, we cannot hinder the rapid diffusion of the Christian creed among our people, even though this religion be denied the recognition of open toleration. If it is impossible to impede the rapid diffusion of Christianity in Japan, it would be far better for us resolutely to grant it full toleration for its legitimate propagation, rather than follow the hesitating indecision of leaving it unrecognized either by prohibition or toleration.

“The result of more perfect diplomatic intercourse must necessarily lead to an assimilation in religion and customs, and this can be achieved only by our adopting those of Western peoples. Thus, and thus only, can we expect to enjoy their sympathy in our sorrows and joys, and thus alone can the spirit of hostility against the foreigners be entirely removed from the heart of Japan. Notwithstanding our essential indifference to religion itself, our statesmen may yet find it necessary to adopt the most influential creed of the West as a means of protection, thus gaining a title to the amenities of international law by displaying the distinguishing characteristics of civilized nations.”

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the approaching Annual Meeting of the Board, that He who came at Pentecost to qualify his servants to go forth and preach the gospel, may rest in his power upon this assembly.

For the nations of the earth, that the strong may not oppress the weak, and that those who are wronged may not in repelling their enemies repel also the gospel of Christ.

ARRIVALS AT STATIONS.

July 16. At Madura, Rev. H. C. Hazen and wife, and Miss Eva Swift.

July 25. At Samokov, Bulgaria, Rev. James F. Clarke and wife.

DEPARTURES.

September —. From San Francisco, Miss Jane G. Evans, of the North China Mission; Rev. D. H. Clapp and wife, and Dr. D. E. Osborne and wife, to join the Shanse Mission.

ARRIVALS IN THE UNITED STATES.

August —. At New York, Miss Sophia Crawford, of the European Turkey Mission.

August 12. At New York, Miss Charlotte D. Spencer, of Hadjin, Central Turkey.

August 30. Rev. Marcellus Bowen and wife, of the Western Turkey Mission.

MARRIAGE.

August 14. At Knoxville, Illinois, Rev. Benjamin F. Ousley to Miss Henrietta Bailey, under appointment to the East Central Africa Mission.

DEATHS.

May 29. At Tai-ku, Shanse, China, Frances, daughter of Rev. F. M. and Mrs. Jennie Price.

August 5. At Smyrna, Turkey, Mrs. Salome Danforth Stevens, for many years engaged as a teacher and in evangelical work in Smyrna, supported by the “Ladies’ Society,” of Pittsfield, Mass.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Station work in Shantung. (Page 400.)
2. A Christian carpenter in India. (Page 399.)
3. A new church in Japan. (Page 403.)
4. Other items from Japan. (Pages 402 and 404.)
5. Religious awakening at Soloz, Turkey. (Page 398.)
6. Bible work in European Turkey. (Pages 396-397.)
7. The English Mission at Uganda. (Page 404.)
8. Foochow and the missions thereat. (Pages 335-338.)
9. The Marshall Islands. Micronesia. (Pages 392 and 393.)
10. The Mortlocks and Ruk. (Pages 415-418.)

Donations Received in August.

MAINE.

Cumberland county.	
Falmouth, 2d Cong. ch.	7 20
Freeport, A friend of the cause,	2 00
Minot Centre, Cong. ch. and so.	40 00
North Yarmouth, Cong. ch. and so.	12 00
Portland, 2d Cong. ch. (of wh. from Wm. W. Thomas, to const. Mrs. MARY L. DANIELS, H. M., 100), to const. WILLIAM D. LITTLE, H. M., 333.65; State-st. ch., 200; do., Rev. F. T. Bayley, 50; St. Lawrence-st. ch., 13.49; Collection at the Preble House, by Rev. J. F. Stevenson, 10; Daniel Choate, 5,	612 14
South Freeport, Cong. ch. and so., 28.75; Rev. Horatio Ilsley, 5,	33 75
Standish, Cong. ch. and so.	14 00
Woodford's, Cong. ch. and so.	36 00—757 09
Hancock county.	
Bar Harbor, Rev. A. J. McGown,	5 00
Kennebec county.	
Augusta, James W. Bradbury,	100 00
Winthrop, Rev. H. S. Loring,	5 00—105 00
Lincoln and Sagadahoc counties.	
Bath, A friend,	50 00
Edgcomb, Cong. ch. and so.	15 30—65 30
Oxford County.	
Bethel, 2d Cong. ch.	12 00
South Paris, Cong. ch. and so.	6 00—18 00
Penobscot county.	
Bangor, 1st Cong. ch., 11.97; J. B. Foster, 25; Rev. Joseph Smith, 5,	41 97
Piscataquis county.	
Brownville, Cong. ch. and so.	20 00
Garland, Cong. ch. and so.	7 00—27 00
Union Conf. of Churches.	
Fryeburg, Cong. ch. and so.	13 40
Waldo county.	
Belfast, Mrs. E. F. Cutter,	5 00
Rockport, S. H. Wasgatt,	1 00—6 00
Washington county.	
Calais, Cong. ch. and so.	25 00
Cherryfield, John W. Coffin,	40 00
Dennysville, Cong. ch. and so.,	15 95
Milltown, "Mission Band,"	110 65
Pembroke, Cong. ch. and so.	1 50—193 10
York county.	
York, 1st Cong. ch.	85 50
Danville, Friends, for running expenses of <i>Morning Star</i> ,	1 20
	1,318 56
Legacies.—Portland, Mrs. Caroline W. Brooks, by Lewis Pierce, Ex'r, in part, 3,000; J. C. Brooks, from real estate, in part, 1,593.92,	4,593 92
	5,912 48

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Alstead, 3d Cong. ch.	5 48
East Alstead, Cong. ch. and so.	16 31
East Jaffrey, Cong. ch. and so.	7 47
Fitzwilliam, Cong. ch. and so.	22 00
Gilsun, Cong. ch. and so.	20 25
Hinsdale, Cong. ch. and so., 13.20;	
Henry Hooker, 10,	23 20
Jaffrey, Cong. ch. and so.	34 00
Rindge, Cong. ch. and so.	3 91
Roxbury, Cong. ch. and so.	2 14
Sullivan, Jewett Morse,	1 00
Sullivan East, A. C. Ellis, with other dona., to const. Mrs. NANCY N. ELLIS, H. M.	25 00
Walpole, 1st Cong. ch.	28 54—189 30

Cooks county.	
Colebrook, Cong. ch. and so.	5 42
Dalton, Cong. ch. and so., 7.75; Mrs. Nancy K. Stone, for Cent. Africa, 5; Rev. James P. Stone, for Shansse, 5,	17 75
Lancaster, Cong. ch. and so.	35 10—58 27
Grafton county.	
Campton Village, Collection at Mad River Schoolhouse,	4 11
Hanover, Susie A. Brown,	5 00
Hebron, Rev. J. B. Cook and wife,	6 00
Littleton, Cong. ch. and so.	15 78
Piermont, Cong. ch. and so.	4 00
Plymouth, Cong. ch. and so.	4 67—39 56
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so.	23 70
Greenfield, Cong. ch. and so.	34 00
Hancock, Cong. ch. and so.	25 00
Mount Vernon, Cong. ch. and so.	25 00
Wilton, Cong. ch. and so.	30 00—137 70
Merrimac county Aux. Society.	
Boscawen, Cong. ch. and so.	40 00
Concord, 1st Cong. ch., to const. Mrs. JOHN H. STEWART, H. M.	100 00
Pittsfield, Cong. ch. and so.	50 58—190 58
Rockingham county.	
Epping, Cong. ch. and so.	39 55
Exeter, 2d Cong. ch.	25 00
Hampstead, Cong. ch. and so.	33 00
Hampton, Cong. ch. and so.	13 04
Plaistow and North Haverhill, Mass., Cong. ch. and so.	178 11
Seabrook and Hampton Falls, Cong. ch. and so.	9 00
Stratham, Cong. ch. and so.	21 20—318 90
Strafford county.	
Centre Ossipee, Cong. ch. and so. add'l, 1; Joseph Fawcett, 9.21,	10 21
Sullivan county Aux. Society.	
Croydon, An Honorary Member,	5 00
	949 52

VERMONT.

Addison county.	
Ripton, Cong. ch. and so.	30 00
Vergennes, Cong. ch. and so.	12 00—42 00
Bennington county.	
Bennington, 1st Cong. ch., 195; Income of Norton Hubbard scholarship, for the Ahmednagar Theo. Sem'y, by Mrs. C. H. Hubbard, 40; Albert Walker, 10,	245 00
Bennington Centre, 1st Cong. ch.	8 50
East Arlington, Cong. ch. and so.	10 00
Manchester, Cong. ch. and so. (of wh., m. c., 29.51),	187 51—451 01
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Lyndon, 1st Cong. ch.	35 00
St. Johnsbury, North ch., "H. F.," 500; Franklin Fairbanks, to const. A. O. BAKER, CHAS. M. CARPENTER, JOHN T. BORLAND, HENRY W. PRESTON, AND S. F. BROOKS, H. M., 500,	1,000 00—1,035 00
Chittenden county.	
Burlington, 1st Cong. ch.	193 31
Essex, In memory of —,	25 00
Essex Junction, Cong. ch. and so.	11 25—229 56
Essex county.	
Guildhall, Cong. ch. and so.	12 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
East Fletcher, Thomas Morse,	5 00
Enosburgh, Cong. ch. and so.	6 50
Sheldon, S. M. Hulbert, 10; Rev. Wm. Carr, 5; Friends, 2.50; A. E. McLane, 2,	19 50—31 00

Grand Isle county.	
Grand Isle, Cong. ch. and so.	5 00
South Hero, Cong. ch. and so.	12 00—17 00
Lamoille county.	
Cambridge, Cong. ch. and so.	32 00
Johnson, Cong. ch. and so.	13 00—45 00
Orange county.	
Newbury, 1st Cong. ch.	80 00
Strafford, Cong. ch. and so.	57 00
West Randolph, Cong. ch. and so.	35 54—172 54
Orleans county.	
Greensboro', Cong. ch. and so.	55 00
Rutland county.	
Benson, "J. K."	1 90
Middletown Springs, Cong. ch. and so.	16 00
Sandgate, Cong. ch., m. c.	1 76—19 66
Washington county Aux. Soc. G. W. Scott, Tr.	
Northfield, Cong. ch. and so.	25 20
Waterbury, Rev. L. H. Elliot and wife,	15 00—40 20
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro', Cen. Cong. ch., m. c.	31 34
Dummerston, Cong. ch. and so.	22 69
Saxton's River, Cong. ch. and so.	14 00
Windham, Cong. ch. and so.	2 00—70 03
Windsor county.	
Hartford, 2d Cong. ch.	27 50
Norwich, Cong. ch. and so.	20 00
Rochester, Cong. ch. and so.	21 10
West Hartford, Cong. ch. and so.	10 00
Woodstock, Cong. ch. and so.	122 07—200 67
	2,420 67
Legacies.—Essex, N. Lathrop, by S. G. Butler, Ex'r,	35 00
St. Johnsbury, Erastus Fairbanks, by Horace and Franklin Fairbanks, Ex'rs,	500 00—535 00
	2,955 67

MASSACHUSETTS.

Barnstable county.	
Falmouth, 1st ch., m. c.,	13 61
Provincetown, Cong. ch. and so.	13 00—26 61
Berkshire county.	
Dalton, Cong. ch. and so.	58 73
Housatonic, Mrs. Wm. R. Fuller,	5 00
Lee, Cong. ch. and so., m. c., 189.89; Gent's Asso'n, 790.17,	900 00
Lenox Furnace, Mrs. E. Washburn,	15 00
Mill River, Miss M. R. Wilcox,	15 00
North Adams, Cong. ch. and so.	43 79
Sheffield, Cong. ch. and so.	9 00
South Egremont, Cong. ch. and so.	30 00
West Stockbridge, Village Cong. ch.	29 93
Williamstown, 1st Cong. ch., 39.03; White Oaks ch., m. c., 3.72; Williams College, 48c.	43 23—1,149 68
Brookfield Asso'n. William Hyde, Tr.	
Brimfield, 1st Cong. ch., Benev. Soc.	36 67
Dudley, Mrs. A. W. Williams,	10 00
Gilbertville, Cong. ch. and so., to const. T. HENRY GREENWOOD and ATWELL BARLOW, H. M.	246 00
North Brookfield, 1st Cong. ch.	100 00
Oakham, Evang. ch.	74 37
Ware, Wm. Hyde,	1,000 00
Warren, Cong. ch. and so., to const. CHAS. H. ROCKWOOD, H. M.	100 00—1,567 04
Essex county.	
Andover, South ch.	150 00
Lawrence, South Cong. ch., 19.68; Samuel White, 15,	34 68
North Andover, Cong. ch. and so.	60 00
Salem, A deceased friend,	45 00—289 68
Essex county, North.	
Amesbury, Mrs. Jonathan Allen,	5 00
Bradford, 1st Cong. ch.	63 13
Groveland, Cong. ch. and so.	14 00
Ipswich, Limebrook ch.	16 00

Newburyport, Whitefield Cong. ch., 144.80; Prospect-st. Cong. ch., 68.83; North Cong. ch., 28.55,	242 18
North Haverhill, Mrs. Gyles Merrill,	100 00—440 31
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Boxford, "A."	5 00
Ipswich, South Cong. ch.	30 00
West Boxford, Cong. ch. and so.	17 10
West Gloucester, Cong. ch. and so.	10 42—62 52
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Bernardston, Ortho. Cong. ch.	21 70
Coleraine, Rev. D. A. Strong,	5 00
Conway, Cong. ch. and so.	57 40
Deerfield, Ortho. Cong. ch.	39 30
East Hawley, Cong. ch. and so.	8 00
Greenfield, 2d Cong. ch.	200 00
Miller's Falls, 1st Cong. ch.	10 00
South Deerfield, Cong. ch. and Sab. sch.	30 66
Turner's Falls, Cong. ch. and so.	19 60
Wendell, Cong. ch. and so.	9 00—400 66
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chester, 2d Cong. ch.	9 98
Chester Centre, Cong. ch. and so.	3 61
Chicopee, 2d Cong. ch.	34 31
East Longmeadow, Thos. P. Carleton,	1 50
Longmeadow, Gent's Benev. Soc., 70.60; Ladies' Benev. Soc., 17.75,	88 35
Palmer, 2d Cong. ch.	50 00
Southwick, Cong. ch. and so.	10 00
Springfield, "H. M.," 1,000; "C. M.," 100; Rev. T. H. Hawkes,	1,110 00
Westfield, 1st Cong. ch., 15.45; Mary A. Dickinson, 100; H. Holland, 6; Income of N. T. Leonard scholarship, for student in Eastern Turkey mission, 5,	126 45
West Springfield, Mittineague ch.	23 70—1,457 90
Hampshire co. Aux. Society. Amherst, "C.," 30; Marshall Henshaw, 10,	40 00
Belchertown, Cong. ch. and so.	85 00
Easthampton, Rev. A. M. Colton,	5 00
Greenwich, Cong. ch. and so.	35 30
Northampton, Edwards ch., Benev. Soc., 144.13; A friend, 100,	244 13
Plainfield, Cong. ch. and so.	20 00
Southampton, Cong. ch. and so.	71 26
Westhampton, Cong. ch. and so.	28 41
Williamsburgh, Cong. ch. and so.	70 00—599 10
Middlesex county.	
Ashland, G. M. Perry,	5 00
Auburndale, Cong. ch. and so., 130.79; "H.," with other dona., to const. CHARLOTTE HAZEN, H. M., 25,	155 79
Bedford, Trin. Cong. ch.	45 97
BillERICA, Cong. ch. and so.	15 00
Cambridgeport, Prospect-st. ch.	100 00
Concord, Trin. Cong. ch. and so.	33 13
Framingham, Plymouth ch., to const. JEREMIAH MAINS and FRANK S. MASON, H. M., 200; do., m. c., "special thank-offering," 40,	240 00
Lincoln, 1st Cong. ch.	116 00
Newton, 2d Cong. ch.	81 88
Newtonville, Mrs. S. H. Phillips,	10 00
Reading, J. M. Carleton,	5 00
South Framingham, S. H. Williams,	50 00
South Natick, John Eliot ch.	46 01
Tewksbury, Cong. ch. and so.	67 23
Waltham, Cong. ch. and so.	49 49
Winchester, 1st Cong. ch., to const. HENRY W. HERRICK, H. M., 167.24; do., int. on legacy of D. N. Skillings, 200,	367 24—1,388 64
Middlesex Union.	
Ashby, Cong. ch. and so.	14 25
Dunstable, Cong. ch. and so.	29 00
Lancaster, Edward Phelps,	53 72
Littleton, Ortho. Cong. ch. and so.	12 00
Townsend, Cong. ch. and so.	21 10—130 07

Norfolk county.

Braintree, 1st Parish, Ladies' Palestine Miss. Soc'y.	50 00
Brookline, "E. P."	1 00
Dedham, 1st Cong. ch.	250 00
Foxboro', Ortho. Cong. ch.	31 18
Hyde Park, 1st Cong. ch.	51 47
Milton, Cyrus Brewer,	100 00
Norfolk, Cong. ch. and so.	4 18
Quincy, Cong. ch., m. c.	12 00
Randolph, 1st Cong. ch., 132.61; do., m. c., 106.44,	239 05
Sharon, 1st Cong. ch. and Christian Soc'y,	39 07
West Medway, Cong. ch. and so.	14 00—791 95
Old Colony Auxiliary.	
Wareham, Cong. ch. and so.	52 06
Plymouth county.	
Abington, 1st Cong. ch.	30 11
Bridgewater, A friend,	20 00
Brockton, Porter Evan. ch., with other dona., to const. GEO. W. ALDEN, GEO. A. PERKINS, and FRANK E. RAMSDELL, H. M.	118 33
Middleboro', Central Cong. ch.	204 14
North Carver, Cong. ch. and so.	5 30
Plympton, Cong. ch. and so.	5 00
South Abington, Caroline H. Whitman, 100; C. H. Whitman, 22,	122 00—504 88

Suffolk county.

Boston, Old South ch., 1,800; Mt. Vernon ch., 1,000; do., A friend, 100; do., William Norton, 10; do., a widow's mite for Prague, 2; 2d ch. (Dorchester), 559.68; Winthrop ch., 223.46; Boylston ch., 10.10; Walnut-ave. ch., 5; "W. H. B.," 50; "A.," 50; Rev. Dr. and Mrs. E. Strong, 30; James B. Bell, 20; A. W. and L. C. Clapp, 5; Friends (Jam. Plain), 6; A friend (Dorchester), 3; Box in Cabinet, 2.38,	3,876 62
Revere, Cong. ch. and so.	15 00—3,891 62
Worcester county, North.	
Petersham, Cong. ch. and so.	9 00
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Webster, Cong. ch. and so.	50 00
Worcester, Plymouth Cong. ch., with other dona., to const. LUTHER PHILLIPS and CHAS. H. MORGAN, H. M., 100; do., David Whitcomb, 1,500; Philip L. Moen, 1,500,	3,100 00—3,150 00
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Grafton, Evan. Cong. ch.	137 38
Westboro', "H. and L.,"	20 00
Whitinsville, Cong. ch. and so.	2,095 68—2,253 06
	18,164 78

Legacies. — Boston, Samuel W. Swett,

by F. V. Balch, Ex'r, in part, 10,000; David H. Williams, by Edwd. I. Thomas and D. H. Brewer, Ex'rs, 1,000,	11,000 00
Peabody, Mrs. Lydia P. Proctor, by Thomas E. Proctor, Adm'r,	1,000 00
Springfield, Miss Eunice C. Storrs, by Charles Marsh,	100 00 12,100 00
	30,264 78

RHODE ISLAND.

Barrington, Cong. ch. and so. (of wh. m. c., 24.57),	224 97
Central Falls, Cong. ch. and so.	73 00
East Providence, Samuel Belden, to const. EVA BELDEN CHURCHILL and SARAH ABBY BABCOCK, H. M.	200 00
Newport, United Cong. ch., m. c., 70.50; do., "T. T.," to const. CHARLES E. HAMMETT, JR., H. M., 100,	170 50
Pawtucket, Park-place Cong. ch.	15 00
Providence, Union Cong. ch., 1,370.92; Beneficent Cong. ch., 300; Pilgrim Cong. ch. (of wh. a special offering, for Madura, 45), 125.48; A member	

of Central Cong. ch., 10; Geo. H. Corliss, 500; Mrs. Sarah F. Lockwood, 100,

2,406 40—3,089 87

CONNECTICUT.

Fairfield county.

Bridgeport, Black Rock Cong. ch., 77.50; Park-st. Cong. ch., 22.07,	99 57
Brookfield, Cong. ch. and so.	20 00
Darien, Cong. ch. and so.	71 17
Norwalk, 1st Cong. ch.	100 00
Sherman, Cong. ch. and so.	17 00
Southport, Cong. ch., m. c., for for Japan,	10 58
Stamford, 1st Pres. ch.	600 00
Stratford, Cong. ch. and so., 43; do., m. c., 19; Oronoque, m. c., 3; the above with other dona. to const. Mrs. ASENATH A. SMITH, H. M.	65 00—983 32
Hartford county. E. W. Parsons, Tr.	
Buckingham, Cong. ch. and so.	2 57
Canton Centre, Cong. Sab. sch., for running expenses of <i>Morning Star</i> ,	11 13
Hartford, Roland Mather, 1,000; A. Carleton, 200,	1,200 00
New Britain, 1st Ch. of Christ,	55 64
Simsbury, 1st Cong. ch.	88 96
South Windsor, "T.,"	2 00
Unionville, 1st Ch. of Christ,	48 12
Wethersfield, Cong. ch. and so.	90 14
Windsor, Cong. ch. and so.	106 81—1,605 37

Litchfield co. G. C. Woodruff, Tr.	
Ellsworth, Cong. ch. and so.	14 68
Goshen, Mrs. Moses Lyman,	5 00
Litchfield, Miss H. L. Olmsted,	10 00
Milton, Cong. ch. and so.	14 14
New Hartford, North, Cong. ch. and so.	18 00
Norfolk, A friend,	10 00
North Cornwall, Cong. ch. and so.	66 17
Salisbury, Rev. J. C. Goddard,	5 00
Terryville, Cong. ch. and so., to const. Mrs. LEBBIE L. HUNTER, H. M.	165 50
Thomaston, Cong. ch. and so., 21.90; A monthly contributor, 15,	36 90
Torrington, 1st Cong. ch.	13 00
Woodbury, Mrs. C. P. Churchill,	1 00—359 39
Middlesex co. E. C. Hungerford, Tr.	
East Haddam, 1st Cong. ch.	56 41
Haddam, Cong. ch. and so.	31 50
Middlefield, Cong. ch. and so.	70 00
Middletown, 1st Cong. ch.	80 32—238 23

New Haven co. F. T. Jarman, Ag't	
Birmingham, J. Tomlinson, 10; Geo. W. Shelton, 5,	15 00
Fair Haven, 2d Cong. ch., m. c.	8 51
New Haven, United ch., m. c., 7.25; "J. L. E.," 30; M. T. Landfear, 15; An ex-missionary's family, 4,	56 25—79 76
New London co. L. A. Hyde and L. C. Learned, Tr's.	
Franklin, Cong. ch. and so.	9 60
Griswold, Cong. ch. and so.	52 00
Jewett City, Cong. ch. and so.	10 00
Niantic, East Lyme Cong. ch.	12 50
North Stonington, Cong. ch. and so.	150 50
Old Lyme, 1st Cong. ch.	50 53—285 13
Tolland county. E. C. Chapman, Tr.	
Bolton, Cong. ch. and so.	40 00
Rockville, 2d Cong. ch.	100 00
West Stafford, Cong. ch. and so.	11 25—151 25
Windham county.	
Ashford, 1st Cong. ch.	8 00
Danielsonville, Westfield Cong. ch., 80; H. B. Hutchins, 5,	85 00
Plainfield, Cong. ch. and so.	27 58
Scotland, Cong. ch. and so.	26 00—146 58

Legacies. — New Haven, Benjamin H. Coe, by H. G. Newton, Ex'r, 2,653.89; Mrs. Louisa M. Parker, by J. A. Bishop, Ex'r, 200,	2,853 89
Stamford, Ira Bliss, by John A. Crum, Ex'r, add'l,	3,723 58—6,577 47
	10,426 50

NEW YORK.

Albany, A friend, for deficiency, 100;	
Friends, for running expenses of	
<i>Morning Star</i> , 50c.	100 50
Angola, Cong. ch. and Sab. sch.	3 57
Ashland, Rev. T. Williston,	1 00
Bangor, Cong. ch. and so.	5 00
Belmont, L. A. Hickok,	300 00
Binghamton, 1st Cong. ch.	28 11
Brooklyn, Clinton-ave. Cong. ch., add'l,	
J. W. Ellwell, 100; South Cong. ch.,	
100; Ch. of the Pilgrims, "J. L. P.,	
50; 1st Identity ch., 20; Mrs. Mary	
P. Hayes, to const. WILLIAM BOS-	
WORTH, H. M., 100,	370 00
Broome Co., A friend of the cause,	1,000 00
Buffalo, 1st Cong. ch., "R. W. B.," to	
const. Mrs. GEORGE R. HAINES and	
Mrs. EMMOR HAINES, H. M., 200;	
Westminster Pres. ch., 10,	210 00
Carthage, Cong. ch. and so.	3 27
Clinton, "An offering to the Lord,"	10 00
Copenhagen, Rev. W. J. Cuthbertson,	10 00
Crown Point, 1st Cong. ch.	42 81
Danby, 1st Cong. ch.	23 46
Deer River, Cong. ch. and so.	7 00
East Stockholm, 1st Cong. ch., for	
Japan,	3 16
Elizabethtown, Cong. ch. and so.	39 30
Gaines, Cong. ch. and so.	27 42
Geneseo, S. W. Hopkins,	10 00
Homer, J. M. Schermerhorn, 200;	
Isaac Hawley, 1,	201 00
Ithaca, Mrs. D. T. Wood,	25 00
Madrid, 1st Cong. ch.	4 42
Miller's Place, Cong. ch., m. c.	23 05
Mount Sinai, Cong. ch. and so.	22 18
New York, Z. Stiles Ely, 1,000; G. G.	
Williams, 100; Leonard A. Bradley,	
25; Joseph S. Holt, 20,	1,145 00
Rushville, Cong. ch. and so.	22 50
Sherburne, Mrs. Buell, 20; Mrs. New-	
ton, 10,	30 00
Spencerport, Sarah F. Lincoln, 20; J.	
R. Loomis, 10,	30 00
West Winfield, Cong. ch. and so.	18 10
Worcester, 1st Pres. ch.	1 00--3,716 85

PENNSYLVANIA.

East Smithfield, Cong. ch.	20 00
Jeffersonville, F. Whiting,	20 00
Philadelphia, Chas. Burnham, 100;	
Chas. W. Sparhawk, 25; "Phil.," 4,	129 00
Pittsburgh, Welsh Cong. ch.	31 50
Providence, Welch Cong. ch.	10 00
Sewickley, Mrs. Geo. Woods,	80--211 30

NEW JERSEY.

Chatham, Stanley Cong. ch.	27 06
East Orange, L. F. Hovey,	10 00
Hanover, Mary H. Parker,	20 00
Irvington, Rev. Almon Underwood,	100 00
Montclair, 1st Cong. ch., m. c., for	
Japan,	46 60
Summit, Central Pres. ch., to const.	
Rev. THEODORE F. WHITE, H. M.,	50 00
Upper Montclair, Christian Union	
Cong. ch.	105 85
Warrenville, Cong. ch., Ladies' Miss.	
Soc'y.	4 00--363 51

DISTRICT OF COLUMBIA.

Washington, HENRY A. P. CARTER, to	
const. himself H. M.	100 00

NORTH CAROLINA.

Wilmington, A thank-offering,	5 00
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ALABAMA.

Talladega, Rev. Henry S. De Forest,	
to const. GEO. H. HOWE, H. M.	100 00

TEXAS.

San Antonio, —,	2 00
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OHIO.

Amherst, 1st Cong. ch.	5 00
Ashtabula, Wm. M. Eames,	23 00
Austinburg, Cong. ch.	14 84
Brownhelm, Cong. ch.	7 25
Chagrin Falls, 1st Cong. ch., 8.50; do.,	
J. S. Bullard, 10,	18 50
Cleveland, 1st Cong. ch., 15.79; Grace	
Cong. ch., 4.15,	19 94
Cuyahoga Falls, Cong. ch.	13 92
Elyria, E. De Witt,	10 00
Greenwich, A friend,	2 00
Harmar, Cong. ch.	229 30
Huron, Theodore Alvord,	2 50
Jefferson, S. W. Dickinson,	12 26
Lexington, Cong. ch.	17 34
Lindenville, L. H. Jones,	6 00
Milan, Pres. ch.	17 00
Nelson, H. Pike,	10 00
Oberlin, Anna M. Wyett, 10; E. P.	
Barrows, 10,	20 00
Painesville, Wm. M. Pierson, special,	10 00
Ravenna, Cong. Sab. sch., Miss Sey-	
mour's class, for running expenses	
<i>Morning Star</i> ,	40
Rockport, Cong. ch.	4 72
Ruggles, Cong. ch.	43 28
Saybrook, Cong. ch.	27 05
Siloam, Cong. ch.	13 18
Wellington, 1st Cong. ch., 100; J. S.	
Case, 10; Mrs. Mary R. Hamlin, 10,	120 00--647 48

INDIANA.

Lowell, E. N. Morey,	5 00
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ILLINOIS.

Altona, M. H. Mather,	20 00
Atkinson, Cong. ch.	5 40
Aurora, S. B. Dyckman,	5 00
Brighton, Cong. ch.	20 00
Hrimfield, Pres. ch.	10 00
Byron, Cong. ch.	16 00
Champaign, Cong. ch.	67 44
Chandlerville, Cong. ch. and Sab. sch.	20 26
Chicago, New-Eng. Cong. ch., 60.87;	
Union-park Cong. ch., m. c., 18.13;	
D. R. Holt, 25; E. Rathbun, 10;	
Rev. A. J. Bailey, 1,	115 00
Creston, Cong. ch.	9 00
Du Quoin, Rev. W. Arms,	5 00
Elmwood, A friend,	4 00
Farmington, John P. Barrett,	1 00
Freeport, L. A. Warner,	25 00
Forest, Cong. ch.	24 15
Galesburg, 1st Ch. of Christ, E. D.	
Wyckoff, 5; "J. D. W.," 5; Mrs.	
E. F. Parker, 10,	20 00
Geneseo, Mrs. E. L. Atkinson,	10 00
Highland Park, L. S. Bingham,	1 00
Hinsdale, Cong. ch., with other dona.,	
to const. Rev. GEO. S. BASCOMB, L.	
HASKELL, Rev. J. D. McCORD, and	
Rev. J. A. POTTER, H. M.	170 00
Illi, Cong. ch.	11 00
Joliet, Rev. S. Penfield,	1 50
Lake Forest, Rev. W. A. Nichols,	15 00
Lawn Ridge, A. Crawford,	15 00
Lombard, Cong. ch.	13 00
Naperville, Cong. ch.	25 65
Newark, Horace Day,	5 00
Oak Park, 1st Cong. ch., E. H. Pit-	
kin, 200; "S. J. H.," 50,	250 00
Onarga, Cong. ch.	4 00
Ontario, Cong. ch., 30; Rev. H. M.	
Tupper and family, for Mr. Jenny's	
work at Monastir, with other dona.,	
to const. Rev. ELMER W. BUTLER,	
H. M., 20,	50 00

Payson, Cong. ch.	22 00
Peoria, 1st Cong. ch., 100.49; Rev. A. A. Stevens, 10,	110 49
Quincy, Mr. and Mrs. J. Perry,	7 50
Rockford, A friend,	15 00
Roscoe, Cong. ch.	10 00
Sandwich, Cong. ch.	25 52
Stillman Valley, Cong. ch.	19 58
Thomasboro', H. M. Seymour,	9 00
Udina, Cong. ch.	6 07
Wheaton, Cong. ch.	13 32
Winnebago, Cong. ch.	15 00
Wyoming, Cong. ch.	7 67—1,199 55

Legacies. — Chicago, Wm. H. Brown, avails of real estate, in part,

8,940 49

10,140 04

MISSOURI.

Amity, Cong. ch.	10 00
Bevier, Cong. ch.	1 05
Macon, Cong. ch.	2 35
No. Springfield, M. H. Merriam, 25;	
S. F. Ballard, 20,	45 00
St. Louis, Plymouth ch.	28 01—86 41

MICHIGAN.

Ann Arbor, James D. Duncan,	40 00
Bedford, Cong. ch.	10 00
Benton Harbor, Cong. ch.	16 00
Columbus, Cong. ch.	11 57
Detroit, 1st Cong. ch., 296.02; Philo Parsons, 100,	396 02
Dowagiac, Wm. Wares,	20 00
Flint, A friend of missions,	2 00
Grand Blanc, Cong. ch.	17 70
Hancock, Cong. ch.	96 46
Hillsdale, Mrs. T. F. Douglass, 10;	
Rev. Hiram Smith, 10,	20 00
Imlay City, 1st Cong. ch.	20 00
Jackson, L. H. FIELD, to const. himself H. M.	100 00
Johnstown and Barry, Cong. ch.	5 65
Ludington, Cong. ch.	50 00
Manistee, 1st Cong. ch.	18 13
Oakwood, Cong. ch.	20 00
Olivet, Friends in Cong. ch.	8 00
Ovid, A. T. Waterman,	2 00
Pottersville, Mrs. B. Landers,	5 00
Sandstone, Cong. ch.	5 00
Union City, A friend,	1,000 00
Utica, A member of Cong. ch.	2 00
Whitehall, Cong. ch.	3 39—1,868 92

WISCONSIN.

Alderly, James Thomas,	5 00
Bay View, Cong. ch.	1 00
Beloit, 2d Cong. ch. (of wh. from L. Meacham, 2), 27; Mary A. Kellogg, 5,	32 00
Berlin, Hiram Joslyn,	20 00
Darlington, Cong. ch.	14 80
Dodgeville, Mrs. Jane H. Jones,	20 00
Footville, Cong. ch.	3 44
Green Bay, Pres. ch.	40 83
Kaukauna, Cong. ch.	5 00
Kenosha, Thos. Gillespie,	10 00
Lake Geneva, Mrs. Geo. Allen, 5; G. Montague, 5,	10 00
Lancaster, Cong. ch.	32 20
Menasha, E. D. SMITH, to const. himself H. M.	100 00
Milwaukee, Hanover-st. Cong. ch., 6.65; Cong. ch., 5; Edward D. Holton, 100,	111 65
Monroe, "Our family miss'y box,"	6 50
Muscoda, Pleasant Hill Cong. ch.	5 00
Neenah, A friend,	1 00
Peshigo, Cong. ch.	8 00
Pewaukee, Cong. ch.	7 33
Pleasant Prairie, Friends of missions,	10 00
Racine, 1st Pres. ch., 36.74; Welsh Cong. ch., 17; Mrs. Jane Parry, 6,	59 74
Ripon, Cong. ch.	100 00
Sparta, 1st Cong. ch.	44 92
Waupun, Cong. ch.	28 67
Wauwatosa, Cong. ch.	42 40
West Salem, Cong. ch.	11 70—731 18

IOWA.

Algona, A. Zahler,	5 00
Anita, Cong. ch.	5 85
Cedar Rapids, John F. Dean,	5 00
Cherokee, F. E. WHITMORE, with other dona., to const. himself H. M.	50 00
Chester Centre, Cong. ch.	28 00
Creston, Joseph Foster,	1 00
Denmark, Cong. ch.	25 00
Eldora, Cong. ch.	24 62
Farmington, M. H. Cooley,	5 00
Kellogg, Cong. ch.	10 00
Keokuk, Mrs. L. H. Ayer,	14 00
Maquoketa, Cong. ch. and Sab. sch.	10 98
Muscatine, Ger. Cong. ch.	5 00
Osage, Cong. ch., Miss. Soc'y,	5 00
Ottumwa, 1st Cong. ch.	20 00
Rock Rapids, Rev. C. H. Morse,	1 50
Stuart, Mrs. John Adams,	5 00
Toledo, Mrs. E. N. Barker,	5 00
Webster City, Cong. ch.	8 30—234 25

MINNESOTA.

Brownton, Cong. ch.	2 00
Cherry Grove, Betsey Ingalls,	5 00
Fergus Falls, "D. W."	10 00
Hawley, Union ch.	4 68
Mantorville, Cong. ch.	15 50
Medford, Cong. ch.	10 00
Minneapolis, A friend,	10 00
Rochester, Cong. ch.	20 68
Rushford, Cong. ch.	2 50
Springfield, Cong. ch.	3 00
St. Paul, Pacific Cong. ch.	8 75
Waseca, Cong. ch.	16 83
D., "From the home field, W. S.	5 00—113 94

KANSAS.

Delmore, Cong. ch.	2 50
Great Bend, Cong. ch.	4 96
Manhattan, Cong. ch., J. L. Soupene, 10; H. E. Marshall, 10,	20 00
Sterling, Cong. ch.	21 57
Wellsville, Cong. ch.	14 00—63 03

NEBRASKA.

Clay Centre, Cong. ch.	15 52
Cuthbertson, Ger. Cong. ch.	5 00
Genoa, Rev. C. H. Crawford,	5 00
Grafton, Cong. ch.	6 25
Harvard, Cong. ch.	5 06
Humboldt, A friend,	30 00
Plymouth, Cong. ch.	10 00
West Point, Cong. ch.	4 34
Wisner, Cong. ch.	2 50—83 67

CALIFORNIA.

Fort Jones, I. Titcomb,	5 00
Oakland, Rev. J. C. Holbrook,	10 00
Santa Cruz, Cong. ch.	10 00
—, A friend,	25 00—50 00

OREGON.

Portland, Thos. H. North, 4; Miss M. B. North, 1,	5 00
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COLORADO.

Colorado Springs, Cong. ch., 45 52; Rev. E. Hildreth, 25,	70 52
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WASHINGTON TERRITORY.

Cheney, Rev. Cushing Eells, D.D., to const. EDNA EELLS, H. M.	100 00
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DAKOTA TERRITORY.

Howard, Cong. ch.	1 25
Letcher, Rev. P. B. Fisk,	10 00
Springfield, Cong. ch.	1 00—12 25

DOMINION OF CANADA.

New Brunswick,	
St John, F. M. S. of N. S. and N. B.	28 00
Province of Ontario,	
Garafraxa, 1st Cong. ch.	7 50
Province of Quebec,	
Montreal, Rev. J. Fraser,	10 00
Sherbrooke, E. Hargrave,	8 00—18 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Mexico, —, A thank-offering,	25 00
Sandwich Islands, Honolulu, Mrs. E. O. Hall, 1,000; Waimea, A friend, 10,	1,010 00
Scotland, Helensburgh, Income from legacy of Dr. Hugh Miller, for the Ahmednagar Theo. Sem.	102 30
Turkey, Constantinople, Nicola Kouzoujouk Oghlo,	44 40
—, "Vichy,"	100 00
	1,281 70

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer*.

For several missions, in part,	8,168 68
For a "Home" building at Madura,	4,250 00
For schoolroom at Baghchejuk, 100; refit and traveling expenses of Miss Sears, 300; health travel of Misses Patrick, Hamlin, and Cull, 576; for Mrs. O. P. Allen, 150; for the Umzumbi "Home," Natal, for furniture, etc., 300; and for school building at Aintab, 550,	1,976 00
	14,394 68

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

2,590 00

FROM HAWAIIAN WOMAN'S BOARD OF MISSIONS, HONOLULU, S. I.

For six months' salary of Miss. A. R. Palmer,	150 00
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MISSION SCHOOL ENTERPRISE.

MAINE. — Bath, Winter-st. Sab. sch., 80; Ellsworth Falls, Cong. Sab. sch., 5; Portland, Charles A. Brown, for Kioto Training School, 20; Scarborough, A class in 1st Cong. Sab. sch., 9,	114 00
VERMONT. — Guildhall, Cong. Sab. sch., 7.50; Waupun, Cong. Sab. sch., 15; Windham, Banks fund, 1,	23 50
MASSACHUSETTS. — Framingham, Plymouth ch., 3; Leverett, Cong. Sab. sch. and Mission School, 10.52; Warwick, Cong. Sab. sch., 2.13,	15 65
RHODE ISLAND. — Barrington, Cong. ch. and so.	30 00
CONNECTICUT. — Stratford, Oronoque, m. c., for Kioto Training School,	5 00
NEW YORK. — Gaines, Cong. Sab. sch., 4.21; Ithaca, Cong. Sab. sch., for support of a native boy in Madura, 40,	44 21
PENNSYLVANIA. — Shenandoah, Welsh Cong. ch., for Pasmalai Sem'y,	46 00
MISSOURI. — St. Louis, Plymouth ch., Juvenile Miss'y Soc'y,	55 42
WISCONSIN. — Watertown, Cong. Sab. sch., for a boy in Mardin College,	7 50
IOWA. — Denmark, Cong. Sab. sch., 22.50; Muscatine, Cong. Sab. sch., 10,	32 50
MINNESOTA. — Plainview, Primary class in Cong. Sab. sch., for Testaments, 4; Waseca, Cong. Sab. sch., 5.76,	9 76
CANADA. — Montreal, Calvary Cong. ch., "Missionary Needles," for girls in Mr. Winsor's school, India,	40 00
BRAZIL. — Rio Grande do Sul, Evan. ch. Sab. sch., by Rev. E. Vanorden, pastor, for Japan,	8 00
	431 54

Donations received in August,	58,463 71
Legacies " "	32,746 88
	91,210 59

Total from September 1, 1883, to August 31, 1884: Donations, \$392,864.99; Legacies, \$115,567.94 = \$508,432.93.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL —
"THE MORNING STAR."

MAINE.

Albany, Cong. Sab. sch.	5 00
Belfast, Cong. Sab. sch., add'l,	2 00
Brewer, Cong. Sab. sch.,	10 05
Cherryfield, John W. Coffin,	10 00
Damariscotta, A friend,	25
Farmington, Two friends,	50
Foxcroft and Dover, Sab. sch.	9 75
Lewiston, Pine-st. Cong. Sab. sch.	20 00
Machias, Cong. Sab. sch.	6 00
North Edgcomb, A friend,	25
Portland, St. Lawrence-st. Cong. Sab. sch.	27 00
Scarborough, Cong. Sab. sch., add'l,	25
Searsport, 2d Cong. Sab. sch.	6 25
South Freeport, Cong. ch. and Sab. sch., add'l, 2.50; Herbert B. Jones, 25c.	2 75
South Paris, Cong. Sab. sch.	22 00
West Newfield, Cong. Sab. sch.	5 00—127 05

NEW HAMPSHIRE.

Berlin, Cong. ch. and Sab. sch.	3 00
Bristol, Cong. Sab. sch.	8 25

Campton, Cong. Sab. sch., add'l,	1 25
Chester, Cong. Sab. sch.	12 50
Colebrook, Cong. Sab. sch.	13 76
Gilmanston, Cong. ch.	3 50
Hillsboro' Bridge, Cong. Sab. sch.	1 25
Keene, 2d Cong. Sab. sch.	1 00
Lyme, Cong. Sab. sch.	28 00
Peterboro', Cong. Sab. sch., 2.25; "Mayflowers" Children's Mission Circle, 5,	7 25
Stratham, Mission Circle,	16 25
Sullivan, Cong. Sab. sch.	8 00
Webster, Cong. Sab. sch.	2 00—106 01

VERMONT.

Benson, Cong. Sab. sch.	3 50
Berlin, Cong. Sab. sch.	5 00
East Abington, Cong. Sab. sch.	3 00
East Fairfield, Albertie L. Chase,	25
East Hardwick, Cong. Sab. sch.	1 00
Enosburgh, George and Elmira Adams, and their eighteen grandchildren,	25 00
Essex Centre, Cong. Sab. sch.	6 50
Fair Haven, Cong. Sab. sch., add'l,	84

Greensboro', Cong. Sab. sch.	7 50
Hubbardton, Cong. ch. and Sab. sch.	3 75
Milton, Cong. Sab. sch.	22 00
Northfield, Cong. Sab. sch.	13 75
Peacham, Cong. Sab. sch.	25 75
Richmond, Cong. Sab. sch.	4 50
Sharon, Cong. ch. and so.	5 50
South Wardsboro', A friend,	1 00
Waitsfield, Cong. Sab. sch.	15 00
West Hartford, Cong. Sab. sch., add'l,	25
Westminster West, Cong. Sab. sch.	28 00
Weston, Cong. Sab. sch.	4 75—176 84

MASSACHUSETTS.

Amherst, Zion Sab. sch., of Amherst College,	6 00
Blandford, Cong. Sab. sch.	3 00
Boston, Park-st. Sab. sch., Mr. B. T. Quinn's Bible class, for a third boat, 150; "E. K. A.," 1; "M. H. A.," 1; Hattie Devens, 25c.	152 25
Chicopee, 3d Cong. Sab. sch., Mrs. M. H. Mosman's class,	5 00
Danvers Centre, 1st Cong. Sab. sch.	20 00
Dedham, Cong. Sab. sch.	2 00
Dorchester, A class in 2d Cong. Sab. sch.	53
East Hampton, 1st Cong. Sab. sch.	24 60
East Longmeadow, Alice B. Carleton,	50
Edgartown, A friend,	25
Fall River, 1st Cong. Sab. sch.	19 95
Fitchburg, Calv. Cong. Sab. sch.	25 00
Haydenville, Cong. Sab. sch.	2 25
Holliston, Cong. Sab. sch.	60 00
Huntington, 2d Cong. ch.	4 46
Ipswich, 1st Parish Sab. sch.	28 00
Kingston, Louise C. Keith,	25
Ludlow, Union Sab. sch.	8 25
Lynn, Central Cong. Sab. sch.	40 00
Melrose Highlands, Cong. Sab. sch.	7 00
Millbury, 1st Cong. Sab. sch.	25 00
Natick, 1st Cong. Sab. sch.	37 03
Newburyport, "L. B. H."	25
Norfolk, Cong. Sab. sch.	11 65
Northampton, 1st Cong. Sab. sch.	234 29
North Brookfield, Mr. and Mrs. H. Reed,	2 00
Northfield, Charles Fisher,	25
Plymouth, 2d Cong. Sab. sch.	4 00
Provincetown, "E. A."	20 00
Saundersville, Cong. Sab. sch.	11 50
Somerville, Franklin-st. Sab. sch.	31 00
South Abington, Cong. Sab. sch.	8 55
Waltham, Two friends,	50
Wareham, Cong. Sab. sch.	5 00
Waverly, Mrs. Daniel Butler,	75
Wendell, Friends,	1 00
West Barnstable, Cong. Sab. sch.	8 44
Westboro', Evang. Sab. sch.	1 65
West Medway, Two friends, 50c.; Irving W. Kelsey, 25c.	75
West Springfield, Park-st. Sab. sch., 33; Children of Mittineague Cong. ch., 22,	55 00
West Stockbridge, Cong. Sab. sch.	7 50
Wilmington, Cong. Sab. sch., 25; Harry and Leland Pierson, 50c.	25 50
Worcester, Salem-st. Sab. sch.	15 00—915 88

RHODE ISLAND.

Pawtucket, Mrs. Sophia Adams,	1 00
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CONNECTICUT.

Cornwall, Cong. Sab. sch.	3 25
Dayville, 2d Cong. Sab. sch.	5 75
Greenfield, Friends,	1 75
Green's Farms, Cong. Sab. sch.	17 25
Guilford, 1st Cong. Sab. sch.	25 50
Hampton, Cong. Sab. sch.	14 66
Hartford, Pearl-st. Cong. Sab. sch.	107 07
Higganum, Cong. Sab. sch.	25 00
Lyme, Cong. Sab. sch.	2 50
Montville, Two classes in Cong. Sab. sch.	5 00

Naugatuck, Cong. Sab. sch.	40 00
North Madison, Cong. ch. and so.	13 00
Prospect, Cong. Sab. sch.	5 50
Rockville, 2d Cong. Sab. sch.	31 00
Scotland, Cong. ch. and so.	4 00
South Norwalk, Cong. Sab. sch.	80 00
West Chester, Four children,	1 00
West Hartland, Cong. Sab. sch.	5 00
West Stafford, Cong. Sab. sch.	5 25
Wilton, Mrs. Gerardus Adams,	1 00
Windsor, Cong. Sab. sch.	34 00—427 48

NEW YORK.

Baiting Hollow, Cong. Sab. sch.	13 00
Bethel, Cong. Sab. sch.	3 00
Binghamton, \$30 under School Fund in September <i>Herald</i> should have been for <i>Morning Star</i> .	
Brooklyn, Ch. of the Pilgrims Sab. sch.	50 00
Buffalo, Cong. Sab. sch., 129.05; Young People's Asso'n, 11.77,	140 82
Cambridge, Two children,	1 00
Chateaugay, Ada L. Mason,	25
Clifton Springs, Friends,	1 25
Elizabethtown, Cong. Sab. sch., 2.25; Mrs. Chas. E. Beebe, 5,	7 25
Little Britain, Cong. Sab. sch., Mrs. Wallace's class,	7 50
Malone, Harold K. Wead,	1 00
New Village, Cong. Sab. sch.	6 50
New York, Broadway Tabernacle Sab. sch.	100 00
North Collins, Cong. Sab. sch.	1 30
North Walton, Cong. Sab. sch.	20 00
Pelphs, Mrs. W. H. Jackson,	1 00
Port Jervis, Three boys,	1 00
Rochester, Rev. W. C. Gaylord,	50
Wading River, Cong. Sab. sch.	5 00
Warwick, Cong. Sab. sch. and J. H. Beattie,	50
West Bloomfield, Cong. Sab. sch.	18 50
West Winfield, Cong. Sab. sch.	1 25
Wood Haven, Cong. Sab. sch. and others,	11 80—392 42

PENNSYLVANIA.

Cambridgeboro', Cong. Sab. sch.	4 75
Mercer, Cong. Sab. sch.	12 00
Miners, Welsh Cong. ch.	10 00
Minersville, Hannah Thomas,	25
Philadelphia, Chas. Burnham,	5 00
West Spring Creek, A little boy,	10—32 10

NEW JERSEY.

Iona, Cong. Sab. sch.	5 50
Newark, Christ (Reformed) Sab. sch., of Woodside,	40 00
Passaic, Friends,	1 00—46 50

GEORGIA.

Savannah, Subscription,	10
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FLORIDA.

Limona, Alma M. Pratt,	1 00
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ALABAMA.

Marion, Cong. Sab. sch.	5 00
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TENNESSEE.

Chattanooga, Edith Howenstine,	50
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OHIO.

Alliance, Cong. Sab. sch., add'l,	5 00
Bellevue, Cong. ch. "Happy Workers," 10; "Look Up Legion," 10,	20 00
Castalia, Cong. Sab. sch.	11 00
Chatham, Cong. Sab. sch.	10 00
Cleveland, Euclid-ave. Cong. Sab. sch.	43 65
Dayton, Minna I. Weaver,	50

Greenfield, Union Sab. sch.	8 00
Medina, 1st Cong. Sab. sch.	58 31
Mount Vernon, 1st Cong. Sab. sch.	17 00
Nelson, Cong. Sab. sch.	8 50
Paddy's Run, Cong. Sab. sch.	15 00
Sandusky, 1st Cong. Sab. sch.	25 00
Strongsville, 1st Cong. Sab. sch.	6 50
Tyn Rhos, Cong. Sab. sch.	1 55
Wakeman, Cong. Sab. sch.	16 40
Wauseon, Cong. Sab. sch., add'l,	50
Wayne, Cong. Sab. sch.	14 00
West Williamsfield, Alice and Harry Dickinson,	50
Wooster, Anna L. Robison,	50—261 91

INDIANA.

Dunreith, "All for Jesus" Miss. Soc.	1 00
Lowell, Lake Prairie Sab. sch.	50—1 50

ILLINOIS.

Ashkum, Cong. Sab. sch., and others,	4 95
Chicago, Friends,	2 00
Crystal Lake, Cong. Sab. sch.	17 75
Du Quoin, W. Arms,	2 00
Illini, Cong. Sab. sch.	9 50
La Grange, Cong. Sab. sch.	6 00
New Windsor, Hopewell Sab. sch.	7 50
Oak Park, Meth. Sab. sch.	5 08
Ridgefield, Pres. ch.	7 50
Wayne, Cong. Sab. sch.	12 00
Winnetka, Cong. Sab. sch.	20 00—94 28

MISSOURI.

Bevier, Robert Gibson,	25
Kansas City, Henry, Thomas, and Mildred Faxon,	5 00
Parkville, Two little boys,	50
—, A poor woman,	75—6 50

MICHIGAN.

Ann Arbor, Cong. Sab. sch.	5 00
Armada, Cong. Sab. sch.	7 50
Benzonia, Cong. Sab. sch.	13 20
Bridgeport, Cong. ch., Willing Workers,	11 00
Ceresco, Two friends,	1 00
Holland, Children of Rev. D. Broek,	2 75
Moline, Friends,	14 25
New Haven, Cong. Sab. sch.	1 50
North Raisinville, Cong. Sab. sch.	3 90
Olivet, Cong. Sab. sch.	1 00
Utica, 1st Cong. Sab. sch.	1 75—62 85

WISCONSIN.

Baraboo, 1st Cong. Sab. sch.	5 50
Beloit, Four children,	1 00
Lake Mills, Cong. Sab. sch.	11 00
Leeds, Cong. Sab. sch.	10 00
Mazomanie, Cong. Sab. sch.	3 75
Menasha, Cong. Sab. sch.	75
Monroe, Two friends,	1 00
Pewaukee, Cong. Sab. sch.	1 60—34 60

IOWA.

Amity, Cong. Sab. sch.	12 75
Cherokee, Cong. Sab. sch.	4 55
Clay, Cong. Sab. sch.	9 00—26 30

MINNESOTA.

Brownnton, Cong. Sab. sch., add'l,	75
Collins, Cong. Sab. sch.	1 75
Hawley, Union Sab. sch.	1 75
St. Paul, Atlantic Cong. Sab. sch.	5 00—9 25

KANSAS.

Fort Scott, Lota and Georgie Clancy,	50
Great Bend, Cong. Sab. sch.	1 50
Lida, Prairie Hill Union Sab. sch. Mission Band,	10 25
Milford, Cong. Sab. sch.	2 25
Pomona, Mrs. E. K. Newcomb,	50
Rena Centre, Cong. Sab. sch.	6 50—21 50

NEBRASKA.

Columbus, Cong. Sab. sch.	12 50
Fairfield, Cong. Sab. sch.	3 00
Harvard, Cong. Sab. sch.	3 00
Indianola, Union Sab. sch.	3 25
Nebraska City, Cong. Sab. sch.	12 50
Tecumseh, H. L. Kellogg,	4 40
Wahoo, Cong. Sab. sch.	6 27
Waverly, Friends,	2 75—47 67

CALIFORNIA.

Berkeley, Union Sab. sch.	2 75
San Bernardino, Cong. Sab. sch.	5 00
San Francisco, Plymouth Sab. sch., 30; Floy and Arthur Prentice, 5,	35 00
Santa Cruz, Cong. Sab. sch.	15 00
Riverside, Cong. Sab. sch.	6 50—64 25

WASHINGTON TERRITORY.

Houghton, Cong. Sab. sch.	7 50
Interlake, Cong. Sab. sch.	1 50
Salmon Bay, Cong. Sab. sch.	7 50—16 50

WYOMING TERRITORY.

Cheyenne, 1st Cong. Sab. sch.	16 50
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CANADA.

Pine Grove, Cong. Sab. sch.	4 00
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EAST ROUMELIA.

Kazanluk, Children,	1 32
Philippopolis, Sab. sch.	6 34—7 66

INDIA.

Battalagundu, Girls' Boarding School, 5; Mrs. C. M. Chandler, 7.50,	12 50
Sholapur, George, Alice, and Annie Harding,	5 00—17 50

JAPAN.

Okayama, Bessie W. and Anna H. Pette,	2 00
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MICRONESIA.

Ponape, Rev. E. T. Doane, 25; Miss Fletcher's school, 5,	30 00
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SANDWICH ISLANDS.

Central Kona, Sab. schools,	7 75
Honolulu, Fort-st. Sab. sch., 126.25; Gilbert Islanders in Honolulu, 7.75; Mrs. M. W. Pogue, promised by her late husband, 100,	234 00
Kaakacko, Lepers at Hospital,	12 50
Kohala, Sab. sch., 111.75; Foreign ch. and Sab. sch., 25.75,	137 50
Makowao, Foreign Sab. sch.	28 50
North Kona, Sab. sch.	12 50—432 75

TURKEY.

Bitlis, Mt. Holyoke Sem'y, 4; Friends, 1,	5 00
Constantinople, Gedrich Pasha, Mrs. Schneider's school, add'l, 6.75; Mission Treasury Department, 5; Mary and Susie Dwight, 50c.	12 25—17 25
	3,406 65

FROM WOMAN'S BOARD OF MISSIONS,
Mrs. Emma Carruth, Boston,
Treasurer.

Contributions acknowledged in <i>Mission Dayspring</i> , April to October,	2,757 18
	6,163 83
Previously acknowledged,	29,822 58
	35,986 41

FOR YOUNG PEOPLE.

AT THE MORTLOCK ISLANDS AND RUK.

BY REV. F. E. RAND, OF PONAPE.

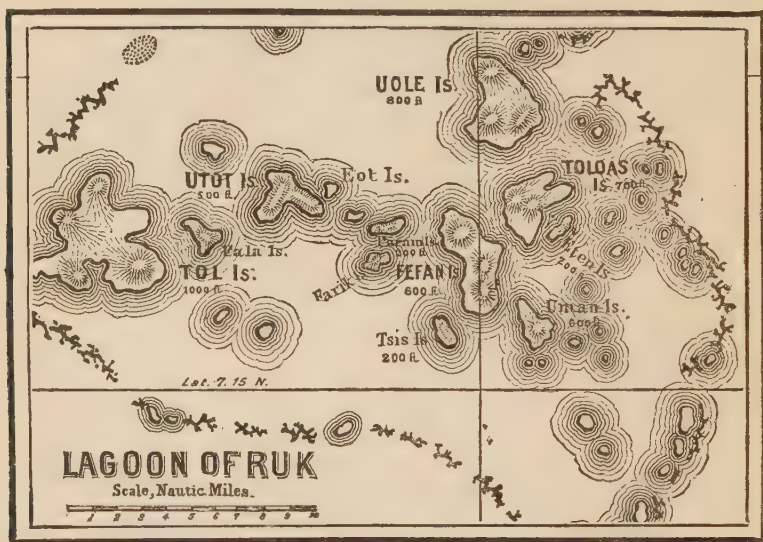
[The last work done by the *Morning Star* prior to her wreck on Kusaie was to make her annual voyage westward from Ponape, to visit the islands in the Mortlock group and the archipelago of Ruk. This year she took with her from Ponape, as the visiting missionaries, Messrs. Sturges and Rand. Mr. Rand's brief report is here given, and we are sure that the account of the wonderful progress of the work will interest all the young people.]

THE eleventh voyage of the *Morning Star*, the messenger of peace to the Mortlocks, has been wonderfully blessed. On January 19, 1883, at 3 P.M., we left Ponape for the west; visited all the ten islands and the fifteen stations in the Mortlocks and Ruk, and cast anchor again at Ponape February 13, making just twenty-four days. The Lord has not only blessed us with quick dispatch, but has strengthened our hearts by permitting us to again behold his work prospering in the hands of his servants, our Ponape brethren. We rejoice that the work is still going on, though the workers are becoming fewer and the prospect for filling up the ranks from Ponape or the Mortlocks is not very flattering, just at present.

After two days' sail, on Monday, January 21, we entered, at sunset, the Lukanor lagoon, anchoring after dark. As we were entering the lagoon seven or eight canoe-loads of natives met us, eagerly seeking to find out who we were. Soon the glad shout went up: "*Morning Star!*" Every one took it up. Laughing and shouting "*Morning Star!*" they returned to their homes to spread the news. Shortly after anchoring, many natives came aboard, and the first question they asked was: "Where is our teacher David?" The second question was: "Where is Captain Bray?" Waiting till Wednesday morning for Opataia and Opatinia, we spent three busy and pleasant days in visiting three of the four churches under their care, Lukanor, Ta, and Satoan, and also Oniop, one of Caleb's out-stations. On Saturday we were off for Mor, another of Caleb's out-stations, spending the Sabbath there. Monday we passed at Etal, where Caleb lives. Tuesday we were at Kutu, one of Opataia's churches; the most prosperous one in his field. Just at sunset we left the lagoon and were off for Namoluk. The report from Opataia's field is encouraging; no falling away during the year, with additions to each of the four churches. On Wednesday we reached Namoluk, where there has been little advance since the close of the year in which the gospel was first preached to the natives. Thursday we spent at Losap, finding more outward signs of progress than at any place yet visited. The neat appearance of the parsonage and church, and everything around it, the bright faces and clean clothes of the numerous children who greeted us, assured us that Solomon and Susan had not been idle. Solomon ordained, also, one

deacon. On Friday we were at Nama, where one of Solomon's deacons has had charge.

We reached Uman, one of the islands of Ruk, on Saturday. Very pleasant meetings were held on Saturday and Sunday. Moses, who has now been here four years, has seen fruit a hundred-fold from the seed he has sown. Some of the visible fruits are the large church, the neat and large parsonage, the long stone wharf, the little village of neat houses which has taken the place of the usual low thatch huts with dirt floors; the large Sabbath congregations, and the daily meetings well attended; the large school, with 175 or more pupils; a church of seventy or more members, and a large Sabbath-school. These are some of the most manifest of the fruits of the gospel of Jesus as taught and exemplified by



Moses and Jepora. But the grandest proof that the gospel of Christ is the power of God for good is found in the fact that, while many resist the light and not do follow some of their associates into Christ's fold, they yet so far feel their influence that fifteen hundred natives on this island of Uman are at peace among themselves, and, though strongly tempted to war with the neighboring islands, they firmly refuse. This little flame of light that has been burning steadily for four years, scattering its rays of peace over Uman, has reached other islands of Ruk, having a gracious influence over them, and from all these islands they are calling for the light, saying: "Send us teachers, that we may learn the good way and give up fighting." This is the first thing which the gospel does for them, teaching them to love one another.

A good illustration of this is shown by what the gospel has done for the people of Fefan, another island of Ruk, during the past year. In December, 1882, the *Star* left one of our Ponape teachers on Fefan, at the village of the chief who had killed a white man a few months before. The chiefs of this island were at war among themselves and with the other islands. This white man, Hartman,

and his sons took sides with the chiefs where they lived. Hartman severely wounded a man, and his son killed one belonging to the chief of the village where our teacher is now located. The chief watched his opportunity, and killed Hartman in revenge. In this village, where the head man was a murderer, all his people being eager to follow him to war, our Manasah and wife were stationed,

A CHRISTIAN ISLAND IN THE SOUTHERN PACIFIC.



they not knowing a word of the language. Our present visit is just thirteen months after the date of their landing. During these months a great battle has been fought and a great victory won. The weapons of warfare were not carnal, but spiritual. The sword of the Spirit won the victory. What a wonderful change has taken place ! The neat church, the best in the Ruk lagoon, and the

parsonage, are signs of good ; but the change in the people, both in appearance and action, shows what the Lord has done for them through his servant Manasah. After dinner the natives filled the church, and we had a very pleasant meeting. Twelve presented themselves for baptism, among them the chief (the murderer). We did not form a church, thinking it best, for several reasons, that they remain on probation a year.



A MICRONESIAN ISLAND.

At Utet, where Emilios died, our hearts were both saddened and rejoiced. Sad because we had no teacher for them ; but our sadness was turned into joy when we saw how anxious they were for the light, and how well they had improved the little opportunity they have had of knowing the way of life. I was surprised and pleased to hear their prompt, correct answers to many questions about Jesus and heaven. With a promise to send them a teacher as quickly as possible, we bade them farewell, and were off for Ponape.

THE
MISSIONARY HERALD.

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THE Annual Meeting of the Board, at Columbus, Ohio, October 7-10, occurred too late in the month to permit our magazine to delay its present issue long enough to allow us to print the full minutes of the sessions; these will be given in our next number. The papers of the Secretaries, the General Survey, and some other matter prepared for the meeting, will, however, be found in the pages which follow. It was the general impression of those present at the sessions, that in thoughtful and instructive addresses, as well as in spiritual power, the meeting has seldom, if ever, been excelled. The attendance was not large, except from Ohio, from which State more than one half of the guests provided for by the Committee of Entertainment came. There were no new features in connection with the occasion, except that a children's missionary meeting was held on Thursday afternoon, after school hours, when the First Congregational Church was crowded to overflowing by an audience of young people, who were intensely interested by the addresses made to them. This feature, it is hoped, will become a permanent one in connection with the meetings of the Board. On Wednesday evening a large overflow meeting was held, at which addresses were made by returned missionaries. Everything was done by the Committee of Arrangements, and by the people of Columbus, without distinction of denomination, for the comfort of their guests, and to promote the interest of the meetings. The pleasantest memories must have been carried away by all in attendance, as well as deeper impressions of the glory of God's kingdom, and the blessedness of service for him.

OUR NEW FINANCIAL YEAR.—The reports presented at the recent Annual Meeting, and the spirit of that meeting, all emphasized the importance of a decided advance in the regular donations during the coming year, if we are to meet the greatness of our missionary opportunities. A generous movement in this direction on the part of those churches which are accustomed to contribute to the American Board during the fall and early winter will give an impulse to those which are to follow on at a later day. Let us commence the year with larger plans and expectations than we have ever known before. So shall we best express our gratitude for what has already been accomplished, and our faith in the greater work of the future.

DR. GEORGE SMITH, in his "Short History of Christian Missions," gives some recent figures in reference to the missionary forces now engaged in sending the gospel to non-Christian lands. He affirms that there are one hundred organizations engaged in the work, and that they together send out 2,900 ordained missionaries, or, including medical missionaries, 3,120. Counting female missionaries, wives and single women, there are 5,000 European and American laborers in the field, and 30,000 Asiatic, African, and Polynesian native helpers. Protestant Christians have raised in one year for foreign missions \$11,375,000, of which \$7,650,000 are from Great Britain, \$3,000,000 from America, and \$725,000 from the continent of Europe.

JUST as our last number was issued, a telegram was received from Madeira announcing that our whole West Central African Mission had been compelled, on account of troubles in the interior, to come to the coast, and that they had arrived at Benguela. These are sad tidings and wholly unexpected. It seems, from letters received after a portion of this number was printed, that an irresponsible Portuguese trader, Braga, whose previous attempts to prejudice King Kwikwi against our brethren were wholly unavailing, at last succeeded in arousing the king's anger, and he peremptorily ordered them to leave his dominions. Efforts to calm him proved futile, and at shortest notice the whole company were compelled to depart from Bailunda. Mr. and Mrs. Sanders and Mr. Fay had been previously called down from Bihé. As only a few men could be found to act as carriers, most of the party were compelled to walk, and little or nothing could be carried away. All, however, arrived safely, and for this devout thanks should be given to God. The governor at Benguela promises (and we trust the Portuguese government will aid him in this) to use his best endeavors to secure redress from Kwikwi for the loss of property, and we can hardly doubt that after a time, when the king's anger has cooled and he finds that he has been the dupe of a Portuguese trader, he will receive back our missionary brethren, and again manifest the friendliness which has marked his conduct up to the time when he was overpersuaded to expel them. Africa needs the gospel none the less because one of her kings has set himself against the Lord. Our brethren of this mission, in the breaking up of their homes and in this trying separation from their work, should be tenderly remembered in our prayers. Interesting extracts from the letters which give details of events will be presented in our next issue. It is expected that Messrs. Stover and Fay of this mission will at once visit this country.

WHAT should we do for the heathen if we were in closer relations to them? Lord Aberdeen, presiding at one of the London anniversary meetings, told the story of a gentleman who, commenting on a statement made at a missionary meeting, that the thousands of pounds which had been spent were well spent, if only a single soul had been converted, said: "Do you not think that was rather strong? Could you quite endorse that?" "Yes," was the reply, "I should quite agree with it, if the one soul was my son." The intrinsic value of souls is by no means to be measured by their relationship to us. They are infinitely valuable in themselves, whether our kinship to them is near or remote.

FREQUENT allusion has been made to the attitude of the Buddhists in Japan toward Christianity. An association of various Buddhist sects, called the "Dai Nippon United Ecclesiastical Society," has been formed in Kioto for the purpose of propagating Buddhism. One of the methods sometimes employed by the Buddhists in certain places, for the advancement of their faith, has been a forcible opposition to Christian preaching. But recently the chiefs of the Shin sect have issued a circular calling on their priesthood to receive in submission any notifications issued by the government, and also condemning an appeal to violence in the struggle between Buddhism and Christianity. This must refer to the notification already issued by the government in reference to the disestablishment of religion in Japan.

WHEN we are inclined to say "Poor Madagascar," ought we not also to say "Poor France"? It is better to be oppressed than to be the oppressor. We should like to put by the side of some of the utterances of the Malagasy officials, the following extract from *L'Univers*, the leading organ of the Jesuits in Paris. Writing in reference to Madagascar, it says: "A colonial empire is necessary. It will exalt us in the eyes of the other nations, it will promote our expansion, and develop our legitimate influence. One of the first operations must be the occupation of Madagascar. If, in past times, we have wished for this pearl of the Indian Ocean, how much more eagerly must we long for it, now that the Suez Canal, dug by means of French capital, has brought it within eighteen days of Marseilles. By means of the Methodists (*sic*), the English have established their influence for years; by means of Catholic missionaries through the Jesuits, we may obtain the preponderance." And this is the nineteenth century, and in what claims to be a Christian journal!

THE recent diplomatic correspondence between the French and the Malagasy officials has been published, and, to our thinking, it is as creditable to the latter as it is discreditable to the former. The tone of Queen Ranavalona's ministers is calm, yet firm, and their letters indicate great ability. The tone of the French officials is petulant and discourteous in the extreme, so that the *London Times* can fairly say: "One asks in amazement whether these are really the accredited representatives of the great republic which writes 'Egalité' on its escutcheon and still talks of the 'rights of man.'"

THE ORDINARY RESULT.—The following extract from a letter of a wide-awake pastor of one of the churches in Ohio explains itself and illustrates "the logic of events." Rejoicing over an additional generous contribution from his church for Foreign Missions, he closes, sermon-fashion, with a statement and an inference. Please note the connection. "This, with other amounts which have been sent during the year, makes our contributions to the Board larger this past year than ever before." Is that the end of the discourse? By no means. The appropriate inference follows: "*The same is true of our contributions to Home Missions.*" Of course it is. It is a sure recipe, and will keep good for years. At the close of such a letter we expect the hearty words which mean more than they say: "With deep interest in the cause and most cordial greetings, Yours Fraternaly." May God bless and multiply such pastors a hundred-fold!

DR. CONSTANTINE, of Smyrna, writes that the Greek Evangelical Alliance has just sent out its first missionary. It is the first step in a movement which it is hoped will grow to large proportions. This man goes to Isbarta, a city of 25,000 inhabitants, composed of Greeks, Turks, and Armenians, and situated about three hundred miles east of Smyrna. The attendance at the Greek services at Smyrna has been excellent, even during the heat of summer, and in view of the deep interest manifested by the people, the brethren are looking hopefully for a special outpouring of the Spirit from on high.

"THAT we are on the eve of the greatest changes, every Buddhist priest acknowledges, every native editor proclaims, every government officer remarks, and every intelligent man admits;" so writes one of our missionaries in Japan. That empire is ready to receive the gospel. Are we as ready to bear to its people the gracious message?

MONEY ON HAND. — The following extract from a letter from the pastor of a home-missionary church will explain itself, and furnish a good text for a sermon on systematic benevolence: "As to the new steamer *Morning Star*, my children will each take one share at least. S. has one cent a day given him, and saves for the Board, Home Missionary Society, and American Missionary Association, one cent a week each, so that *he has money on hand* to give whenever a call comes from, or for, either Society. He also gives one cent a week to the Sabbath-school."

"MORNING STAR" CORRESPONDENCE. — From Illinois: "I am a little boy eight years old. I want to send you a turkey for the *Morning Star*. A lady gave me a turkey when it was little, and I kept it, and it grew up to be a large turkey, and I sold it and got ninety cents." One dollar was enclosed, entitling this lad to four shares of stock in the new vessel. The father of the boy adds: "We hope in a few days to arrange so that the little one of our family can also have a share. Her four months in this world have not taught her of the vast importance of the *Morning Star* in its mission; but her mother realizes it, especially as her marriage to a home missionary took her from the foreign work, where she had intended to labor." We shall put the name of that boy down on our list of missionary candidates for *Turkey*, and keep an eye on the little girl perhaps for Micronesia.

THE weapons of Rome's warfare are sometimes anything but spiritual. Not long ago, a colporter, now employed by our missionary at Chihuahua, Mexico, was summoned by a village priest, who said to him: "I know you are a poor man; if you will go away from this place, I will give you fifty dollars." The response of the humble laborer was: "It is true I am a poor man, but I would not leave for five thousand dollars."

ONE of our missionaries in Japan writes that when a native would ask another if he would like to have him secure or make ready a man for any service, he asks, "Shall I make a man?" Our brethren in Japan are asking the officials of all Missionary Boards to "make men" for the service of the Lord in that empire. May the Lord of the harvest bring forth these laborers!

ACCORDING to our promise, we give, as soon as it could possibly be prepared, a cut of the new *Morning Star* taken from a photograph. Of course the vessel, being unloaded, is not as deep in the water as she will be when on her regular voyages. As we write, the vessel lies at the wharf, in Boston, and is visited daily by hundreds of people, who are delighted as they examine the neat and commodious craft. It will be remembered that she is to be a sailing vessel, and is to use steam only in case of necessity, in calms or adverse currents, or in entering narrow passages, such as are found in most of the Micronesian Islands. She will never have her sails spread fully while the smoke is coming from her stack. It



is impossible to enumerate here the many gifts, large and small, which have been forwarded from all parts of the land, and from foreign lands, for the furnishing of the vessel and for the comfort of those who are to be on board. We doubt if there is a vessel that floats having so many stockholders, and every one of these stockholders is, and ought to be continually, by prayer and gift, a helper in the good work upon which the *Star* is going. What a volume of prayer will follow the craft as the breezes carry her away upon her errand of light! It is expected that she will sail for Honolulu, with a full freight, not far from the 25th of October. There are no missionaries ready to go in her this year, but she will take with her much of what the missionaries now in Micronesia need for the carrying forward of their work.

GENERAL SURVEY OF THE WORK OF THE AMERICAN BOARD, 1884.

BY REV. N. G. CLARK, D.D., SECRETARY.

[Presented at the Annual Meeting of the Board, at Columbus, Ohio, October 7, 1884.]

THE record of the past year is a record of work steadily and hopefully prosecuted in accordance with well-established and approved methods. Incidents of special interest have not been lacking. Remarkable displays of divine grace have shown that the gospel is indeed the power of God unto salvation. Tokens of divine favor abroad have been in singular correspondence to like tokens at home, illustrating the unity of the work under the guidance of the one Great Leader. Never was the outlook more hopeful; never such encouragement to vigorous and enlarged effort; never a time when the divine hand was more manifest in preparation for the ultimate triumph of the kingdom of Christ.

There have been the usual changes in the mission force. Some of the missionaries have been constrained by ill health to withdraw altogether from the foreign field; some have come home for a season of well-earned rest and recuperation; others, after such needed change, have resumed their labors; while others still have gone out for the first time.

So far as known, but two missionary names have been starred during the year, on the roll of over four hundred, one of these, the name of the Rev. William P. Alexander, so long and honorably identified with the work in the Hawaiian Islands, especially devoted to the raising up of a native ministry; and the other that of Mrs. Perry, of Sivas, Western Turkey, — a woman of rare virtues, devoted to every good work, called away suddenly in the midst of her days. It becomes us, therefore, to recognize gratefully the kind Providence that has watched over the lives and labors of our missionaries, and all the more that so few new missionaries have been added to their ranks, while new opportunities on every hand have taxed their energies to the utmost limit.

MISSIONARY CHILDREN.

Mrs. Walker continues, as in former years, her kindly care of missionary children in this country. Her house has also been the temporary home of several missionary families, greatly to their convenience. In addition to the usual grants from the Board, she has received from friends \$2,441.89, and disbursed \$2,394.65 for missionary children. The fund, the income of which is devoted to the same object, now amounts to \$9,441.33 — an increase of \$1,016.63 during the past year. There is still abundant opportunity for further gifts to make up the \$50,000 needed.

THE MISSIONS.

As there has been but little change in the methods hitherto observed in the various departments of missionary effort, it will be enough to give here the general results accomplished, so far as they admit of tabular representation, and to note any items of special interest in the different fields.

AFRICA.

The genuineness of the revival reported a year ago in the Zulu Mission has been shown, not only in the number of converts received to church fellowship, but by the higher tone of Christian life in the churches. Great joy has been expressed by the people in receiving for the first time the Bible, complete in their own language. Nearly five hundred copies were at once purchased. New zeal in Bible study has been mani-

fested, and Christians have grown in knowledge and in grace. A remarkable movement in behalf of temperance was the natural result of the religious interest, while new zeal was manifested in behalf of education. The Board has occasion for gratitude that this mission, now approaching its Jubilee, can make so good a report concerning the various branches of Christian effort.

Along the eastern coast of Africa, for a thousand miles south of the Zambezi, the East Central African Mission has a clear field for its work. Begun with the intention of pressing into the interior as far as Umzila's kingdom, it has not seemed wise to pass by a healthful location easily accessible from the coast, and in the midst of a numerous population. After a year's residence in Inhambane, Mr. Wilcox is sanguine that no better point is to be found in Africa for the establishment of a mission.

Recent tidings have excited some solicitude for the welfare of the West Central African Mission, but no permanent interruption to our plans is anticipated. The mission has appeared to be fairly established, with one station at Bailunda, first reached on the highlands, and a second further inland, in Bihé. The natives have shown a friendly spirit, quite unlike the Portuguese on the coast. Much preparatory work has been done. The experience of nearly four years has shown that the location selected by our late secretary, Dr. Means, was wisely chosen.

MICRONESIA.

The most notable event of the year in this mission was the wreck of the *Morning Star*, which occurred on the twenty-second of February, as the vessel was attempting to enter the lagoon at Kusaie. She had nearly completed her work for the year, and though some inconvenience and additional expense have been incurred in consequence of the wreck, it is an occasion for gratitude to God that the lives of all on board were saved. The loss of two vessels at nearly the same place, in consequence of currents that often imperil the safety of a sailing-vessel, gives new emphasis to the need of steam-power, not to speak of its necessity for the proper care of the growing work. Happily the new *Morning Star* was already on the stocks, and is expected to leave Boston in a few weeks for Honolulu.

There is little new to report of the work in Micronesia, only continued and happy progress at most of the islands, preparation of young persons of both sexes at the Training Schools at Kusaie and Ponape, to bear the gospel message to the waiting islands. A new centre of such effort is to be established by Mr. and Mrs. Logan in the archipelago of Ruk. In no portion of the entire mission field are the labors and self-denials of missionaries attended by such remarkable transformations of character. A single example must suffice. The first island in the Ruk Archipelago to receive a Christian teacher four years since was Uman. The frightened natives fled inland at his approach. The visitor will now find there a large church with a commodious parsonage, a long stone wharf running into the sea, and, in the place of the former low thatched huts, a village of neat houses. A school has one hundred and seventy-five pupils, and the church more than seventy members.

HAWAIIAN ISLANDS.

Dr. Hyde, of the North Pacific Institute at Honolulu, continues his labors with more and more evidence of the divine blessing. Indeed, there is hardly any benevolent enterprise in the islands but is indebted to his wise counsels and efficient aid. Special interest attaches to efforts in behalf of the Chinese on these islands, under the supervision of Mr. Damon, who has just returned from a visit to China, undertaken with a view to ampler preparation for his labors. As evidence of his success in this last enterprise, it may be enough to say that he brought back with him, as Mrs. Damon, the daughter of Dr. Happer, a veteran missionary of the Presbyterian Board at Canton.

TURKISH MISSIONS.

As a result of the thorough and exhaustive discussion last year of the various questions at issue between the Board and the native churches in the Turkish missions, it is believed that a great advance has been made toward kindly and hearty co-operation, a better understanding of mutual relations has been attained, misconceptions on both sides have been cleared up, and a more adequate appreciation secured of the spirit and motives that should influence the conduct of those engaged in a common cause dependent on the guidance and blessing of the one Head of the Church. Conferences of missionaries and representatives of the native churches, which had previously been held to a limited extent, have now been instituted in all the different stations, with the happiest results. Plans and methods of work are fairly and fully discussed in these conferences, and all hearts are brought into nearer sympathy by the devotional services, as they come to know each other in the closer relations of Christian fellowship. If some questions are yet open, and if differences of views on some matters remain, still the results thus far have more than realized expectations.

Despite discouraging influences fitted to unsettle the minds of the people and to cripple the efforts of missionaries, there has been no suspension, but rather a vigorous prosecution, of all forms of labor. Considering the fact that the year under review was one of readjustment in many particulars, and that much time and thought which would otherwise have been given to direct Christian effort was spent in considering questions of policy, it is with no little satisfaction that we are able to report so much of substantial progress — new churches organized, over five hundred additions to the churches on confession of faith, schools of all grades well sustained, religious literature eagerly sought for, and many instances of generous, self-denying effort on the part of native Christians to sustain their own religious institutions, and make the gospel known to others.

In European Turkey the year has been a prosperous one, and the outlook was never more hopeful. The gospel, as set forth by missionaries and their co-laborers in the native ministry, is seen to be connected with whatever is promotive of the best interests of the people, in their education and their social and moral elevation. The religious press has been one of the most effective agencies in the furtherance of this sentiment. The fraternal relations existing between missionaries and their native brethren, and hearty co-operation in educational and evangelistic effort, are all that could be desired. If any one feature of special interest were to be singled out from the record of this mission, it would be the readiness of the people to help themselves, in a manly spirit of independence.

Some conception of the work in progress in the Western Turkey Mission may be had from the fact that during the year over seventy different publications were issued from the press at Constantinople, amounting in all to over eleven millions of pages, not including about eighty thousand copies of the Scriptures, or portions of the Scriptures.

The Greek work at the capital has made more progress than ever before. Remarkable success attends the city mission work, in charge of Mrs. Schneider. The condition of the "Home" at Constantinople and of other schools for girls, at Broosa, Smyrna, Bardezag, Marsovan, Sivas, and Talas, was never more hopeful than now. The high schools for young men and Robert College are doing a hardly less valuable work. In Smyrna a Home Missionary and Education Society, known as the Greek Alliance, gives promise of great usefulness, in developing a sense of personal responsibility for the cause of Christ. In Marsovan and in Broosa new discoveries in Christian benevolence have been made, by the introduction of tithes and weekly offerings. In the Sivas field, the persecution of believers by the ecclesiastical authorities, quite in the style of former days, has hindered the efforts of missionaries. The divisive labors of a Campbellite

Baptist, who devotes his energies to proselyting Protestants, have also interfered with them. On the other hand, as the indirect result of missionary effort, an important evangelical movement has been begun among the old Armenians. Three lay preachers have held meetings for young men in rented and private houses, and presented the doctrine of the Cross and the duties of the Christian life with singular simplicity and unction. A similar evangelical movement is in progress in the Cesarea field, where a congregation of from four to six hundred meets regularly for worship and the study of the Scriptures, sustains weekly prayer-meetings and women's prayer-meetings, and the Sabbath-school. If such a movement were to become universal, our original purpose in establishing missions in Turkey would be realized. Our desire is not so much that the people become Protestant, as that they attain to the richness and joy of the Christian life.

The reports from different stations in the Eastern Turkey Mission indicate substantial progress, and as many signs of promise as could well be expected in a year of no little agitation and uncertainty, and of steadily increasing poverty among the people. Added to this must be mentioned the attitude of the Turkish government as less favorable than heretofore. Missionaries have great difficulty in securing proper protection in traveling, and two of their number have been subjected to violence, for which no redress has as yet been secured, in spite of the most strenuous efforts of the American Minister at Constantinople. Yet, notwithstanding various hindrances, schools and churches have been well sustained, and work for women has been carried on with such success as to cause it to be regarded as one of the most important agencies in the field. Instances of remarkable self-denial and sacrifice on the part of native Christian communities are not uncommon. As evidence of this, it is enough to cite the contributions to Christian objects within the Harpoot station, amounting last year to \$5,200 — a sum equal to six times that amount in this country, when estimated by the value of labor.

The college in charge of Mr. Wheeler is steadily gaining in influence and enlarging in numbers. The number of pupils in both departments the last year was 257, of whom ninety were young women. The stations, Bitlis and Van, have suffered much for want of missionary labor, Mr. Knapp being left without an associate at Bitlis, and Dr. Reynolds at Van. The unmarried ladies at these stations cannot supply the place of men for many forms of work, valuable as are the girls' schools in their charge, and remarkable as is their success.

Special interest in the Central Turkey Mission attaches to Adana, the scene of the great revival a year ago, to Aintab, the scene of a flourishing college of one hundred students, and to Marash, where a well-organized theological seminary and a girls' school of high grade are prepared to send forth vigorous and well-trained native laborers. Hadjin, far up on the slope of the Taurus Mountains, deserves mention for the heroic labors of Mrs. Coffing, in behalf of the women of that wild region. The largest and strongest churches in Turkey are found in this mission. Here, too, from the first, the relations of the missionaries to the native communities have been the most cordial; and here, too, is the liveliest gratitude to American Christians for the republication of the gospel in its simplicity.

In this field, during the last few months, has been witnessed as remarkable a triumph of grace as can be found in the annals of the church. On the night of Thursday, the 24th of July, a fire broke out in Marash, consuming the entire business portion of the city, that was to Marash all that the great Chicago fire was to Chicago. The capital which had kept thousands in employment vanished in smoke and flame. Stunned at first by the suddenness and dreadful force of the blow, "the Christian spirit of our brethren," writes Mr. Christie, "soon rallied and triumphed gloriously over all their sorrow." In place of lamentations were heard expressions of thanksgiving that the misfortune was no worse. Kindness and brotherly love one toward another ruled the

hour. On the Sabbath following, twelve hundred of the people came together for a meeting of prayer. So rich in blessing was this meeting, that daily meetings in the three churches were appointed for the week following. Well may all friends of missions rejoice in such fruit of missionary labor.

We would fain hope that a new era has begun in these Turkish missions, that the night of toil is far spent, and that the day is at hand.

INDIA.

There is little of change to be noted in this portion of the mission field. The advance of a year ago continues: in the direction of self-support, till forty-three out of seventy-one churches meet their current expenses; in higher education at Ahmednagar and Pasumalai, through which it is hoped to put into the field an efficient and well-trained native ministry; in woman's work both in high schools for girls and in visiting among the people; and in efforts to extend the work of evangelists into new sections.

In the Maratha Mission, marked success is attending an effort to establish a high school for a class of young men not hitherto reached. The church at Bombay, besides supporting its own pastor, undertook the support of a missionary of its own, at a point seven hundred miles away to the northwest. The churches of the city of Madura, in like spirit, have just engaged two evangelists for labor in the outlying districts. These are the beginnings of a work from which much is hoped in the future, as hundreds of villages about central stations are awaiting teachers and preachers. The Madura Mission dwell with particular interest on the success of Hindu schools for girls, and on the work accomplished among women in their homes, Bible-women working under the supervision of the different ladies of the mission. Mrs. Capron, for example, has had 726 women under instruction in their homes, by means of her Bible-women, and reports 16,000 persons in all who have listened to the reading and explanation of the Scriptures. She has also the care of four Hindu girls' schools, attended by over 350 different pupils.

In the Ceylon Mission, also, a very interesting work is in progress among the women, under the care especially of Mrs. S. W. Howland and the Misses Leitch. The latter ladies report eighteen Sabbath-schools and twenty-six day-schools under their care, and fifty-six moonlight meetings held during the last year, with audiences numbering from 100 to 200, and sometimes amounting to 500. Nor should we omit their remarkable success in promoting the cause of temperance. Such examples show the opportunity for self-denying labors in these missions open to earnest, devoted Christian women.

CHINA.

A good beginning has been made during the first year of the Hong Kong Mission. The original purpose to care for Christian Chinese returning from this country to their native land has not been lost sight of, and a mission-house will be kept up in Hong Kong to which they may resort, and from which proper regard may be had for them as they go to friends and villages in the adjacent country.

The "Oberlin Band" find much to encourage in the province of Shanse, in consequence of the favorable climate, the kindly spirit of the people, and the dense population easily accessible to their efforts. As yet, of course, it is a day of preparation. The language, the religious and moral ideas and customs of the people, must be thoroughly studied in order to the wisest methods of labor. Six ordained missionaries and one thoroughly educated physician have been detailed to this field.

The Foochow Mission has struggled through another year, with a very inadequate missionary force, and it is with great satisfaction that we record the early departure of

a much needed reinforcement, now present with us to share in the benedictions of this meeting, and then go on their way. The reports from different portions of this field give signs of promise of an early and larger ingathering. In one district twenty inquirers are referred to; in another, forty.

It becomes us to recognize gratefully the kind Providence that has watched over this mission during the last few months, while the wanton and barbarous conduct of the French seemed likely to excite the fury of the populace against all foreigners, and against all who bear the Christian name.

The North China Mission rejoices in signs of progress in all departments of their work: in additions to churches; in an awakened attention at very many different points, and a readiness to listen to religious truth as never before; in the respect shown to the missionaries, in their visits among the people; in the success attending medical work, in opening the way for the gospel; and in the remarkable interest developed in the Training School at Tungcho, and in the Bridgman School for Girls, with the happiest results on the life and character of believers, and in bringing others to the saving knowledge of the truth. Another sign of the time is the changed attitude of the government officials toward the missionaries, and their better appreciation of their object and labors. Nor should we omit the instances of individuals here and there in out-of-the-way places, devoting themselves to the spiritual enlightenment of their neighbors and friends. As we review the record of this mission and the rapid advance of the gospel in China during the last twenty years, we may well recall the words of one who better than perhaps any other man in this country understood not only the character of the Chinese but the changes in the progress — the Hon. S. Wells Williams, LL.D., — words uttered but a few days before his death: “God is going to do a work in China within the next few years that will astonish his church.”

The mission of this Board in North China, alive to the situation, already seeing tokens of the coming movement, beg for a reinforcement of at least twelve new missionaries, besides two or three physicians, and point out the fields which they should occupy, now unreachd by other evangelical agencies.

JAPAN.

The year past has been one of remarkable progress in Christian work in this mission. No other people are making such strides in Christian civilization. The leading officials of the government are not only not unfavorable to Christianity, but seem to realize that nothing else can save Japan. The danger is that there may be such a widespread turning of the masses to its formal acceptance as to overwhelm existing evangelical agencies.

The year past has been one of great spiritual blessing on the churches. They have received a baptism from on high that no language can adequately set forth. The prominent characteristics were intense conviction of sin, the sense of a present salvation through Christ, joy in Christian work, greater simplicity and directness of Christian effort. It is much that there was a gain of sixty per cent. to church membership, but it is more that believers have been brought to such living, personal consecration to Christ. In view of this fact, it is not strange that there should be a readiness to see and accept the gospel as never before.

We cannot here repeat details with which the friends of the Board are familiar. Enough to say that three new churches have been organized in our mission, making twenty-two in all, to which have been added during the year ending March 31, 736 new members on confession of their faith. Of the twenty-two churches, fifteen are reported as self-supporting, and the entire amount of aid received last year from the treasury of the Board by these young churches, the oldest of which was organized April 29, 1874, was less than \$600, while their contributions to various Christian objects, as current church

expenses, missionary work, church building, and general benevolence, amounted to nearly \$7,000.

Not the least hopeful feature of our portion of the work was the revival in the Training School at Kioto, marked by the profoundest conviction of sin, and a corresponding joy in a sense of forgiveness and an intense desire to work for Christ. Such was the religious atmosphere out of which passed a class of thirteen graduates, after a course of eight years of thorough collegiate and theological study. Grateful as the mission is for such an accession to its working-force, the regret is that it was not many times larger, so as to meet the exigencies of the time.

During the year a portion of the mission was transferred to Niigata, in the northwest province of Echigo, where a specially favorable opportunity was presented for missionary effort. The brethren thus set off were organized, for convenience, into a new mission, to be known as the North Japan Mission. Work has opened in that quarter with every prospect of success. Indeed, everything connected with the missionary work in Japan is indicative of early and rapid progress. Not the least interesting fact is the conviction entertained by thoughtful Japanese Christians, especially by the native pastors, that Japan may, in a few years, become a Christian nation, and take its part with other Christian nations in the evangelization of Corea, China, and Mongolia, or other portions of the unevangelized world. In view of such an outlook, is not this mission justified in its importunate appeal for enlargement, even to the doubling of the force now in the field, to improve this great opportunity which is without a parallel in the history of missions?

PAPAL LANDS.

Late, but at last, the American Board has an adequate force of missionaries to take part in the evangelization of Mexico, a country in such close relations with our own, and opening rapidly to our Christian civilization. Three men have been assigned to Western Mexico, and three to Northern, having respectively Guadalajara and Chihuahua as the centres of their operations. Their organization is too recent to report more than beginnings made, and the confident hope of success.

In Spain and Austria, considering that but a single ordained missionary is to be found in each, the year has been one of great promise. It is much that six evangelical churches have been organized in the north of Spain, with nearly four hundred communicants; that the gospel is regularly preached at eleven different centres; that Christian schools have been established, attended by over five hundred pupils, besides a seminary for the Christian culture of young women, the only one of the kind in all Spain; and that by the aid of the American Bible Society the Scriptures have had a wide circulation.

Not less hopeful, but less in extent, is the field cultivated in Austria. Here, too, the Scriptures and the religious press have had a large place in the plans of labor adopted. The earnest spirit of believers and their devotion to the work are very cheering. This mission in Austria is a witness to the truth and simplicity of the gospel, alike to Protestants of the state churches and to Roman Catholics. It makes but little show amid the millions of the population. It is rather a quiet light, clear and unmistakable in its character. It has compelled the respect and won the esteem of truly evangelical men in the old communities, and is strengthening their hands in efforts to work reforms, and to secure a living faith to those who bear the Christian name.

And this pre-eminently is our work in Papal Lands. We may not succeed in turning the masses to our evangelical churches, but we may secure to them in the end deliverance from the errors and superstitions which now cover the essential truths of the gospel that are held in common with us, and may thus bring them to the saving knowledge of the truth as it is in Jesus.

CONCLUSION.

Such is a brief review of the work of this Board — of its twenty-one missions among people civilized and uncivilized in all portions of the globe. Through its missionaries and a native ministry it is preaching the gospel in twenty-five different languages, in more than eight hundred towns and cities, on every Lord's day. It has gathered nearly four thousand young men and women into colleges and high schools for a thorough Christian education, and over thirty thousand children into its common schools, in which the Scriptures are daily read, Christian instruction given, and teachers and pupils unite in songs of praise. Fourteen new churches have been organized, and a larger number than usual received to Christian fellowship on confession of faith. But better than all, we recognize humbly, gratefully, the signal manifestations of the Holy Spirit in deepening and broadening the Christian life of the native churches, and toward our institutions of learning, especially toward the seminaries for young women. Thus by the success of the work now in progress, by the open doors on every hand, by his Spirit and by his guidance, our Lord is beckoning us on to more abundant service in his name.

GENERAL SUMMARY. 1883-84,

Missions.

Number of Missions	21
Number of Stations	79
Number of Out-stations	747

Laborers Employed.

Number of ordained Missionaries * (6 being Physicians)	158
Number of Physicians not ordained—7 men and 3 women	10
Number of other Male Assistants	7
Number of Women — (wives, 152†; unmarried, besides Physicians, 102)	254
Whole number of laborers sent from this country	429
Number of Native Pastors	142
Number of Native Preachers and Catechists	362
Number of Native School-teachers	1,010
Number of other Native Helpers	307—1,821
Whole number of laborers connected with the Missions	2,260

The Press.

Pages printed, as nearly as can be learned	20,000,000
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The Churches.

Number of Churches	292
Number of Church Members, as nearly as can be learned	21,176
Added during the year, as nearly as can be learned	2,371
Whole number from the first, as nearly as can be learned	91,694

Educational Department.

Number of High Schools, Theological Seminaries, and Station Classes	50
Number of Pupils in the above	2,007
Number of Boarding-Schools for Girls	38
Number of Pupils in Boarding-Schools for Girls	1,711
Number of Common Schools	825
Number of Pupils in Common Schools	30,142
Whole number of Pupils	33,860

* Including seven still supported at the Sandwich Islands.

† Including nine at the Sandwich Islands.

FOREIGN MISSIONS THE TEST OF CHRISTIAN CHARACTER.

BY REV. E. K. ALDEN, D.D., HOME SECRETARY.

[Presented at the Annual Meeting at Columbus, Ohio, October 8, 1884.]

THE foreign missionary call abides the same through all generations: in the intensity of its personal application it is new every year. As a practical question it is as simple as it is sublime: To what extent will the disciples of Christ, dwelling in Christian lands, become in their own day messengers of the glad tidings of salvation to the unevangelized nations of the earth? As applied to our own land and our own generation, the question is: How widely and how efficiently will the men of America, during the closing years of the nineteenth century, proclaim Jesus Christ and him crucified to the men of Japan, of China, of India, of Africa, of Turkey, of Papal Europe, of Mexico, of the islands of the Pacific, and of any other accessible land to which the Providence of God shall specially summon us? It is a personal question, to be decided, as related to his own ability and opportunity, by each individual. It is also a public question, to be considered and, according to their measure of wisdom and consecration, decided by associated believers.

This is the question which in some form underlies and pervades the reports and discussions of every annual meeting of the American Board, and it must so continue with increasing emphasis so long as this Board is cherished as the main channel through which we present ourselves and our offerings for the spread of the gospel in foreign lands. So broad is the question when it is taken to our hearts in a manner commensurate in any degree to its importance, and so serious is it, as related both to individuals and churches, that it may appropriately be called the test of Christian character. In other words, the distinctively Christian purpose puts in the forefront our Lord's most aggressive work, the proclamation of his gospel to the entire world, or it ceases to be, in the proper sense, Christian.

I.

FUNDAMENTAL DOCTRINE.

This test may appropriately apply in the first place to our practical belief in the fundamentals of Christian doctrine. These are summed up in the comprehensive word of our Lord, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life"; a world sinful and perishing, exposed to a righteous and remediless ruin: a world redeemed through the interposition of divine grace in the sacrificial offering of the only begotten Son: provision for personal participation in this free and full redemption by every individual through the exercise of personal faith. These are the truths which must be so profoundly believed that they compel an utterance, becoming a personal message to every needy soul, even to the uttermost parts of the earth.

The same truths, by the inspiration of the Holy Spirit through the word of the Apostle Paul, are again compressed into one sentence: "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them and hath committed unto us the word of reconciliation"; a world alienated from God, under righteous condemnation, on account of sin: God in the crucified Christ reconciled to the world and making full provision for its deliverance: this word of reconciliation committed in trust to those who receive it, to be by them communicated to all mankind. These truths thoroughly believed, by their very enunciation, constitute a mighty aggressive force.

(1) Take, for example, into serious consideration the clearly revealed fact that the

race of man has apostatized from God, and that the whole world lieth in wickedness, guilty, justly condemned, under the power and the righteous penalty of sin. Let this fact be vividly apprehended in its concrete form as related to the men of to-day. They may be civilized or savage, enjoying the comforts of life, or enduring its privations, they may differ as to degree of knowledge and opportunity, as they do in the place of their habitation and in external appearance, but the main fact, and the most important fact, as to them all is the same; they were created capable of knowing God, and they have all turned aside out of the way, and have come under his righteous condemnation. And here they are to-day beneath the heavens which declare his glory, walking upon the earth which is full of his riches, wilful transgressors against his law and against his love, cherishing the sin which is their doom, and going on swiftly toward their deserved and unending retribution. Apply this thought definitely to a single individual, considering what for him it means to abide evermore under the thralldom and woe of cherished sin, sinking down into the depths of despair. Multiply the individual by the tens, the hundreds, the thousands, the hundreds of thousands of Japan, of China, of India, of Africa, of the entire heathen world, their condition portrayed in the first and second chapters of the Epistle to the Romans. Sometimes the long procession has been pictured as passing by us through the protracted hours of a day, of a night, of another day and another night, and yet another and another, through the days and nights of a week, a month, a year, a score of years, an entire generation, another generation following; and so the interminable procession goes on, emphasizing the dreadful power and penalty and doom of sin. The only objection to such a description as this is that it is utterly inadequate to give a picture of the reality. No human imagination can represent that, and none need attempt it. If the fact itself clearly revealed to us in God's own word impress us not, we shall fail to be impressed. But surely it is a fair question, though somewhat incisive, "If you honestly believe that the multitudes of men of all nations and peoples on the earth are perishing in sin, why do you not put forth a hundred-fold the effort you do to save them? You honestly believe that this is the condition of millions of the human family in Africa and China. What have you done during the last year to rescue them?" Possibly, indeed, this inquiry is put to us as a taunt, and it might be easy to retort upon the questioner. And yet, when soberly asked, is it an unfair question as a test of Christian character?

(2) Take another of the great truths to which allusion has been made. The Lord Jesus Christ has tasted death for every man, and has so provided for every man's deliverance. The way is as simple as the idea of personal trust in the gracious, Almighty Deliverer can make it. "The blood of Jesus Christ cleanseth us from all sin." That is enough. Put it into every language under heaven. Carry it definitely and personally to every soul. Push through every obstacle to do it. Let no individual fail to hear it. It is sufficient for every one, able to save even to the uttermost. You positively believe this fact. You glory in it. You set it over against the power and doom of sin. You call it "the glad evangel." You sing anthems of praise over it. Do you positively believe it as related to every inhabitant of India, of China, of Africa, of the islands of the sea? To how many of them have you proclaimed that gospel during the past year? At what cost of treasure and of personal sacrifice? How broad are our plans to-day? how intent are we upon their execution that we may bear this message to every one who can be possibly reached during the year to come? Is not this a fair test of Christian character?

II.

SPIRITUAL LIFE.

The question is more emphatic when we consider that in the genuine Christian character is included not merely practical belief in certain important truths, but pre-

eminently spiritual life, even the life of Christ himself. That life was love, love for the lost race of man, love for every perishing soul. Christ clearly discerned the utter hopelessness of man in his sin. He saw down the fathomless depths whither that sin was sinking him. He beheld also the sublime heights toward the infinite and eternal God up which that soul redeemed might ascend. From those depths he stooped to deliver, up those heights he rose to exalt, and his self-sacrifice is the divine yearning over every perishing soul. To what degree is this love of Christ our own personal life? How powerfully does it constrain? How urgently does it impel? How intensely does it burn as an unquenchable flame? No words can possibly express the profound tenderness of the longing heart of the Lord Jesus Christ to-day in behalf of men under the thralldom of sin in Africa and in India. To what extent do we share in these intense longings? Our foreign missionary consecration answers the question. It is a fair test of Christian character.*

III.

LOYALTY TO CHRIST.

Add to this the consideration of personal loyalty to Christ as Commander who has placed us under definite orders. It is difficult to conceive of any energy of language, by which the distinctive foreign missionary idea could have been thrust out into bolder prominence as constituting the aggressive Christian spirit, than that of the final authoritative word: "Go ye into all the world, and preach the gospel to every creature." This is the embodied idea of Christian discipleship, a man under orders, swiftly bearing a divine personal message to men who never heard it, enjoining upon them instantly to receive it, and to become similar messengers to others. That is the token to be everywhere recognized as the Christian badge: "Go ye, — disciple all nations, — teaching them what I command you." There can be no question as to the significance or the personal application of such a command as this. What that command will do with us, whither it will direct our steps, how it will determine the use of our time and energy, into what occupation, into what distribution of property, into what precise form of service, into what degree of self-sacrifice, these are serious personal inquiries, suggesting the seriousness of personal responsibility. But the question of obeying the command with an entire, continuous devotion of all we have and are, be it here or far away, as a definite personal foreign missionary consecration, this surely being a question of personal loyalty to the Divine Commander, is a fair and fundamental test of Christian character.

IV.

PERSONAL GRATITUDE.

We might continue the inquiry as related to our own personal indebtedness to our Divine Benefactor, and the degree of our appreciation of what he has wrought in our behalf. How much do we ourselves value "the unspeakable gift," "the unsearchable riches of Christ?" What is the preciousness of the atoning blood, of forgiveness of sins, of eternal life, to our own souls? "How much owest thou unto thy Lord?" How much lovest thou him who gave his life for thee? We answer these questions by what we do or fail to do, by what we give or decline to give, for the proclamation of the same glad tidings to those who most need to receive them. It is a fair test of the genuineness and depth of our Christian character.

*"Christ's sacrificial love, the type and measure of Christian love, is of the essence of Christianity."—*Professor Samuel Harris, D.D.* The same idea is well put, in a recent periodical, as follows: "Missionary effort is doubtless the spontaneous outcome of spiritual life. The church must tell it out among the heathen, that the 'Lord reigneth,' when it has once felt the power of divine grace. Missionary effort is the response of real gratitude for redeeming grace; it is the expression of sympathy with all the misery of unforgiven sin and Satan's bondage."

V.

ACCEPTANCE OF THE DIVINE PROMISES AND POWER.

We might prosecute the inquiry as related to faith in the Divine promises. How broad is our outlook? How well do we appreciate "the gospel of the *kingdom*?" How completely do we accept the pledge of the divine presence and the divine assurances of success? How thoroughly do we understand that entireness of self-surrender in the missionary work which appropriates the full energy of the Divine Spirit "according to the power that worketh in us"?

It is much easier to ask these questions than to answer them. But they certainly suggest how seriously the degree of our personal consecration to the foreign missionary work is testing Christian character. Can we stand the test?

VI.

CONSECRATION OF PROPERTY.

The roll of the living membership of the evangelical churches of the United States records to-day over ten million names — one fifth of the entire population. Four hundred thousand of these names — one twenty-fifth of the whole — are members of Congregational churches, the main constituency of the American Board. Their foreign missionary donations, including the gifts of churches, of Sunday-schools, of the three Woman's Boards, and of individuals, reach the annual average of one dollar a member. But during the last year one individual, a man in quite moderate circumstances, gave into the treasury \$2,000. Another person, by no means wealthy, living himself in a very economical manner, contributed \$2,500. Still another person, whose name is unknown, save to him who seeth in secret, has sent to us during the year, three memorial gifts, amounting in all to \$6,000. There have also been several personal donations ranging from \$100 to \$1,000 each. One church has given over \$8,000, and the contributions of some others have ranged from \$1,000 to \$5,000. Moreover, several thousand dollars have been donations from churches and individuals outside of the United States. Only by including all donations from from all sources, and distributing the entire amount among all the four hundred thousand members of Congregational churches, do we attain the annual average of one dollar a member. As an actual fact, there are probably two hundred thousand of this number who give nothing at all, and another one hundred thousand whose gifts do not average an annual dime. The most careful analysis of the sources of our donations from our churches makes it probable that somewhat more than three fourths of the total contribution is given by somewhat less than one fourth of the membership; and even as to these, none know better than the donors themselves that the proportion of those who, by self-denial, give all they possibly can is small. Most honorable exceptions there are to this statement; we know well that God keeps the record; but we also know that these are the exceptions and not the rule. Taking this statement at its best, an annual average, for the spread of the gospel among the unevangelized millions of the heathen world, of one dollar a member, two cents a week — how does this read as the test of Christian character? Are we quite ready to have this abide as our permanent record?

VII.

CONSECRATION OF PERSON.

Take another view. Of the four hundred thousand members of the Congregational churches in the United States, an average of one in a thousand has gone abroad as a personal messenger of Christ to the heathen world. Nine hundred and ninety-nine out of the thousand are in this land where one person in five is a member of some

evangelical church, and one person in six hundred is an evangelical minister. Moreover, of our Congregational ministers in active service, only four out of a hundred are in the foreign work; ninety-six are here at home. A considerable number of these ninety-six in the active ministry, a considerable number of these nine hundred and ninety-nine in the churches, are as thoroughly consecrated to foreign missions as are the four in the hundred, or the one in the thousand, who have personally gone abroad; and yet the record as it stands is most seriously significant, constituting, as it does, another of the tests of Christian character. Are we quite willing that this also should abide as our permanent record?

VIII.

THE MISSIONARY SPIRIT IN THE HOME CHURCHES.

Suppose we should pursue our inquiries into the history of particular churches and pulpits. How many times during the past year has the definite foreign missionary consecration entered into the instructions and pervaded the devotions of the sanctuary? How thoroughly has it permeated the social worship of the week? In reply to such questions as these, there are ministers and representatives of churches not a few, whose response will be hearty and prompt. If there be any topic, which they know is uppermost in their thoughts, kept prominent always and everywhere, as first in importance, underlying all else, it is the advance of the kingdom of Christ throughout the world. This enters vitally into almost every sermon and every supplication. The missionary concert of prayer is the central attraction of every month, dear alike to old and young, full of spiritual life and power, around which gather the whole work and training of the church. No one can come within the atmosphere of such a pulpit, and church, and Sunday-school, but it is at once apparent that the controlling thought entering into the study of the word, into doctrinal instruction, and into every department of practical work, is: How shall we accomplish the most in our day for the spread of the gospel throughout the world? To this all else is subordinate. Happy are such churches and such pastors! May God multiply them a hundred-fold!

But this is not true of all. Indeed there are some to whom the simple question: Have you ever surrendered yourself to a definite personal foreign missionary consecration? is a new, perhaps a startling, possibly an impertinent, question. And yet it is the test-question of Christian character.* What is the significance of preaching, or praying, or living, if this question has not been both seriously considered and honestly answered?

And the answer from every loyal disciple of Christ must be the same and will carry with it everything else. It will emphasize the truths preached in the pulpit and taught in the Sunday-school. It will give the type to every season of religious revival. It will direct us to the best methods of generous and systematic beneficence. It will everywhere broaden Christian thought, enlarge Christian inquiry, deepen Christian purpose, intensify Christian zeal, and put a new significance, as well as a new energy, into every department of Christian work. Why should not the response be prompt and hearty?

Looking upon the millions of Japan, of China, of India, of Africa, gathering about us to-day, nearly all of them easily accessible, waiting for the message committed to us

* A recent missionary periodical makes the following statement: "In one of the stations of the China Inland Mission, an old woman had satisfied the missionaries, by her conduct and earnestness, that she was truly converted; but, for some unknown reason, she did not apply for baptism. At last one of the missionaries asked her why she delayed. Then she said: 'You know Jesus said to his disciples, Go ye into all the world and preach the gospel. I am a poor old woman, nearly seventy, and almost blind: I cannot go into all the world, and preach the gospel. I am willing to tell my husband, and my son, and his wife when he marries; I am willing to tell my neighbors; and I could, perhaps, go to one or two villages; but I cannot go unto all the world.' She was assured that the Lord would accept her services according to her ability, and was joyfully baptized. Would it not be well for some more highly favored persons, who call themselves Christians, to apply to themselves the old Chinese woman's test of discipleship?"

in trust; with such abundant treasure in our hands, capable of becoming "the true riches," even life everlasting, for thousands of redeemed souls, "out of every kindred and tongue and people and nation"; with the exhaustless resources of the Divine Spirit at our disposal if we will but lift up our hearts and accept them; and with our one grand missionary opportunity swiftly flying by, why should we not recognize our privilege and power by throwing ourselves into this divinely appointed channel, all the activities of the Christian ministry and church devoted to one thing, the bearing of the gospel in our own day to all mankind, and so testing, not Christian character alone, but that which is above, beneath, around, and within it, and which we may be quite sure will stand the test—the mighty power of the Lord himself? For this sublime work, in the name of the Master, we claim the person, we claim the time, we claim the energy, we claim the property, of every disciple of Christ. Let him withhold any one of these at his peril. Let him rather surrender them all, without an hour's delay, as his abounding joy.

SELF-SUPPORT OF NATIVE CHURCHES.

BY REV. N. G. CLARK, D.D., SECRETARY OF THE AMERICAN BOARD.

[Presented at the Annual Meeting at Columbus, Ohio, October 8, 1884.]

THE question of self-support on the part of native churches in the foreign field marks an advanced stage in the missionary enterprise. So long as it was difficult to gain access even to a few of the population in a given field, and years passed before a single convert was made, or a single church was organized, there was but little occasion to consider it; but this question is really one of the greatest practical moment from the very start, if we would develop a genuine Christian life, and secure a healthful growth in the native churches. The faith that is the gift of God is not the formal adoption of a new creed, with special rites and ceremonies, but it is a new life,—a faith which worketh by love. Activity, self-denial, and personal sacrifice for the cause of Christ are essential to any real life or growth in a Christian community. The native pastor whom his own people support, who preaches in the church edifice that they have built, however humble, is quite another man to them from him who receives his salary from a foreign society, and preaches in a house built by foreign funds. The Armenian who, on going to church, always looked first at the rafter which he had furnished for the roof, was a typical man. Self-help is necessary to self-respect, and the two united are the condition of genuine Christian character, which nowhere more than on missionary ground commends the gospel, and does honor to the Christian name.

Now that the world is open to effort, and there is a call on every hand for the enlargement of missionary operations, there is no question of more vital moment than this of self-support, as we would plan for the evangelization of the world.

It is obvious that there is a limit to what one people may be called on to do for another. The Christians of Great Britain and America cannot be asked, or expected, to maintain educational and religious institutions for the millions of India and China, not to mention other countries. To what extent, then, should pecuniary aid be given to native Christian communities? This is a question that now presses upon the attention of every missionary society.

It is easy to affirm in a general way that every people is endowed with the ability to sustain of itself such institutions as are really necessary to its best intellectual and religious life. If we had a people homogeneous in character, receptive of Christian ideas, and there were no limitations of time prescribed by adverse influences from without, or by moral and physical degradation from within, it might be enough to introduce

the leaven of the gospel, and leave it to do its own appropriate work. No recourse to foreign aid would then be needed, beyond the support of a few missionary families, and such expenses as might be incidental to the translation and publication of the Scriptures, and possibly the introduction of a few schools and the beginning of a Christian literature. But instead of a people of this character, instead of races homogeneous, unprejudiced, and receptive of the gospel, we find them too often separated into classes, the slaves of superstition, and loaded down with traditional errors and vices. Their condition may be one of great and increasing moral degradation, as the result, not only of their own evil ways, but of evil influences imported from abroad. Time here comes in as an important factor. The possibility of any recovery may be becoming less and less, while the difficulties in the way are all the while increasing. The native population of the Ladrone Islands, for example, brought into contact with European civilization, unrelieved by the influences of the gospel, has utterly perished from the earth. On the other hand, foreign missions have practically saved the native population of the Hawaiian, the Samoan, and the Fiji Islands. With such races it is now or never. There must be no delay in the use of the requisite men and means to push the work of evangelization as rapidly as possible. So, too, of a highly civilized people like the Japanese, who have largely outgrown their old systems of religious faith, and are eagerly receptive of new ideas of whatever sort. Brought into contact with the current infidelity and materialism of the age, through the easy and rapid means of communication, no time is to be lost, and no efforts spared, if Japan is to become Christian.

Again, in beginning a new mission, it may not be possible to reach the people as such. Divided into classes, the higher may be entirely satisfied with their present condition, and bitterly opposed to any innovations against time-honored customs or the teachings of their sacred books. The more highly civilized a people is without the gospel, the more difficult it commonly is to reach the higher, or even the middle classes, — those, in short, who have the means to maintain religious or educational institutions for themselves. Hence, with rare exceptions, only the lowest class and the poorest is accessible at first, and possibly only such individuals as are employed by the missionary teacher, who learn to esteem him for his personal integrity, and so, at last, become ready to accept his teachings. Such has been missionary experience for a time in India and China, and to some extent, also, in Papal lands. Now, the question is: Shall these, our fellow-men who are humbly seeking the truth, receive such assistance as may in some measure offset their special embarrassments, and enable them the sooner to realize in their lives, and in the lives of their children, what the gospel is, so as to commend it to their countrymen? Love to our neighbor would seem to prompt to such assistance.

The limit to such aid is prescribed by the peculiar circumstances of each case. It is simply what is required to help individuals and communities to overcome the depressing or unfavorable influences to which they are exposed, and to enable them to attain a genuine, vigorous life. Any aid beyond what is absolutely necessary weakens the recipient, — and weakens, too, in proportion to the aid received. There must be nothing to awaken a sense of dependence, but, rather, of self-reliance and manly self-respect, such as gratefully acknowledges the assistance given. The most strenuous exercise of their own powers is at once the condition for receiving aid, and for a just appreciation of it when given.

Individual missionaries have differed, and will differ, in their judgment of the ability of the native communities to help themselves, and of the urgency of efforts to be made to secure their independence of foreign help. Grave mistakes have not infrequently been made, and embarrassing precedents established, from too great freedom in the use of mission funds. Were missions now to be begun in India or Turkey, a more stringent policy would doubtless be adopted. Experience has taught some useful lessons.

The views entertained by the American Board were formally stated in an outline of mission policy adopted in 1854, and more fully elaborated by Dr. Anderson in his "Lectures on Foreign Missions." The one controlling principle of its mission policy is the establishment at the earliest practicable moment of self-supporting, self-governing, and self-propagating institutions of the gospel. In short, its work as a Foreign Missionary Society is done in any given field when the leaven of the gospel is well introduced, and such institutions are established as will secure not only its permanence, but its early and rapid extension throughout the entire population. The trouble is to carry out the principle, and to observe the necessary limitations.*

The experience of a missionary to one people will not serve for another unless of substantially the same grade of civilization and of the same native characteristics and physical surroundings.

NATURE-PEOPLES.

And here we may well recognize the distinction which the Germans make between "nature-peoples" and peoples more or less civilized. Among the former, all life, social, political, and religious, is in its simplest elements, and the gospel, when once received, reaches all classes and moulds their entire life. No elaborate systems of worship, no sacred books, with priestly orders to interpret them, no nicely wrought out distinctions of social life, are to be set aside, as among civilized races. In this class we have, for example, the natives of the Hawaiian Islands, of the South Seas, the Malagasy, the Bechuanas, and the Basutos of South Africa, the Karens, the Kohls, the Santhals, and other aboriginal tribes of India. Amid such races the gospel finds access to the people as a whole; to the chiefs and leading men often in advance of the common people. Years of patient labor may be necessary to convince them of the good intentions of the missionary, and of the worth of the gospel he brings to them; but it is received at last by all classes as indeed good news, and often, too, as the condition of progress and civilization.

The first missionaries to Maui, in the Hawaiian group, were welcomed by the native chiefs, houses provided for them, and a building at once erected for church purposes. At a later day, instead of funds from the Board to pay for the support of native preachers in the Hawaiian Islands, the people contributed to the support of the missionaries, who were at one time so numerous as to have almost entire pastoral charge in the islands. The great stone church in Honolulu, that conspicuous landmark as one draws near the island of Oahu, was erected by the native Christians at an expense of over \$30,000. In like manner, through Micronesia, and the South Seas generally, there has been a readiness to receive Christian teachers as fast as their true character became known, and, besides assuming the support of their own churches and schools, to contribute men and means toward sending the gospel into the regions beyond; a readiness that would do credit to Christian churches in our own country. The Hawaiian churches have sent over fifty of their sons and daughters, and expended \$80,000 for the evangelization of the Marquesas, Gilbert, and Marshall Islands. Their contributions for various religious objects at home and abroad, for the year 1870, when they ceased to be reported to the Board, amounted to \$31,070.60. The native Christians of the Samoan Islands, besides supporting their own churches and schools last year, contributed \$7,000 to the treasury of the London Missionary Society. Indeed, it is not too much to say that the 350,000 Christians, embracing

* For missionary literature on the difficulties in the way, and on the success of wise and persistent effort in this direction, see Wheeler's "Ten Years on the Euphrates"; "Sermon on Tithes," by the blind Armenian preacher, familiarly known as John Concordance; Carpenter's "Self-Support," illustrated in the history of the Bassein-Karen Mission; and papers presented at the Osaka Conference in May, 1883. To these may be added the histories of the Fuhkien and Amoy Missions of the English Church Missionary Society and Presbyterian Board, and William Taylor's "Ten Years of Self-Supporting Missions in India."

a large proportion of the population of what are known as the South Pacific Islands, most of them but a few years out of heathenism in its most degrading forms, are now supporting their own religious institutions, the cost of missionary ships and the salaries of missionaries only excepted. Success in this direction is not peculiar to any one missionary society, but has been shared alike by all who have had missions in this portion of the great field.

Similar results are reported of the Karens of Bassein, and of the Malagasy, who built churches and schoolhouses before teachers and preachers were ready to occupy them; of one of the South African tribes that raised money to send to England for an English preacher, to meet not only his traveling-expenses out, but to pay a year's salary in advance; and even of one of the Indian tribes of the Northwest, in connection with the English Church Missionary Society. Unhappily, most of the Indians within the bounds of the United States have been pauperized by government grants, and demoralized by their association with their white neighbors. Such nature-peoples may, with care, be educated from the start to provide for their own religious and educational wants. Very little expense is required in their behalf beyond the support of the missionaries, and possibly the establishment of a few high schools for the education of a native agency. Anything beyond this would be a serious injury to the growth of a vigorous Christian life.

CIVILIZED RACES.

Very different from the experience just detailed among what we have called "nature-peoples" is the record of missionary labor among civilized races, as the Brahmanized Hindus, the Buddhist Burmans, the Confucianists, the Mahomedans, and among nominal Christians, as in the Oriental churches and in Papal lands. As a matter of fact, efforts to evangelize these so-called civilized races have thus far been mainly limited to the poorest and humblest classes, whose moral and intellectual degradation has only been equaled by the oppression to which they have been subjected for centuries, and which seems to have gone far toward the extinction of every sentiment of self-help or of self-respect. Take, for example, the early experience of our missionaries in Turkey, India, and to some extent in China also, where at first only the abject poor were reached,—so poor, often, as to call for the most strenuous efforts on their part to secure the bare necessities of life. Add to this the social ostracism, persecution, and even outlawry of any individuals of a higher class who should be known to favor the gospel, and the possibility of self-supporting institutions, for a time at least, approaches a minimum. It is only as Christianity works a recognized change of life and character, rouses to enterprise and efforts to improve their condition, that the native churches are prepared to help themselves, and to become self-supporting. There is danger always of continuing the state of dependence too long, and of failing to impress from the first on every believer the duty of work, of self-denial, and personal sacrifice for Christ. The condition of dependence is liable to become chronic and pauperizing, and only vigorous efforts avail, even in the most favorable circumstances, to prevent this. No more irksome and ungrateful task devolves on the missionary, and none is more essential to true success, than the inculcation of just views on this subject. Mr. Wheeler, of Harpoot, speaks of laboring for hours with a native Christian, to induce him to pay for the slate pencils to be used by his children in school. It would have been a hundred times more agreeable, and apparently a more dignified proceeding, to have given the man the three cents' worth of pencils, but the sale of those pencils settled at once and for all a great question touching books and school furniture for the thousands of children and youth in the Eastern Turkey Mission, and we doubt if Mr. Wheeler ever did a better half-day's work for missions. Yet only as a sentiment of self-help is awakened, and a genuine Christian character is developed by careful religious training and higher

Christian culture, are self-supporting institutions possible, such as are now to be found in the Maratha, Madura, Ceylon, and Turkish Missions of the American Board, — not to mention like results attending the labors of other societies, notably those of the English Church Missionary Society in India and China, and of the United Presbyterians in Egypt.

A THIRD CLASS. — THE ACCESSIBLE AND RECEPTIVE.

With the progress of missions, we may note a third class, not wholly distinct from the two already considered, but differing from them by a readiness to welcome Christian teachers, and to consider the claims of the Christian religion, and this because of the changed character of those who accept it, and because of the incidental, social, and material benefits it brings in its train. This class is to be found in and about all the older mission stations. It calls for teachers and preachers in outlying districts faster than they can be supplied. It opens the dark islands of Micronesia to the light of the *Morning Star*. It leads hundreds of villages in India to give up their idolatry and to place themselves under religious instruction. But the most remarkable illustration is seen in Japan. The superior civilization of Christian nations has impressed thoughtful Japanese. They recognize the close connection of religion with national life, and the Christian religion as the religion of the most progressive nations of the world. This has prepared the way for the Christian missionary. Not the lowest and poorest classes, but the middle and the more intelligent are first reached; hence the readiness and the ability of the native Christians to assume the support of their own churches, and the special importance of instruction on this subject from the beginning. But the problem in Japan is not as simple as it may at first appear. In view of special circumstances already alluded to, the rapid decay of the old faiths, and the consequent exposure to sceptical and materialistic influences, there is a great temptation, if not a necessity, to use foreign funds in the education and employment of a native agency as quickly as possible. The mission of the American Board is believed to have held a wise position in this regard, neither withholding all aid, nor giving too freely, but only as might seem necessary to help those who were doing their best to help themselves. No aid, for example, has been given for church building or for parsonages, no assistance for higher education, beyond furnishing the necessary school buildings and American teachers, save small grants-in-aid to a few needy and deserving pupils. As a result of the plan pursued by the Board, it appeared at the General Conference at Osaka in May of last year, that of the ninety-three churches connected with different missions, the thirteen churches reported as wholly self-supporting were all connected with the American Board.

As the missionary work progresses in China, and Christianity commends itself to the better classes, similar results may be expected, — indeed, must be realized, if China is ever to be evangelized. That such an expectation is not unfounded is already beginning to be apparent from the large contributions to hospitals and colleges, made by a few Chinese possessed of wealth, whose hearts have been touched. Examples of generous devotion to the cause of Christ among the Chinese are becoming more numerous, especially in the interior. The Presbyterian churches of the Amoy district, and churches established by the American Methodist and English Church Missionary Societies in the province of Foochow, are already taking a high stand for self-support and independence. Thoughtful men like Li Hung Chang, Yung Wing, and the young men recently returned from their studies in this country and in Europe, will ere long create a new sentiment in China. Nor will the brilliant example of the Empire of the Rising Sun fail of its part in hastening the new era in the Celestial Empire, — possibly already nearer than we have faith to believe.

CONDITIONS OF SUCCESS.

The first condition of success is the clear apprehension of the true object of all missionary effort, the development of self-supporting and self-propagating institutions of the gospel. The conversion of individual souls is first in the order of time, but organized institutions for their culture and the wise direction of their spiritual life are not less essential to the success of missionary endeavor.*

Above all, in leading native communities to assume the support of their own institutions, it is necessary that they be worth supporting. The schools must be good schools. The teachers must show their competence by the results of their work. The preachers must be educated so as to command the respect and regard of their people. They must in some sense take the place of missionaries, as men of wider range of knowledge and attainments than their own people. Hence the necessity of institutions for the thorough Christian education of teachers and preachers, such as a foreign missionary society only can supply.† As soon as these higher institutions become known to the people they may be expected to meet a part of their expenses, and eventually to assume their entire support. So the Fingos of South Africa, and the Karens of Bassein, have given tens of thousands of dollars for the higher education of their children. So, too, under far less favorable circumstances, the Armenians of Central Turkey have given about \$7,000 to the establishment of a college for their sons, and given and pledged about \$4,000 more for the higher education of their daughters. In our Ceylon Mission no further aid is asked for the support of the young men in Jaffna College, or for young women at the Oodooville Seminary.

In this discussion we have sought to lay down and illustrate a principle rather than to formulate a rule. In its application, a wise discretion must be exercised to meet the ever-varying conditions of different communities in different countries, while the one principle is carefully, and even painfully adhered to, of simply supplementing what the native Christian communities are unable to do for themselves. It would be much easier and more acceptable to some minds, to follow a uniform rule, but it would be very unjust, not to say unchristian, to put the Karens and the Hawaiians, who dwell in a rich agricultural region, with a ready-cash sale for their produce, on the same footing with a low-caste Hindu village, or an Armenian community in the interior of Turkey, where the cooking-utensils and the last goat of the poor widow are seized and sold for taxes. Yet we would not deny to the poorest Armenian the privilege of tithing, nor to the Hindu mother the joy of taking out a handful of rice from the daily allowance, to make up her weekly offering for the Lord.

It is by the development of self-supporting churches that the work of the Board has been steadily growing in breadth and volume without proportionate expenditure of men and means. There has been no increase in the number of ordained missionaries for thirty years, while the field actually occupied, counting towns and cities, and the volume of work in progress, including educational enterprises, is at least fourfold greater, at less than double the expense. Woman's work has helped to the result, but more is due to the self-supporting native churches, and the young men and young women they have

* To this end it is necessary: (1) That the utmost care be taken from the start to educate believers into a just sense of their duties and privileges, as stewards of the grace of God, and to train them to habits of self-denial and personal effort for the spiritual welfare of their fellow-men. (2) That some system of frequent and regular contributions be established in all Christian communities, whether by tithes or weekly offerings, not excluding thank-offerings on special occasions, or for special mercies. (3) That all expenditure, whether for building purposes or the salaries of preachers and teachers, be graded to the social life of the people, and such as they may assume at an early day. (4) That all pecuniary assistance be rendered as a grant-in-aid to those who, with a just sense of personal responsibility, are doing their best to help themselves, not as employees of a foreign society, but in doing their own proper work as the servants of Christ. The churches must be *their* churches, for whose use, growth, and influence they are responsible. The schools must be *their* schools, for the benefit of *their* children.

† Illustrations of the failure and the success of different missionary societies in this regard could easily be cited.

given to the service of Christ. Of the 292 churches connected with the different missions, 139 are self-supporting: Thirteen out of sixteen in Africa; fifteen out of twenty-two in Japan; forty-three out of seventy-one in India; twenty-three out of 105 in the Turkish empire, and forty-five in Micronesia. Or, if we include the fifty-six churches in the Hawaiian Islands set off as independent more than twenty years ago, we have 195 out of 348 as self-supporting.

It is on account of the development of self-supporting churches and their co-operation with us that, two years since, the constituency of the Board was asked to treble the missionary force now in the field, in order to fulfil within a limited period the responsibility and the trust committed to it; an advance certainly not greater than its advance in ability. It was suggested that the increased force should be distributed over our entire field, on the average of three ordained missionaries to every half-million of the unevangelized; or, including men and women for woman's work, in the proportion of an average of five missionary families to the half-million, or one to one hundred thousand in the foreign field.

Let it be remembered that this is the *foreign*, not the *home missionary method*. Instead of six ordained missionaries to every four thousand of the population, we ask for six to a million of souls, accessible, and capable, by the grace of God, of manly virtue and womanly grace, — souls for whom Christ died, and for whose acquaintance with his love we are responsible.

But the world and some Christians smile doubtfully at the problem proposed — five families for the evangelization and radical change of life and character of a half a million of people, speaking another language, and of other habits of thought and life. Why, what have they to do? Among nature-peoples they must reduce the native language to writing, regenerate it by the infusion of Christian ideas, publish the Scriptures in it, establish schools that men may read them, preach the Word in season and out of season, gather believers into churches and set them at work for Christ, introduce Christian literature, open institutions for the training of a native agency of both sexes to take up and carry forward the work. Among civilized races the work is, in some respects, different, and even more difficult, but the problem is being solved at every mission station around the globe; in Turkey, India, Japan, and soon in China and Africa. **WITH GOD ALL THINGS ARE POSSIBLE.** It is evident that these stations must be sustained for a term of years till Christian institutions are well established, and that missionaries will still be needed for higher education, and for advice and counsel, till hundreds of native churches shall be gathered around central stations.

While expenditure for a given work becomes less and less with the growth of what we have called the accessible and receptive class, we have no thought of making our foreign missions self-supporting. We would not deprive our churches at home of the choicest means of grace. We would not load down native churches that have everything to do for themselves — churches to build, pastors to support, schools to sustain, evangelists to send out, with the support of American missionaries. Nor would we have the time and strength of the cultured men and women we send out spent in tilling the ground, or in mechanical arts, for the sake of a livelihood, nor would we have their lives exposed, without protection, to the inclemencies of a strange climate, or the tender mercies of an inhospitable people. We would secure to our missionaries every facility to enable them to do their best work in the best way; and with this thought and purpose, and in the light of the principle and method set forth in this paper, and in accordance with the traditions of the "old Board," we come and repeat the call for the *enlargement of our operations*, in keeping with the leadings of Divine Providence and the dictates of a wise economy of the spiritual resources of the church.

The world must be won for Christ, as India was won by a handful of men for the British crown. It was the thought and the discipline of the few that prevailed over the

many. Every acre of land that was wrested from the grasp of the local princes furnished supplies of men and means for the conquest of new territory. In the last great struggle, it was the beneficent rule of Sir John Lawrence, the profound respect and admiration he had inspired in the recently conquered Sikhs of the Panjâb, that turned the bravest of foes into the most faithful of allies, that kept the peninsula from being swept by a ruthless foe from the Himalayas to Cape Comorin, and saved one fifth of the human race to the influence of Christian missions. Christianity can only prevail over the hundreds of millions of the unevangelized, as it develops self-supporting Christian institutions, and gathers allies and momentum from the regions passed over.

Thus only does the problem of the world's evangelization admit of a solution, and the success of foreign missions is no longer the dream of the enthusiast, but the legitimate end of well-considered effort, and that, too, within a comparatively limited period.

SUMMARY OF THE ANNUAL REPORT OF THE TREASURER OF THE A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1884.

EXPENDITURES.

Cost of Missions.

Mission to West Central Africa	\$1,253.39	
Mission to East Central Africa	7496.93	
Zulu Mission	21,415.31	
Mission to European Turkey	36,906.09	
Mission to Western Turkey	83,432.88	
Mission to Central Turkey	31,397.44	
Mission to Eastern Turkey	44,672.04	
Maratha Mission	29,962.89	
Madura Mission	41,069.41	
Ceylon Mission	15,007.49	
Foochow Mission	8,776.27	
Hong Kong Mission	2,239.56	
Shanse Mission	10,025.82	
North China Mission	47,312.94	
Mission to Japan	63,006.22	
Northern Japan Mission	10,670.46	
Sandwich Islands (grants to schools and former missionaries)	13,867.33	
Micronesia Mission	14,585.97	
Mission to Northern Mexico	3,926.90	
Mission to Western Mexico	7,720.82	
Mission to Spain	15,432.49	
Mission to Austria	7,993.99	\$518,172.64

Cost of Agencies.

Salaries of District Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses	\$7,501.34
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Cost of Publications.

Missionary Herald (including salaries of Editor and General Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)	\$19,165.17	
Less amount received from subscribers	\$10,144.29	
and for advertisements	6,725.23	16,869.52
		\$2,295.65
All other publications	2,645.30	\$4,940.95

Cost of Administration.

Department of Correspondence	\$9,452.54	
Treasurer's Department	5,377.17	
New York City	1,101.43	
Miscellaneous Items (including care of "Missionary Rooms," repairs, coal, gas, postage, stationery, copying and printing, library, anniversary at Boston, honorary members' certificates, etc.)	6,179.41	\$22,110.55
Balance on hand, August 31, 1884		\$552,725.48
Total		863.98
		\$553,589.46

RECEIPTS.

Donations, as acknowledged in the <i>Missionary Herald</i>	\$392,864.99	
Legacies, as acknowledged in the <i>Missionary Herald</i>	115,567.94	
Interest on General Permanent Fund	9,039.47	
From the Asa Otis Legacy	34,894.70	\$552,367.10
Balance on hand, September 1, 1883		1,222.36
		\$553,589.46

LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its Annual Meeting in 1879 (see Annual Report, p. xi), the Prudential Committee has made and expended the following appropriations from the Otis Legacy, included in the foregoing statement, namely:—

For new Missions:—

West Central Africa Mission	\$1,165.53	
East Central Africa Mission	7,496.93	
Hong Kong Mission	1,728.56	
Shanse Mission	9,906.32	
Northern Japan Mission	10,670.46	
Mission to Northern Mexico	3,926.90	\$34,894.70
Received from the Legacy of Asa Otis	\$13,179.89	
Received from the Income of same during the year	21,714.81	\$34,894.70
Balance of securities remaining in the Treasurer's hands, September 1, 1883, at par	\$269,983.31	
(Appraised value of same, \$318,406.)		
Received for Premiums on Sales	1,100.00	
Received for Dividends and Interest	21,714.81	\$292,798.12
Expended as above		\$34,894.70
Balance, August 31, 1884		\$257,903.42
(Appraised value of Securities now held, \$305,553.50.)		

NOTE.—By vote of the Board the balance above mentioned (\$257,903.42) is available only for New Missions.

PERMANENT FUNDS OF THE BOARD.

The General Permanent Fund, September 1, 1883	\$163,047.32	
Added during the year	500.00	
		\$163,547.32
The Permanent Fund for Officers, September 1, 1884	\$59,608.00	
The Income of the Fund for Officers, applied to salaries, was	4,268.30	

LANGDON S. WARD, Treasurer.

ANNUAL AVERAGE OF DONATIONS.

[*Extract from the Report of the Home Department, presented at Columbus, October 7, 1884.*]

The annual average contribution to the American Board for ten years, from 1874 to 1883 inclusive, from individuals and churches, including what was given through Woman's Boards and Sunday-schools, excluding legacies, was in round numbers \$359,000. This is about one dollar for each resident member of the Congregational churches throughout the country. Distributed by States the average has been as follows: Indiana, thirty-three cents a member; Iowa, thirty-five; Missouri, forty; Ohio, Michigan, Wisconsin, and Minnesota, fifty; Pennsylvania, sixty; Maine and New Hampshire, seventy; California, eighty; New York and New Jersey, eighty-three; Illinois, ninety; Maryland, including District of Columbia, \$1.10; Vermont and Connecticut, \$1.15; Massachusetts, \$2.00; Rhode Island, \$2.40.

Of the entire contribution, 75 per cent. (about \$269,000) was received from the New England States, representing for the present constituency of the Board about one half of the church membership, an annual average of \$1.50 a member. The remaining 25 per cent. (about \$90,000) was contributed by the churches, constituting the other half of the membership, between the Hudson River and the Pacific, an annual average of fifty cents a member.

Our immediate problem is so to increase the regular systematic contributions of individuals and churches throughout the entire land, that the annual average per member shall be at least trebled. Even then our annual contributions for our broad and growing work, including its five or six different departments upon the foreign field, would amount to only a little over a million of dollars a year,—the sum which has been asked, and for cogent reasons urged, for only one department of the work at home. Is it not still an appropriate prayer as to this matter of liberal giving, that our vision be clarified, and our hearts enlarged? Surely for our wide-extended foreign work, we ought not to permit ourselves to aim, for the next ten years, for anything less than one million of dollars a year; and certainly we ought not to be willing to close seventy-five years of momentous history, as we do during the coming year, without making it memorable by reaching in our donations, at least three quarters of a million. Why should not we attempt this, with every expectation of success?

REMARKS OF HON. JOSEPH S. ROPES IN PRESENTING A RESOLUTION IN RELATION TO THE LATE SECRETARY MEANS,

AT THE ANNUAL MEETING, OCTOBER 8, 1884.

MR. PRESIDENT AND CHRISTIAN FRIENDS: It is my privilege for a few moments to invite your attention to the noble character and services of our late beloved Secretary, Dr. John O. Means, for many years my beloved pastor and afterward my equally beloved associate in the work of missions.

He was born at Augusta, Maine, in the year 1822, studied at Bowdoin College and at Andover Seminary, but before entering on the work of the ministry he made a voyage to the coast of Africa and elsewhere, on board a United States

ship, in which he served as purser, and doubtless acquired, or at least perfected, those admirable habits of method and accuracy in business matters for which he has so long been distinguished. After his return he entered the pastorate at East Medway, in Massachusetts, but was compelled by considerations of health to resign it and make a visit to Europe, during which he completed his studies. Within a few months after his return to America he became pastor of the Vine-street, now Immanuel, Church, in Roxbury, then a suburb and now a part of Boston, of which he was the first pastor, and of which, after twenty years' service in that capacity, he continued a member till his death.

At the urgent request of the Congregational Publishing Society he left the pulpit to assume the duties of their Secretary; but when, after the reception of the Otis Legacy, it was determined by the American Board to undertake a new mission or missions in Africa, no one could be found so competent to undertake the work and so thoroughly in sympathy with it as he. I need not remind you of what is so fresh in all our memories, the admirable manner in which the preliminary investigations were made, the details mapped out, and the decision reached, by the Prudential Committee, in entire conformity with his own wise and sagacious suggestions.

In all his travels by land and sea, at home and abroad, the same earnest purpose dominated all his action, and when, most fittingly, he was requested to take personal charge and oversight of the field which he had enabled us to enter, most faithful and loving were his labors in connection with it. During the absence of the other two Secretaries, on their late visit to Turkey, the whole responsibility and much of the labor involved in the work fell personally upon him. He found that the burden was more than he could long sustain; but determined as he was that the cause of missions should suffer no loss which he could prevent, he would not even consult a physician until the return of one of the Secretaries gave him relief.

It was at once evident that his vital powers had been seriously overtaxed and that a hereditary tendency to heart disease, not fully suspected or guarded against, had been alarmingly developed. He was at once compelled to withdraw entirely from work, and, after a few brief months of alternate hope and fear, he was struck down by the iron hand of death on the eighth day of December last, after a most blessed experience of the presence and power of Him who hath abolished death and brought life and immortality to light.

To use his own language, he "lived in the glory of the church triumphant," and amidst harassing and often excessive pain the one thought ever present to his mind, and filling it with joy unspeakable, was that of the divine power and glory in the redemption of mankind.

No words of mine, Mr. President, can express the deep feeling and high admiration with which I look back upon that noble character and devoted life with which it was my privilege during more than a quarter of a century to be intimately associated—a character warm and loving as a child's, but, in its conviction of right and habitual obedience to duty, firm and steadfast as our own Granite Hills. If he was ever beside himself, it was for God. If he was all things to all men, it was that by any means he might save some. Ever at the post

of duty, indefatigable in its discharge, full of sympathy and kindness for his fellow-men, he was ever doing good to all as he had opportunity, especially to them who were of the household of faith. Most of all were his loving services rendered to those engaged in the work of Foreign Missions, by whom his memory will be tenderly cherished.

But it is not for the purpose of eulogy that his memory is now recalled. It is that he may serve to every one of us as a noble example and illustration of the power of divine grace, the treasure which may be gathered in earthen vessels and being much more precious than gold which perisheth, though it be tried with fire, may be found unto praise and honor and glory at the appearing of our Lord Jesus Christ. "They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever."

Mr. Ropes then presented the following resolution : —

Whereas, it has pleased God to remove by death, during the past year, our beloved friend and associate, Dr. John O. Means, formerly Recording Secretary, and lately one of the Corresponding Secretaries of this Board,

Resolved, That we desire publicly to express and record our deep sense and warm appreciation of his noble character and faithful service in the cause of missions ; his unfailing energy, his unwearied industry, his admirable judgment and practical wisdom, his conscientious discharge of duty, his firm adherence to principle, his tact and skill in the organization of mission work, especially in those new fields just opened in the great Continent of Africa, and, above all, the complete consecration of every faculty and talent to the service of him to whom his heart and life were given.

We give thanks in his behalf to the great Head of the Church for such a noble example and such a useful life, and while rejoicing in the assurance of his great reward we would address our earnest petitions to the Lord of the harvest that he would prepare and send forth many more such faithful laborers into both the home and foreign departments of that great field which is so rapidly whitening for the harvest.

RELIGIOUS INDIFFERENCE AMONG THE CHINESE.

THE impotence of mere ethical teachings has never had a more practical exemplification than among the Chinese. Their accepted code of morals, though not Christian, is yet high, and from one end of the vast empire to the other, the precepts of Confucius and other recognized masters are repeated by young and old, calling to obedience and uprightness of life. The result of all this moral teaching, some of it very excellent, has not been to quicken the conscience or to secure obedience. No people talk more about the virtues than do the Chinese ; few people practise them less. There is an almost universal indifference to the ethical teachings which they themselves so highly commend.

The reason for this seems to be that for long centuries among the Chinese morals have been divorced from religion. Confucianism is not a religion so much as a system of ethics. It does not draw its sanctions from above ; does not rest its obligation upon the will and command of a supreme God ; does not offer help to the sinful and tempted. It has in it nothing of sacrifice or redemption ; only

a clear and cold statement of a law which men are conscious of having broken and of being powerless to keep. Such a religion, if it can be called a religion, has no power to stimulate the conscience or the heart. Under it men will be hopeless because helpless. Without knowledge of a supreme and personal God, whose grace and help are offered to the penitent, and before whose bar we must stand, men will grow stolid and indifferent in the presence of the purest code of morals.

This is just the condition in which our missionaries find the Chinese at the present time. Christian truth is slow in impressing them, and this even when they are convinced that it is true. Their commendations of the "new way" are many. "A very good doctrine," they will call it; yet it does not move them. Speaking in a general way, we may characterize the Chinese as religiously stolid, and this stolidity is the direct result of the acceptance throughout the nation of a really superior system of ethics, in which there is no practical recognition of a supreme personal God, or of divine help for sinful man. A hopeless religion leads to indifference, both to the gods and to the claims of duty. Nothing but the proclamation of the gospel which tells of a gracious God and Father in heaven, to whom men are personally responsible, who has sent his Son to deliver and redeem sinful men, can lift up the Chinese out of their indifference to truth and practical righteousness.

We have been led to these thoughts by a familiar letter, received from the Rev. H. P. Perkins, of Tientsin, whose first experiences in China have given him a vivid impression of the great obstacle to the progress of missions in that land. The letter was not designed for publication, but we quote a portion of it because of the graphic illustration it presents of the religious indifference of the Chinese:

"One of the heaviest weights which a spiritual religion has to lift in China is the indifference of the Chinese soul to spiritual things. One has only to look at their attitude toward their own forms of religion to become convinced of this. How often one in traveling sees temples in dilapidation — sometimes enough of the wall has tumbled down to expose the mud-gods to a very severe sunbath or to the rain. What shabby gods and goddesses they are, any way! Nor will the great quantity quite atone for the plebeian nature of the material from which they are fabricated. And the worst of it is that the people who support the priests, who patch up the temples and recolor the faded gods, do not stand up at all manfully for either priests or gods. I do not blame them for ridiculing the priests, for, as a rule, they are a sorry lot; but it is pitiful to see them so lacking in spirit when you attack their gods. They do not seem to care very much, no matter what you say, and that is not because they do not have a bump of combativeness. You can make them angry enough very easily, if you take a proper subject; but that must be something else than the gods to whom they burn incense. They will often help you out in arguing against them, and laugh at the folly of thinking them to be anything. Why, then, do they go to the temples? you ask them. For two reasons. One is that they do not go *very much*, which is true; the other is that other people go, and it is the thing to do, especially on festival days, when you most want to go to join in the 'warm disturbance,' a thing very dear to the heart of the gregarious Chinaman. The fact is they are very insincere in their worship of these imputed gods, and they know

it; but they have been here so long that they think there must be *something* in it. 'Better to believe that these things are, and not to believe that they are not,' is one of their sayings. 'There is probably *some* good in believing.' And this is about as strong a faith as most of these people possess.

"I saw a rather sad example of this insincerity a few weeks ago. I was making a short tour, and we were stopping at a well in a small town to water the animals, when, all at once, I heard a fine noise, and looking around saw a cloud of dust coming down the street. The next moment I saw a troop of boys, four of whom were carrying a plank, on which was reposing a mud-dragon. They were playing 'praying for rain,' and were bringing the dragon to the doors of the temple, but were doing it in such a hurry that they broke, not only the dragon's repose, but his head, on account of the tripping of all the four bearers on a bit of rising ground just before the temple. This was of no concern, however, as dragon-mud will stick together again as well as any other kind of mud. After patching him up, the boys lit the incense in front of his rehabilitated nose.

"I was very near them, and I began to question them about one of their number who wore an imposing crown of red paper and willow twigs. They were only too glad to explain their mysteries to me, — in fact they were in for a jolly time, and wanted me to have one too, — and so they began jumping around this boy, who was supposed to be inspired, for the time being, with the spirit of the rain-god, and made as much sport of him as possible. 'If it does n't rain to-morrow,' they said in laughter to me, 'we will hang him on a tree.' I could not help laughing at their antics, but it was really sad to see a crowd of boys not yet old enough to be dressed in anything other than their own skins, engaged in such *play* and speaking about it in such a way.

"I may add that in the *real* 'praying-rain' processions, such as have been seen upon the streets of Tientsin for a number of days past, there is always a man possessed by the spirit of one of the gods who have to do with rain, and he is so like a maniac that two men have to hold on to him as he walks along. The only utility claimed for this spirit-possession is that the man is supposed to be able to tell, when asked, when it will rain. The people, however, unite works to their faith, and go on with the procession just the same.

"In this, as in many other ways, these people show that they not only are capable of spiritual ideas, but that they are, in common with all the world, influenced by them. Talk with them about their idol-worship, and you will find not a few who will claim that the idols of mud and wood are nothing but *symbols* of the gods. I noticed the other day that the old dragon-king who was being carried in a procession — he being in the likeness of an old man — was made so wretchedly that there was nothing to him but a paper front pasted upon a straw frame, which was quite open to the public behind him. I mentioned this to my teacher, asking how the people could make themselves believe in such a shabby thing as a god. 'They *know* it is nothing,' he said, 'but a *representative*, and that it has nothing to do with the god except to make the people think of him.' And I believe that such a statement has much truth in it.

"It sometimes seems to me that before long there must come a breaking away from the old things — a breaking through of the true light upon the befogged mind. And yet the time or the season no man knoweth."

THE ISLAND OF YAP, MICRONESIA.

BY CAPTAIN GEORGE F. GARLAND.

[Yap is one of the high islands at the west of the Caroline group, toward which our missionaries in Micronesia have often turned their eyes in the hope of occupying it. The vessel which took Captain Garland from Ponape to Hong Kong, after the wreck of the *Morning Star*, touched at Yap, remaining there for one week, giving the captain a good opportunity to examine the island. He sends the following description, which will be of interest to our readers.]

YAP is the prettiest island I have seen. It is not divided into two parts, as represented on some charts. The highest peak is about 1,200 feet. Unlike Ponape and Kusaie, the mountains are not well wooded, but lower down and in the valleys it is thickly wooded. There is much level land, rather rocky, but affording good building-places for a mission or schools, if the island is ever occupied by missionaries. The soil is mostly red and gray clay. The hilltops are cultivated in patches. The traders inform me that there is very little breadfruit at any season; bananas are not abundant, neither are yams. Taro is plentiful, but not of good quality. There is a plenty of sweet potatoes, but the natives are so independent that they do not care to sell anything. In fact, they do not want anything foreign, except small cannon, and perhaps a few knives, and a certain kind of stone brought from the Pellew Islands. There is no game on the island, not even a pigeon. It would not be so easy living here as at Kusaie and Ponape. There is a plenty of fresh water in small rivulets, but I could only hear of one stream of the size of our brooks at home. That is on the north side. The only safe harbor for sailing-vessels is on the south side. There are several harbors available to steamers—one large one on the north side, with a very narrow entrance. There are at present eight white traders on Yap, all living at the south harbor.

The native population is generally estimated at 8,000—three males to one female. I did not see many children; they are shy of strangers and, I suppose, kept out of sight. White men here regard the Yapites as the most independent and the least approachable of any islanders in this part of the Pacific Ocean. One of the most intelligent foreigners, however, differs, saying: "The Yapites are so very superstitious that they would readily accept one more superstition."

Many years ago a Catholic missionary landed here, but was killed while on a visit to a neighboring island. Natives here and at Oulleai and Lamatrek are friendly. The wife of Captain Holcomb, who lives here, says that the natives often ask when the missionaries are coming. They have heard that they are coming from the East; one report being that Captain Bray and his wife are coming here to settle.

Hurricanes and earthquakes are not strangers here. The effects of a hurricane last December are still visible; it was at this time we had the bad weather in the Marshall Islands; and while I was here we had an earthquake that woke me from a sound sleep while on board the ship at anchor. In personal appearance the Yapites are like the Rukites and Mortlockers, except that they are rendered additionally disgusting by chewing betel-nuts.

Letters from the Missions.

Foochow Mission.

THE ATTITUDE OF THE CHINESE.

No letters have been received from our missionaries at Foochow since the assault of the French upon the fortifications on the river Min, but the telegram referred to in our last issue assures us that they are safe. The following letters, written before the bombardment, throw light upon the condition of affairs within the city.

Mr. Walker says:—

“We had all come to the seaside before the trouble between France and China had assumed such serious proportions. The Chinese have been in a high state of alarm. They know nothing of Western modes of warfare and imagine, many of them, that the French, if victorious, would slaughter indiscriminately just as they themselves would do. Yet the great fear is that the lower classes of the Chinese would sack their own city. Our Christians, of course, fear that the storm will break on them first of all. Some of them have shown a good spirit about the matter—to trust in God and stand at their posts.

“I had occasion to go up to Foochow last week, and I visited our chapels both at Nantai and in the city. Mr. Charles S. Hartwell has been in the city several times and encouraged the Christians. A few days ago there was quite a stampede of Chinese from the city, and prices were rising rapidly, but the officials interfered and put a check to it. It would have a very bad effect if the Christians were to attempt to leave the city. They are supposed to know more than their neighbors as to what is happening, and if they went it would greatly increase the alarm. There was quite a stampede among our servants last week but most of them are back again.”

Mr. Hartwell writes (August 1):—

“We are now in telegraphic communication with Shanghai and Peking by a Chinese line, and it is quite a new thing to have the Chinese officials issue proclamations stating that news has been received

by telegraph as to the state of affairs. I got a copy of a proclamation about a week ago with such a statement, and have heard of another being posted to-day. Thus China advances.

“The panic among the people has been very great and many have moved away in all directions. Many of the Christians who have not gone themselves, have moved their families into the country. Business has become paralyzed for the most part, and the prices of articles of food have greatly increased. The people are naturally much incensed to have the French come here and trouble them for a matter with which they have had nothing to do. And as many of the people do not know the difference between foreigners of different nationalities, it is to be expected that illwill should be manifested toward all. This is, in a limited degree, the case.

“The Christian converts also come in for a good degree of abuse, as they are supposed to be in league with foreigners. Proclamations have been issued and posted at most of our Foochow churches and chapels, threatening with severe punishment any who abuse missionaries and Christians, and this is a step in teaching the people to distinguish among different nationalities, as well as an aid in securing Christians from abuse. We do not doubt but that the Lord has good to the cause of Christ among us to come out of this trouble and commotion. It is a testing time for the converts, and may prove of great benefit to them personally if the lessons are rightly improved. I fear that it may for the time divert attention from the more spiritual work of converting souls.

“The foreign community have called on the British naval force here to land a considerable body of men to protect their property and themselves in case of danger, and the Chinese authorities have stationed soldiers for their special protection also. Our stations in the city and at Ponasang are so far away that no foreign support can be given us, and for the last few days our

consul has not wished any of us foreigners to visit our premises. Last Sabbath, however, I was up here, and my son and myself, as well as one of the Methodist missionaries and his wife, went into the city to our Chinese services."

North China Mission.

NATIVE AGENCY AT PAO-TING-FU.

THE Annual Report from Pao-ting-fu gives an interesting account of the several native helpers connected with the station:

"Wang Han has continued to serve during the year, and has been faithful to his labors. Meng Hsio-chih is, as ever, cheerful and faithful in his work. He is a rare man, though not a scholar, yet scholarly, and so endowed with graces, natural and acquired, that he is as truly an integral part of the station as one of the missionaries can be. Though poor in estate, he is blest in his children. The eldest is our valued Bible-woman, and her two brothers are fast making ready to preach the gospel, for which service they have rare endowments.

"Wang Wan-chung has continued to serve as colporter, and, though strong and courageous for work, is docile in receiving our directions, and faithful in carrying them out. Church discipline and affliction have been blessed to his spiritual growth. The two 'Wangs' have been in the field the greater part of the year. They have gone out upon successive tours to such districts as have been most in need or most inviting. Brother Meng is too useful at the station to allow of his being absent very much. In addition to these three, we have made occasional use of three other men, sending them, one at a time, generally in company with one of the older helpers.

"Chang Shu-tung is still teacher in the boys' school, and Mrs. Tu Ssu-mei, the daughter of Helper Meng, teaches in the girls' school. Each is faithful in work and a strength to the station. Meng Chang-chun, the eldest son of Helper Meng, has been for the past year in the Training School, at Tung-cho. During the summer vacation he went with Mr. Pierson and

family to Kalgan and there served them acceptably as a teacher. The remainder of his vacation was given to colporter work."

NATIVE CHURCH. — CHAPEL WORK.

"A kind Providence has spared us at Pao-ting-fu the painful necessity of recording any deaths or excommunications in our little number, and has permitted us to receive, by profession, twelve new members. There are five others who seem to be ready for reception by profession, and one by letter. The medical work and the station-class are, in different ways, opening quite a number of new places, and there are more inquirers and a more wide-spread interest in the truth than ever before. This is in part the result, and in part the cause, of a somewhat quickened church. It is also a partial ripening of some of the early seed. The outlook is good.

"Our street chapel continues to be open every afternoon. The press of work is too great to allow the missionary to attend in person, and it is committed to one of the native helpers. The waiting patients at the dispensary have received more of Mr. Pierson's attention. He has tried to keep up a daily preaching exercise with them. When addressing them, the gate is generally left open, and passers-by are attracted from the street. The audience is generally an attentive one, and it would be hard to resist the conclusion that some good is done by this exercise."

WORK FOR WOMEN.

"During the year past our ladies have been unable to go to the houses of the native women, not because they would not be welcome, but because they have been too much crowded by their home duties. Where they have been they have always been received with courtesy. Mrs. Tu, the Bible-woman, has made this a part of her daily duty, and every week has visited five or six families, giving systematic teaching. She is almost never repulsed, and generally returns with a cheering story of the interest of those whom she has sought to help. By this means many are

taught and fed, and growth in knowledge of God and in likeness to him is gradually appearing in the lives of those who receive the truth, while many have heard it for the first time. Notice has already been made of the tours of Mrs. Chang, the wife of the dispensary gatekeeper. Though not a regular Bible-woman, she has done very effective service in visiting in the village homes of the women who have previously been here for medical aid. She has been most cordially received in the ten or more villages visited, thus opening doors in those places. In the medical department many women have come for help. During the hours of waiting Mrs. Peck, sometimes assisted by Mrs. Tu and Mrs. Chang, has led their thoughts to the Great Physician, and induced many to come to the regular Sabbath service."

KALGAN.—THE TRUTH KNOWN.

From this frontier post on the north we have the following statements in the report for the past year:—

"The chapel in the upper city has been open during the year, with daily preaching to good audiences. Many Mongols, understanding and speaking Chinese, come to the chapel, and are good listeners. The work there is considered better now than ever before. In July a new chapel was opened in the lower city, between the bridge and the custom house, where the audiences have been, to our disappointment, rather small; yet there are always some to listen, and, as the locality is a busy one, in which no preaching has been done in years past, we hope that a good work may yet be developed.

"The touring of the year has been as follows: By missionaries, 275 days, traveling over twenty-five hundred miles; by native preachers, 292 days, traveling over thirty-three hundred miles. More than half of our touring has been done in the Yü-cho district, where we have repeatedly visited the native Christians, and preached in many of the cities and villages. In many places there are inquirers seeking to learn the gospel truth.

"The year has been one of hard work and of little apparent results; but there

are many special aspects of the case in which the prospect of success seems to brighten. The increased contributions of the native church, the better Sabbath-keeping on the part of its members, and the good attention everywhere given to our preaching, have been spoken of already. There are six persons on probation, and there are many other inquirers who love to hear the gospel but have not had the opportunity to receive much instruction. In the shops and stores of Kalgan, many of the workmen and apprentices listen gladly to our preaching, and believe much of what we say; but their masters keep them in fear, and they dare not spend much time in the chapel nor confess their faith, lest they be turned out of employment. The head men in all the shops seem agreed to oppose the conversion of their workmen, knowing that, if converted, they will not work on Sunday. Yet we are informed that in almost every dwelling-house in Kalgan our tracts and Scriptures are owned and kept with care, and are read in secret by many. These facts give us much encouragement. The seed sown is not lost and will spring up in due time to the praise of God. In Kalgan and its vicinity, and in the vicinity of Yü-cho, there are multitudes who know enough of the gospel to lead to their salvation. We often meet and converse with them, and they readily confess that our doctrine is good and true, and our mode of worship better than theirs. They are hindered from following Christ, some by love of sinning, some by fear of suffering loss and reproach. That the Holy Spirit may change their hearts is our constant prayer."

THE CHURCH AT TUNG-CHO.

Of the Sabbath services connected with this church the report says:—

"A regular Sabbath preaching service has been held, at which there has been a uniformly good attendance of the church members. The missionaries and native helpers have alternated in conducting the service. The native brethren have preached carefully prepared, earnest, and edifying sermons. The theological students and

Christian boys have been attentive and often eager listeners, and their spirit has communicated itself to other members of the church. But few outside men have attended this service. A company of from ten to fifteen women, in addition to the church members, have usually been in attendance, attracted by the teaching of the ladies or by the medical work. Following the preaching, after a short recess, the audience has been reassembled in the Sabbath-school, and the united study in classes of selected portions of Scriptures has been with marked interest and profit. In the afternoon the ladies have held a meeting with the women for prayer and Christian teaching. Sabbath evening the native Christians have met by themselves for prayer and conference."

PRAYING FOR RAIN.

Mr. Chapin, of Kalgan, writes, June 24:—

"Were you here to-day and walking through these wretched streets, one of the first inquiries you would make would be: 'Why all these willow branches over the shops and in front of the houses?' If you were very observant you would also notice that no meat of any kind is for sale on the streets and many of the butcher shops are closed. This too in a city where thousands of sheep, oxen, and hogs, meet their deaths every year. The hot sun, the dry, oven-like air, is a sufficient answer,—*the people are praying for rain.* It is more than six months since we have had either snow or rain, or more than a passing shower; for a month past, or more, certain temples and villages have been making petition to, or going in procession in honor of, the rain-god. I have been told that boys have been hired to go without sleep certain nights that they might pray unceasingly for the priceless blessing.

"Now as things are getting serious, and it would seem as if a famine might not be far away, the chief magistrate has taken up the cry to heaven, and apprehensive that the taking of life may be the grievous sin of the people, has forbidden the slaughter of animals. Food of all kinds

has advanced in price, but still there is hope; a few days' rain and the change from prospective want to plenty would be effected. Last year the rains delayed their coming until about this time; there was then the same anxiety, hope alternating with dread, the markets closed, etc.; but just at the last of June there was an opening in the windows of heaven, and rain came, followed by a bountiful harvest."

Shanse Mission.

TAI-KU.

THE members of the mission are all now located at Tai-ku, and have progressed so far in the study of the language that they have begun evangelistic labors. Mr. Stimson reports that they are gaining the confidence of the people, and hear far less of rude and opprobrious epithets than at first. Writing, July 10, he says:—

"I opened a Sunday afternoon chapel in the front court of my house a few weeks ago. I opened my doors the first Sunday, and by playing my organ got in a crowd of stupid people. They soon departed, but it was to call others, and soon we had a good audience. I hope to keep this up; perhaps I shall try it on other days of the week when it is pleasant."

MEDICAL WORK.—THE OPIUM VICE.

Mr. Atwood reports that within three months the applications for treatment and medicines made on clinic days have numbered eight hundred. Over two hundred other patients were seen on other days. He writes:—

"It is noticeable that much of the disease, especially in the city, is in some way connected with the use of opium. Seventy-seven cases of indigestion resulting from the opium habit, and thirty in which opium had confessedly brought the victim to bay,—in all 107 cases,—show something of the prevalence of this vice.

"The total number of cases of attempted suicide by opium-poisoning since we first came to Tai-ku is fifteen. All but one recovered, and in that case we were called too late to render any assistance. Other

calls have been made too late, even up to three days after the poisoning, and as far away as Hsü-kou, ten miles; the friends believing that we could bring the dead back to life. Calls are becoming more frequent as our reputation spreads, and the people know us better. Some show gratitude at being delivered from death, rashly sought in the moment of intense passion, but repented of at its approach. One young man, a merchant, brought us a basket of mutton and a tray of fire-crackers with his own hand. Another man sent a present of two *taels* (three dollars) on account of the recovery of a servant in his family.

"Many applications have been made for the cure of the opium habit; some in a timid or half-hearted way, some by those who wished to experiment with the anti-opium medicine, as well as by some others who wanted to reform in earnest. The latter were always encouraged, and a small stock of anti-opium pills, always kept on hand, were sold at cost. Over two thousand pills were sold to about fifteen persons. A few have reported themselves cured, or nearly cured. It is very evident, however, that some more efficient measures should be employed to deal in anything like a successful manner with this great curse to the people and to our work. What we very much need, and what would, no doubt, prove a profitable work, is a place of refuge for victims of the opium habit, where they may be treated for the cure of the habit, and at the same time receive religious instruction. In this way a personal supervision of the treatment would make it more effectual, and a strong influence would be exerted to lead the victims of the habit into a better life.

"The opium habit must be called a misfortune in more than one sense, as it is very often the case that it is not the fault of the victim that the habit has been fastened upon him. The Chinese medical fraternity have not been slow to make use of the fact that this drug has the power of giving temporary relief to almost every ordinary ill or pain, and they have not scrupled to give it indiscriminately. There

is a general concurrence of testimony on this point from opium-users, though it is often made only as an excuse for the habit. Very few realize the nature of the habit until they are bound in its chains. In the city of Tai-ku it is commonly reported that nine out of every ten men, and all of the women, are opium-smokers. Our teacher said that out of every ten there are *eleven* smokers; because a parent lying on his *k'ang* puffs the smoke into the lungs of the little child beside him. Of the distress and misery caused by this agency I need not say anything. It is clearly shown on the faces and persons and in the homes of the victims. A hospital or department of a hospital that shall give relief to such as are really in earnest to be relieved from the deadly effects of the drug upon both body and soul, can but meet the admiration of all classes of the Chinese, and may be the means of leading some souls out of darkness into the light of the gospel."

Japan Mission.

THE ATTITUDE OF THE GOVERNMENT.

MR. ATKINSON, of Kobe, writes:—

"Work is opening up all the time. The government has abolished official priesthood, though it has not publicly recognized Christianity. But the Buddhists are certainly weakened by the taking away of government recognition and support. Shintoism (the court religion) is said to be on the way to being set aside as a department of antiquities! The priests will probably be pensioned off as the *samurai*, or retainers of the *daimios*, were when the feudal system was abolished. A native paper says that 'since the government has made the recent changes in the religious administration, an active demand has sprung up for Bibles. Buddhist priests are the principal purchasers.' The coming times are going to be lively ones without a doubt.

"I had a letter from Mr. Ise, of Imabari, yesterday asking my approval and the aid of the station for five additional men from that field to go to the Vernacular School at

Kioto. Two are already going. Mr. Ise, speaking of one of the five young men, says: 'He became a Christian last winter. He has shown his faith by leading one young man, his mother, and a sister, to Christ. His home is on an island a few miles from here. His father and ancestors for a thousand years have been Shinto priests there.' He adds: 'The people of the island lately tried all they could to make him renounce Christianity and continue a Shinto priest.'

DISESTABLISHMENT OF SHINTOISM.

Writing from Hiyeizan, or "Cold mountain," near Kioto, where several missionary families are finding a relief from the heat of the cities, Mr. Allchin says (August 23):—

"An incident of great moment to the Christians has occurred within the past two weeks. A notification has been issued by the government abolishing governmental interference in the appointment of priests and in the religious affairs of the Buddhists and Shintoists. In future the head of each sect will deal with such matters. This is a necessary and preliminary step to the placing of Christianity on an equal footing with Buddhism and Shintoism. How soon this will come we do not know. Some persons predict, and at least one native newspaper has advocated, the adoption of Christianity by the state in place of Shintoism, maintaining that this must come to pass before Japan can be placed on an equality with Western nations.

"I need hardly say that the native Christians are greatly rejoiced over this notification, not for what it brings to them now, but for what it foreshadows. It is significant that the first census of Japanese Christians should have been made just at this time by order of the government. The number reported by them is 80,000. This includes Roman Catholics and Greek converts, as well as a great number who, though not called Christians by us, are so far identified with the Christians as to be termed such in the census. By such a method of counting the above number cannot be very much out of the way.

"It is also rumored that a proposition has been brought forward in the judiciary committee to publicly allow funerals to be conducted according to any religious ceremony, thus placing the Buddhist, Shinto, and Christian sects on the same footing in that respect.

"This morning I read the following, translated from one of the Osaka native newspapers: 'Religious matters form the principal topic of conversation at present, and we hear that a meeting of provincial governors will be held in Tokio to discuss the recent changes.' And it was only yesterday afternoon that two officials belonging to the police department were sent by the governor of Otsu to our encampment in order to make inquiries about our water-supply. A little farther up the mountain from our tents is a spring which flows from the grounds of an empty, decaying temple. We want to conduct the water from this spring in bamboo pipes to our tents, but the priest refusing permission, we are obliged at great inconvenience to have the water carried in buckets. The governor of Otsu, who has jurisdiction over this part of the mountain, hearing of the refusal of the priests, sent there two officials to remonstrate with them. Next summer we shall have the use of that spring, and some other privileges besides. This incident assures us of the friendliness of the governor."

Mission to Spain.

In the Annual Report from this mission Mr. Gulick is able to speak of ten outstations occupied, besides the station at San Sebastian, four churches with 428 communicants, five pastors, and five native preachers, fourteen teachers, and eight colporters. There are 336 pupils in attendance in the schools. Of San Sebastian Mr. Gulick says:—

"Since the first of January the preaching services have been attended by a larger number of persons; with the members of the mission and of the Boarding School, making a congregation of about sixty persons. It is known that the presence and work of the mission excites no little inter-

est and awakens comment in the city, and that, while there is the usual hostility in clerical circles, there is a growing friendly feeling on the part of others.

"From San Sebastian the Spanish assistant has made various excursions into the provinces of Burgos and of Navarre, visiting isolated Christians, counseling the persecuted, and preaching the gospel.

"The Training School for Girls is now provided with ample and comfortable accommodations, for which the teachers and scholars are very grateful, and which have permitted an immediate increase of scholars. The last report mentioned eighteen boarders; there are now twenty-two. One graduated last July, and is occupying a responsible post as a teacher at Madrid; two will graduate this year. As this is the only school of the kind in Spain it seems destined to meet an important want of the Protestant community."

Of Zaragoza Mr. Gulick writes:—

"Since the last report there have been several changes at this station, the most important one being the placing over the church, as pastor, a young man for several years in the employment of the mission at Santander and San Sebastian. The anxiety felt in view of its being his first pastorate has been dispelled by the excellent results of the year's trial. All departments of the work have been kept up to the accustomed level, and especially the Missionary Society of the young people and the Young Men's Christian Association have received a new impulse.

"During Lent, as in Bilbao, a special crusade was waged by the cathedral preachers against Protestantism in general, and against the Protestants and their work in Zaragoza in particular. These sermons were, to some extent, reported and favorably commented on by the Catholic press. So many false statements about the facts of Protestantism, and such gross misrepresentations of evangelical faith, were made that the young pastor felt constrained to join in the public discussion. He wrote two able articles that were printed in the liberal papers and attracted favorable notice.

"The Bible-woman has continued her visits among the women, and her prayer-

meetings and Bible-readings. The attendance on all the meetings was good throughout the year. It has been especially pleasant to see the Tuesday evening prayer-meeting so crowded in the 'upper room' that the group of forty or fifty persons has been obliged to seek accommodations in the chapel. Twelve have been added to the church during the year on profession and three by letter."

Eastern Turkey Mission.

ARMENIA COLLEGE.

PRESIDENT WHEELER, in his annual report of the college, shows the advance which has been made in recent years in the number of pupils and in self-support. In 1879 the students numbered 119—84 males and 35 females. The present year the number is 257—167 males and 90 females. In place of the \$630 paid in 1879 for board and tuition, the sum of \$2,118 has been paid this year in cash, besides \$562 in notes. Mr. Wheeler adds:—

"But growth has been seen not merely in numbers and self-support. The area of influence has been increased by drawing pupils from forty-six cities and towns in place of thirty-one in the year 1879. But the most satisfactory results are seen in the better organization of the school and the elevation of its standard of scholarship.

"It is a great satisfaction to us that, while any one of these teachers could get better pay by going elsewhere, and while the salary conflict is raging all about us, no one has left, nor has any one of the teachers, male or female, had a word to say about salary for the past four and a half years. Each Sabbath, with few if any exceptions, finds some of these young men, together with a tutor and frequently the professor, engaged in Christian work in neighboring towns. This labor is, of course, gratuitous.

"The most noticeable event of the year, the one which has drawn the most attention to the college, was the entrance of the female department into the new building erected for it the previous year, and in which the accommodations provided for

both the domestic and the school departments are all that could be desired. These accommodations have enabled the ladies to make that complete classification of the pupils which has made the year one of marked progress in that department. Our greatest difficulty has been to stem the tide of popular indifference, and amid the inevitable disheartenment resulting from the constantly increasing poverty of the masses, to keep up the number of pupils, and, at the same time, avoid the fatal error of introducing too freely the element of foreign *personal* aid."

ORDINATION. — CONVERTS.

Miss Powers, of Erzroom, sends the following account of incidents connected with a visit to Parkaritch and the ordination of a native pastor:—

"Saturday was a busy day with the various meetings, formal and informal, while the Sabbath was even more so. The chapel being utterly inadequate to the requirements of the occasion, the ordination services were held on a housetop, the head man of the village, a Gregorian, cheerfully giving it to that use. Four or five hundred were present and paid good attention. The afternoon was occupied with the communion service held in the chapel, which was crowded. Mr. Chambers had barely returned from it when he was invited to accompany the pastors and others to the Armenian church, where Pastor Tashjian, of Erzroom, being asked to preach, gave the audience quite an extended sermon, and I am sure a very good one, for he is one of the best of the pastors I have heard in Turkey.

"I was much interested in seeing the Moslem convert, who was baptized some time since—a quiet, plain man, whose physiognomy reminds one of the North American Indians. Years ago, having dealings with a Protestant, he was often at the house of the latter. Other Protestants were often there, so the Turk would sometimes chance upon them in the midst of religious conversation and discussion. As he said nothing, it was supposed that he either paid no attention or was merely

indifferent. It chanced one Sabbath that a Gregorian came to the Protestant's house to pay money which he was owing, but the latter refused to receive it. The Gregorian then went to this Turk and asked him to take charge of it and deliver it the next day. 'Why did he refuse to take it?' queried the Turk. 'Because it is the Sabbath.' 'If it is the Sabbath for him, then it must be for me,' was the startling answer. Here was a whole system of faith condensed into a brief sentence, and the first step taken in putting it into practice—a step followed up by daily and yearly progress, forward and upward.

"Some years ago a Gregorian, of this place, while at Constantinople (whither most of the men go for work, remaining months and even years at a time) made heart-acquaintance with Christ and joined the evangelicals. He wrote to his father, who was very much enraged, and did everything to make him return to the old church—everything but disinherit him and turn his wife and children out of doors. This, however, he proceeded to do as soon as he was convinced of the uselessness of his efforts. But another Protestant received the homeless ones into his house, and soon the young man—the disowned son—took a fresh start in business and has done well ever since—successful in business and liberal in giving; indeed, the most liberal man in this village.

"Most of those who go to Constantinople are engaged in preparing coffee. They succeed in making considerable profit by mixing barley with it. Coffee is considered conducive to digestion, so these men in this business go by the name of 'digesters.' One of the tests of morality in this district, when a man wishes to join the church, becomes the question whether he adulterates his coffee, just as in other places it is whether he takes any of his wheat from the threshing-floor before it is inspected by the tax-collector; and in cities whether he is fair and square—one-priced with all his customers."

THE MOUNT HOLYOKE OF KOORDISTAN.

Miss Mary Ely, of Bitlis, writes of their school as follows:—

"Our girls have, with us, learned greatly to prize the pure air and opportunity for quiet at our summer retreat on the mountain slope, and the months spent here are greatly valued by us all. We come here in even closer contact with our dear girls than at the city, for in the retirement of the place we find many opportunities for talks with them, one by one, on personal, practical piety, which we love so much to have. We feel more and more that the object of missionary teachers should be primarily, I may say exclusively, as far as possible, that of raising up laborers for the Master's vineyard.

"Our school-family here numbers thirty-seven. One, a graduate of 1883, teaches the primary or day pupils, at the city, but for health and other considerations comes here every evening. Of our boarders about one third are wholly self-supporting; the rest, in accordance with the principles of this institution, all give something. No pupil has ever been taken absolutely free, although in some cases what can be given is very small. Our efforts in the line of self-support have not in the least abated, but, owing to the repeated calamities of war, famine, and fire, and now heavier taxes than hitherto, the people are actually less able to give than they were ten years ago."

Maratha Mission.

REFORM IN INDIA.

MR. ABBOTT writes from Bombay (August 19):—

"Preparation for the gospel in India must be a longer process than in Japan, though the result will be the same. But if my observations are at all correct, this process is by no means slow, even in India. It is directly traceable, in part, to the influence of missionaries and, also, in large measure to the Christian influence pervading the intellectual atmosphere coming from Christian England and America that educated India has to breathe. Bad, immoral, infidel books are read, but good books are read also; with the foul air comes also a pure air. Notice the sudden impetus given to higher education for girls.

There is great enthusiasm in this matter at Poona, the very centre almost of orthodox Brahmanism. The native press seems almost a unit in favor of it, and with it is denounced the practice of early marriages, a practice which condemns the mother in the family to intellectual imbecility. The movers in this are of the Reform party, of course, and these are influenced by the literature of England and America, by their example, and by the promise of Christian missionaries, and their success in the education of Christian girls. Their arguments for female education are but copies of those we use, only the word 'Christian' is left out. Let female education of the higher kind become popular and early marriages must be doomed; first in the higher classes, later in the lower. What an obstacle will be thus removed! Another great step I might mention, in general, is that, whereas formerly we missionaries were the only ones to assail Hinduism, now this attack is taken up by intelligent Hindus who wish to see superstition uprooted and caste destroyed. The native press has little in it except on subjects connected with reform."

Ceylon Mission.

SELF-SUPPORTING CHURCHES.

REV. W. W. HOWLAND writes from Oodooville, July 12:—

"My desire has been gratified in being permitted to see an independent church with a native pastor at Panditeripo. Last week Thursday, Mr. S. Iriyatamby, who has labored several years as a catechist and preacher in connection with the church at that station, was ordained and installed their pastor. It was an interesting occasion, and there was a large attendance. The examination of the candidate was quite satisfactory. I was especially interested in the account given by the candidate of his religious experience. He said he decided to be a Christian when he was only eight years old, while attending a mission school in his native village. His early decision to become a Christian con-

firms my thought that the children of heathen parents, studying in our mission schools, generally decide for Christianity or heathenism at an early age, probably before they are ten years old. I think it would be found that most of our Christians decide when quite young, when they are pupils in the schools. This shows the value of our schools as an evangelical agency.

"On the occasion of the ordination at Panditeripo, I could not but refer to the change since I first came to the country, when there was not a single native pastor, there now being eleven ordained pastors, all but two supported entirely by their churches, and these two receiving most of their support from the same source. Thus foundations are being laid, and there is real growth, though gradual.

"There are many educated men in Manepy and vicinity, comparatively few of whom are Christians. It is for such men, rapidly increasing in numbers throughout our field, that I feel much anxiety. Most of them have little or no confidence in Hinduism, yet no desire to know and embrace the truth. Their education, and with some, the wealth they have acquired by it, gives them much influence in the community, and they will have much power in shaping the popular sentiment in the future. There is an increasing tendency, especially among the more intelligent of the people, to carelessness in religious concerns. Heathen temples are no less frequented, but many attend the festivals as people at home attend a military review, or a public celebration, for the excitement of the occasion, for seeing the show and hearing the music. They also come to our village meetings when called, and listen attentively, rarely making opposition or objection. But it is often quite discouraging to find, on their being visited at their homes afterward, no evidence of any especially serious impression. This state of things emphasizes what we constantly feel, and so often mention that it may seem an old story, our great need of the Spirit to convince of sin, of righteousness, and of judgment."

NATIVE PASTORS.

Several native pastors in Jaffna are accustomed to write annually to the Mission Rooms, reporting the work of their churches during the year. Most of these letters are in English and are exceedingly well written. The following, though a translation, must stand as a representation of them all. It is from Rev. S. John, pastor at Moolai:—

"There are various classes of people living here who are attached to Sivaism. The people are busy in farming, trading, and in various other pursuits. They are neither advanced in learning nor in civilization. They are very zealous in their heathenism, though not stanch Sivites.

"Last year there were disputes and quarrels at the festivals in three temples, and cases have been instituted in the court and are now on trial. These disputes and quarrels are for the mere sake of priority and the honors attached to it. Most of the cases in the court from this place are temple cases. The people are much pleased with the honors and vanity of this present world. They are all closely bound together by the fetters of caste.

"When we go out to preach the gospel here and there, and speak of the excellency of Christianity, they all admit it and confess by their mouths that Christianity is a good religion and its doctrines, worship, and all, are pure. But their excuse for not adopting it is that it is a great dishonor for one to quit his caste, and besides the world will ridicule them. Satan has thus blinded their eyes that they may not see the truth.

"The great crowd of the heathen are not in the way to see the glory of Christ. The people of the place think it to be very unclean to use the same cup at the Lord's supper and ridicule us for it. They do not have a true conviction of sin and consequently no anxiety for the salvation of their souls. They refrain from eating in the houses of the Christians, from drinking water at their wells, and from sitting together to eat with them. But, however, they believe that Christians are very trustworthy in every respect. Christians and the heathen render assistance to each

other, call each other to their weddings, and treat each other respectfully. But the heathen will not eat in the houses of the Christians. It appears that their dislike for Christianity is gradually declining."

Rev. T. Nathaniel, of Manepy, writes: "Last year we received into our church twenty-five persons and ever since we have been encouraged to ask God to give us more. We count about fifty more in our list of inquirers and candidates. All

praise be to God. Several of these have come forward in one of our weekly prayer-meetings held lately, to express their decision to become Christians. May the Lord bless them and grant his Holy Spirit that they may become his children. After the return of the Misses Leitch from Madura, there was a stir in the women's meetings in our villages. At Manepy alone there were the other day more than 100 women and children together."

Notes from the Wide Field.

JAPAN.

DISESTABLISHMENT.—Reference has heretofore been made to the fact that the government has withdrawn official patronage from Shintoism and Buddhism. The proclamation, which was issued August 11, is in the following terms: "It is hereby notified that the Shintoist and Buddhist *Kiyo-doshoku* (official priesthood) has been abolished, and the power of appointing and discharging incumbents of religious temples and monasteries, and the promotion and degradation in rank of preceptors, has been transferred to, and will henceforth be exercised by, the religious superintendents of those sects under the following special provisions." Then follow certain articles in reference to the duties of superintendents, and relieving the government of all responsibility for the conduct of religion.

Alluding to this proclamation, and the fact that it should lead to complete religious toleration, the *Japan Mail* says: "The time has nearly come when complete freedom of conscience must obtain in Japan, and as a preliminary to that most desirable condition, the plain course of the authorities is to disassociate themselves from all connection with this or that form of creed. By the notification of the 11th instant, things are restored pretty much to the state they were in when Nobunaga answered the Buddhist priests' petition against Christianity by telling them, that, where they had already so many sects, one more or one less could not much signify. Buddhism and Shintoism alike are now connected with the government by such a very slender tie that their status may be extended to Christianity without much difficulty."

MADAGASCAR.

THE QUEEN AND THE CRISIS.—The English *Nonconformist* gives the translation of a letter from a native pastor in Antananarivo, from which we excerpt a clause respecting the character of Queen Ranaivolona, and another showing how the Malagasy look for sympathy from Christian nations in their conflict with France:—

"I further wish you to hear about our new sovereign and the prime minister. I am thoroughly convinced that they are both true Christians. The queen's love for her people and regard for their interests is most striking, as also her grief at the cruel treatment they are called to endure. With the blessing of God upon the queen and the prime minister, Madagascar will, indeed, become a Christian kingdom. Although the queen is young she is full of zeal, and bent on advancing education and all that is right and becoming; and, as regards the prime minister, you know him well. The one will act as the complement of the other. But, although they are bent on progress, the French interpose and make progress impossible.

“What do England, Germany, and America, think of this wanton interference on the part of the French with our progress and our independence? Even France, I would fain believe, would be pleased at our progress, for she was formerly a good friend of the Malagasy, and she is a great and prosperous nation, rejoicing in her own independence, and how it is that she can treat us thus is hard to understand. Sometimes I find it difficult to believe that the French government has authorized these proceedings. How can one of the greatest nations upon earth, I say to myself, set itself to destroy a weak nation? Leaving France out of consideration, however, what about the three great kingdoms mentioned — kingdoms which are doing so much for the progress of the world, and enjoy independence and prosperity themselves — will they stand aside and allow France to overthrow the good work done in a small nation just starting in the right direction? Let what I have said suffice. We wait for God to judge us in this matter. May his will prevail.”

REV. JAMES SIBREE, JR., gives, in the *Chronicle*, an account of the churches at Antananarivo, from which it appears that there are, in the city and its suburbs, twenty-six churches connected with the London Missionary Society. The population of the city is about one hundred thousand. With the exception of three, these churches have been built since the reopening of Madagascar, in 1862. Four of these, having handsome stone buildings, are memorial churches, built on the site of, or to commemorate, events connected with the martyrdom of Christians during the era of persecution. One of the twenty-six is built of wood and the rest of sun-dried brick and stone. They are all well filled on every Sunday morning. Connected with them, in the districts round about, are no less than 580 congregations. Aside from these churches connected with the London Society, the Society for the Propagation of the Gospel has three churches, the Norwegian Lutherans one, and the Roman Catholics four. These facts show that the capital of Madagascar is well provided with Christian churches. The London Society's College is a massive structure, in which are gathered fifty students, three fourths of whom are in preparation for the Christian ministry.

NEW GUINEA.

ENCOURAGING reports are continually coming to the London Society concerning its work on this Island, where twelve years ago work was begun. There are twelve hundred children under daily instruction, many of whom can read and write and cipher well. One of eleven persons recently received to the church at Port Moresby, was Ruako, a pirate of former days, who was once the terror of all neighboring villages. He was formerly the leader of the young men of that region, who followed him joyfully, since they never failed to return laden with spoils. All who resisted him were put to death. But recently this man, renewed by Christ, held together a heathen audience by telling them Bible stories from sunset to sunrise. It is said that all fighting and killing along the coast have ceased. The great difficulty in the prosecution of missions in New Guinea is the number of dialects used, four sets of books being necessary. Rev. Mr. Gill writes of uniting in worship with tribes the very existence of which was unknown twelve years ago, and yet these natives have hymn-books and some portions of the New Testament in their own dialects.

AFRICA.

BASUTOS. — The English *Congregationalist* for September reports that the French mission among the Basutos is recovering from the disastrous effects of the war. “The statistics of the year 1883–84 give a total membership of 4,424 for the fifteen stations, with 1,162 catechumens. The total contributions for home and foreign missions amounted to more than £1,000. Indeed, the liberality of the people, though not so great as before the war, is very satisfactory. The number of native helpers was 103, all of whom are supported by the native churches.

THE ZAMBESI. — The same journal says that M. Coillard is bravely pushing on his way, in spite of manifold difficulties, to the Zambesi. “The last news received showed that he had left Shoshong, and was well on his way northwards. From the Zambesi tidings had reached M. Coillard that young Arnot was persevering with his school at the capital, and that the chief was longing for the arrival of M. Coillard. The Jesuits had been to see him, but he did not want them, and he had refused them permission to enter his territory.”

COREA.

THE *Foreign Missionary* reports that the Presbyterian Board has recently appointed a missionary for Corea, who will sail for Japan in December next, but he is to remain in Japan for the study of the language with some of the Christian natives of Corea now residing in Tokio. It is not deemed expedient as yet for Christians to attempt a residence within the Corean Peninsula. Dr. Maclay, of the American Methodist Mission in Japan, has visited Corea, and reports that in an interview with a prominent officer of the government he was informed that the king had decided not to place any obstacles in the way of Protestant missionaries. The officer implied that there was still a strong opposition to that form of Christianity (Roman Catholic) which had formerly occasioned such trouble in Corea.

RUSSIA.

PROFESSOR FRANZ DELITZSCH, of Leipzig, is the author of a pamphlet relating to a singular movement among the Jews of Southern Russia, led by one Joseph Rabinowitz, himself a Jew and a lawyer of some distinction. The theory of this man is that Jesus is the Messiah, to be received as leader and brother; that there have been many additions to the teachings of Christ by the Gentiles who have accepted him, and that a return is necessary to the true gospel as Jesus delivered it. It is an interesting question what will come of this movement, but it is clear that it has already taken a deep hold on the minds of many Jews in Bessarabia.

Miscellany.

THE CHURCH AND MISSIONS.

THE mission is not an organ of the church, but the church is the organ of the mission, divinely appointed, divinely endowed, divinely dwelt in. The church has been consecrated to this work by its Master; and when the consecration is accepted, penetrating not only into assemblies and councils, but into every little group of Christian people — penetrating like a fire that burns into men's souls and then leaps out in flames of impulse and passionate surrender, we shall see the mission as Christ would have it be. The story of it, and the pitiful wail of Christless men as they grope in their millions round the great altar-stairs for God — and more pitiful still if they are so blind as not to feel their blindness — will be poured from every pul-

pit; it will be the burden of daily prayer in every Christian home; every one will study for himself, as Canon Westcott recommended the other day, the annals of the present conquests of the cross; the children will grow up, believing that this is the aim for which they are to live, and churches will meet to plan their great campaigns and send out the best and ablest men they have to take part in this war of love. It will be the cause of the hour into which men will pour all that they would spend on the greatest struggle they have ever known — labor and treasure and genius; the affections and the life will pour these and more, because this cause must always overtop every other.

It is time for the church to ask this consecrated spirit, to ask for the entire

congregation the consecration that is asked and expected of the single man or woman whom it sends out to the field. Consecration, such as I have indicated, so pervading and entire, is not impracticable. It is a large hope — large beyond measure, some would say; but it is confirmed by the voice of history, it is luminous with promise. Every intensely missionary epoch has caught something of that temper. The Apostolic Church had no missionary societies, for the Word of God sounded out from every believer, and they went everywhere preaching the Word. The missions of the early middle ages were wrought in the spirit of the Irish monk, who said: "My country is wherever I can gather the largest harvest for Christ." The Moravians moved upon our modern heathenism, not by a few adventurous soldiers, but by battalions. When Louis Harms became the minister of Herrmannsburg, there was not a man in his parish who knew what missions meant; and when he died there was scarcely one but was either a missionary or helping the mission. Consecration to the mission is practicable, but it must be wrought by the Holy Ghost. Pentecost was the preface to the apostolic mission. Let us believe in the promise of the Father as they believed at Pentecost, and there will come another birthtime of spiritual fervor and enthusiasm, burning away all of men's weak selfishness that stands between them and the promises of God, and the spirit of the apostolic mission will rise once more, and spread over a richer and far wider life. — *Rev. A. Fleming Stevenson.*

BIBLIOGRAPHICAL.

Heralds of the Cross; or, The Fulfilling of the Command; Chapters on Missionary Work. By F. E. Arnold-Foster. New York: Thomas Whitaker. pp. 540. Price, \$1.75.

We have been interested in this volume, as an indication of the increasing desire for information in regard to missionary work, and especially of the purpose to instruct children and youth. This book is designed for young people from ten to fourteen years of age, and purposes to present facts in such a way that they can be clearly understood by persons of that age. In this it has succeeded, and they will find many things explained which most books designed for them assume that they know. The book refers chiefly, though not exclusively, to the missions of the Church of England, including both the Church Missionary Society and the S. P. G.; but Carey, Judson, and other Nonconformists, are not forgotten. There is an interesting chapter on how children can help missions.

BOOKS RECEIVED.

The Divine Authority of the Bible. By G. Frederick Wright, Professor in Oberlin Theological Seminary. Boston: Congregational Publishing Society. pp. 241. Price, \$1.25.

The Corruptions of the New Testament. By H. L. Hastings. Boston. 80 pp.

Public Exercises at the Presentation of the Portraits of Rufus Anderson, Mrs. Harriet Newell, and Mrs. Ann H. Judson, to Bradford Academy, March 26, 1884.

Anecdotes Illustrative of New Testament Texts. New York: A. C. Armstrong & Son. 390 pp. Price, \$1.50.

Manual of Preaching; Lectures on Homiletics. By Franklin W. Fisk, Professor in Chicago Theological Seminary. New York: A. C. Armstrong & Son. 337 pp. Price, \$1.50.

Ogilvie's Handbook of Useful Information. New York: J. S. Ogilvie & Co. 128 pp. Price, 25 cents.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the mission in West Central Africa in its present trials; that our brethren who have been compelled to leave that field of labor may be kept and strengthened where they now are, and that in God's good providence the way may be opened for their return to the people among whom they have toiled.

ARRIVALS IN THE UNITED STATES.

August 18. At New York, Miss Electa C. Parsons, of Constantinople.

DEPARTURES.

September 25. From New York, Rev. B. F. Ousley and wife, to join the East Central African Mission; also Miss Fidelia Phelps, to join the Zulu Mission.

- October 4. From New York, Rev. Albert W. Clark and wife, returning to the Austrian Mission.
- October 7. From San Francisco, Rev. Marshall R. Gaines and wife, to join the Japan Mission; also Mrs. F. H. Learned, returning to the same mission.
- October 11. From Boston, Rev. Henry S. Barnum and wife, now transferred from the Eastern to the Western Turkey Mission; also Miss Nellie S. Bartlett, to join her parents at Smyrna; Rev. George D. Marsh and wife, returning to the European Turkey Mission; Miss Henrietta West, to join the Central Turkey Mission.
- October 18. From San Francisco, Rev. S. F. Woodin, returning to the Foochow Mission, and Rev. George H. Hubbard and wife, accompanied by Mrs. Harriet L. Peet, Miss Kate C. Woodhull, M.D., and Miss Hannah C. Woodhull, to join the same mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Affairs in Foochow. (Page 452.)
2. Native agents at Pao-ting-fu. (Page 453.)
3. Medical work in Shanse. (Page 455.)
4. Religious attitude of the Chinese. (Pages 448-450.)
5. Armenia College. (Page 458.)
6. An ordination in Eastern Turkey. (Page 459.)
7. Attitude of Japanese officials. (Page 456.)
8. Items from Ceylon. (Page 460.)
9. The Annual Meeting of the Board. (Pages 424-448.)

Donations Received in September.

MAINE.

Cumberland county.	
Auburn, High-st. Cong. ch.	200 00
Yarmouth, B. Freeman,	25 00—225 00
Hancock county.	
Ellsworth, Cong. ch. and so.	2 00
Knox county.	
Warren, Cong. ch. and so.	23 00
Lincoln and Sagadahoc counties.	
Woolwich, Cong. ch. and so.	15 00
Penobscot county.	
Bangor, Central Cong. ch., 125;	
1st Cong. ch., 33.26,	158 26
Brewer, 1st Cong. ch.	17 50—175 76
Piscataquis county.	
Brownville, A friend,	1 00
Somerset county.	
Norridgewock, Cong. ch. and so.	46 10
Union Conf. of Churches.	
Hiram, Cong. ch. and so.	4 00
Waldo county.	
Camden, Elm-st. Cong. ch.	20 00
Searsport, 1st Cong. ch.	26 50—46 50
Washington county.	
East Machias, Cong. ch., m. c.	10 29
Machias, Cong. ch. and so.	10 41
Robbinston, Cong. ch. and so.	7 00—27 70
York county.	
Alfred, Cong. ch. and so.	39 15
Kennebunk, Union Cong. ch.	21 44
Wells, 1st Cong. ch.	26 00—86 59

Legacies.—Lebanon, Olive A. Moody,
by Stephen D. Lord, Ex'r,
122 66
774 31

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Alstead Centre, Cong. ch. and so.	16 65
East Alstead, Cong. ch. and so.	5 35
Winchester, Cong. ch. and so.	51 87—73 87

Grafton county.

Hanover, Cong. ch. at Dartmouth College,	94 47
Littleton, Cong. ch. and so.	6 50
Orford, West Cong. ch.	16 24
Orfordville, Cong. ch. and so.	5 00—122 21
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Hudson, Cong. ch. and so.	4 00
Mason, Rev. Daniel Goodwin,	6 00
South Merrimack, A friend,	5 00
Wilton, 2d Cong. ch.	11 00—26 00
Merrimack county Aux. Society.	
Canterbury, Cong. ch. and so.	32 00
Concord, West Cong. ch.	11 00
Franklin, Cong. ch. and so.	35 00
Hooksett, Cong. ch. and so.	10 50
Salisbury, Cong. ch. and so.	6 25
Sanbornton, Cong. ch. and so.	29 25—124 00
Rockingham county.	
Exeter, A friend in 2d ch., 5; A friend, 1,	6 00
Salem, Cong. ch. and so.	7 00
Stratham, Cong. ch. and so.	5 00—18 00
Sullivan county Aux. Society.	
Meriden, Cong. ch., m. c., 2.40; Mrs. Lucia Wells, 5,	7 40
Sunapee, Mrs. George H. Bartlett,	5 00—12 40

376 48

VERMONT.

Addison county.	
Middlebury, Mary A. Mead,	10 00
New Haven, Cong. ch. and so.	64 70—74 70
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Lyndonville, Cong. ch. and so.	17 50
St. Johnsbury, South Cong. ch., 332.36; Rev. C. F. Morse, 10,	342 36—359 86
Chittenden county.	
Jericho, 2d Cong. ch.	9 55
Richmond, Cong. ch. and so.	37 50
Williston, Cong. ch. and so.	4 20—51 25

Essex county.

Granby and Victory, Cong. ch. and so.	11 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Sheldon, A. F. Durkee,	1 00
Lamoille county.	
Stowe, Cong. ch. and so.	64 00
Orleans county.	
Brownington and Barton Landing, Cong. ch. and so.	6 92
Lowell, Cong. ch. and so.	6 11
Newport, Cong. ch. and so.	19 00—32 03.
Rutland county.	
Danby, Cong. ch. and so.	3 00
Hubbardton, Cong. ch. and so.	4 63
Pittsfield, Cong. ch. and so., 10.60;	
Mrs. Caroline Lewis, 10,	20 60
Rutland, Cong. ch. and so.	262 99—291 22
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro', Cen. ch., m. c., 25.77;	
"H.", 7,	32 77
Dummerston, Cong. ch. and so.	12 66—45 43
Windsor county.	
Norwich, Cong. ch. and so.	6 00
Royalton, A. W. Kenney,	30 00—36 00
	966 49

MASSACHUSETTS.

Berkshire county.

Alford, Cong. ch. and so.	23 93
Curtisville, Cong. ch. and so.	47 70
Housatonic, Cong. ch. and so.	52 79
Sheffield, Cong. ch. and so.	23 46
West Stockbridge Centre, Cong. ch. and so.	18 38—166 26
Bristol county.	
Mansfield, Cong. ch. and so.	13 63
Brookfield Ass'n. William Hyde, Tr.	
Globe Village, Evang. Free ch.	46 00
Oakham, Cong. ch. and so., add'l,	5 63
West Brookfield, Cong. ch. and so.	21 50—73 13
Essex county, North.	
Amesbury, Cong. ch. and so.	11 28
Ipswich, Rev. E. B. Palmer,	10 00
Merrimac, Cong. ch. and so.	125 00
West Newbury, 1st Cong. ch., m. c.	17 36—163 64
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Boxford, Cong. ch. and so.	56 66
Hamilton, 1st Cong. ch.	13 25
Peabody, Rockville Cong. ch.	9 00—78 91
Franklin co. Aux. Soc. Albert M. Gleason, Tr.	
Sunderland, Cong. ch. and so.	24 00
Whately, Cong. ch. and so.	31 00—55 00
Hampden co. Aux. Society. Charles Marsh, Tr.	
Agawam, Cong. ch. and so.	50 74
Holyoke, 2d Cong. ch., 69.04; 1st Cong. ch., 20.18,	89 22
Monson, Cong. ch., m. c.	8 92
Palmer, 1st Cong. ch.	7 21
Springfield, Memorial ch., 135; Olivet ch., with other dona., to const. Wm. O. Root, H. M., 38.30;	211 13
North Cong. ch., 37.83,	75 00
Westfield, 2d Cong. ch.	
West Springfield, Park-st. ch., 34.40; 1st Cong. ch., 22,	56 40—498 62
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch.	50 00
Easthampton, 1st Cong. ch.	64 38
Enfield, Edward Smith,	80 00
Goshen, Joseph F. Forbes, for Micronesia,	1 25
Hadley, 1st ch. and so., 23; Russell ch., 19.64,	42 64
Hatfield, Cong. ch. and so.	41 50
Middlefield, Cong. ch. and so.	50 00
Northampton, A friend,	100 00
South Hadley, 1st Cong. ch.	54 00
South Hadley Falls, Cong. ch. and so., with other dona., to const. CALVIN PRESTON, H. M., 25;	
John Gaylord, 10,	35 00—518 77

Middlesex county.

Cambridge, North-ave. Cong. ch.	9 03
Everett, Cong. ch. and so.	5 08
Framingham, South Cong. ch.	172 50
Somerville, Franklin-st. ch., 125;	
Rev. Edw. S. Tead, 5,	130 00
Tewksbury, Cong. ch. and so.	1 00
Wakefield, Cong. ch. and so.	173 92
West Somerville, Cong. ch. and so.	10 00
Winchester, "H."	10 00—511 53
Middlesex Union.	
Fitchburg, Rollstone ch.	100 00
—, A friend,	50 00—150 00
Norfolk county.	
Braintree, 1st Cong. ch., m. c.	13 00
Brookline, Harvard ch. and so., 154.40; Mrs. I. R. Noyes, 50,	204 40
Dedham, 1st Cong. ch.	27 00
Franklin, 1st Cong. ch.	28 00
Norwood, Cong. ch. and so.	90 00
South Braintree, Cong. ch. and so.	23 11
Wollaston, Cong. ch. and so.	18 00
Wrentham, 1st Cong. ch.	47 39—450 90
Plymouth county.	
Rockland, Cong. ch. and so.	100 00
Suffolk county.	
Boston, Park-st. ch., 140; Immanuel ch. (Roxbury), 100; Central ch. (Jam. Plain), 100; Eliot ch., 10.45;	
Highland ch., 6.76; Union ch., 1,	358 21
Chelsea, 1st Cong. ch., 70; Central ch., 25.58,	95 58—453 79
Worcester county, North.	
Ashburnham, 1st Cong. ch.	52 75
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Berlin, Miss P. A. Holder,	2 00
Sterling, Asa Keyes,	12 00
Webster, Cong. ch. and so.	25 00
Worcester, Union ch. and so.	145 49—184 49
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Douglas, Cong. ch. and so.	28 50
Sutton, Cong. ch. and so.	120 00
Westboro', Evang. Cong. ch.	84 72
Whitinsville, Cong. ch. and so.	100 00—333 22
—, A friend,	1 00
	3,805 64

Legacies.—Amherst, Simeon Clark, by E. W. Clark and F. Gaylord, Ex'r,	500 00
So. Abington, Alfred Brown, by Wm. P. Cornhell, Ex'r, in part,	2,000 00—2,500 00
	6,305 64

RHODE ISLAND.

Seekonk and East Providence, Cong. ch. and so.	20 00
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CONNECTICUT.

Fairfield county.	
Fairfield, Cong. ch. and so.	143 00
New Canaan, Cong. ch. and so.	132 50
Trumbull, Cong. ch. and so.	15 75
Weston, Cong. ch. and so.	10 00—301 25
Hartford county. E. W. Parsons, Tr.	
Burlington, Cong. ch. and so.	9 35
Canton Centre, Cong. ch. and so.	18 00
East Windsor, Cong. ch. and so.	30 00
New Britain, 1st Ch. of Christ, 61.55;	
South Cong. ch., 37,	98 55
West Hartford, Lucy J. Ellsworth,	5 00
Windsor, Cong. ch. and so.	71 21—232 11
Litchfield co. G. C. Woodruff, Tr.	
Thomastown, Cong. ch. and so.	31 40
Watertown, John DeForest,	100 00—131 40
Middlesex co. E. C. Hungerford, Tr.	
Middletown, 1st Cong. ch.	19 76
New Haven co. F. T. Jarman, Agent.	
Branford, H. G. Harrison,	10 00
Guilford, 1st Cong. ch., to const. Rev. EDMUND M. VITTRUM, H. M.	50 00
New Haven, Davenport ch., to const. MORRIS M. BURDICK, H. M., 100; United ch., m. c., 12.25,	112 25—172 25
New London co. L. A. Hyde and L. C. Learned, Tr's.	
New London, Ch. of Christ,	202 16

Tolland county. E. C. Chapman, Tr.	2 00	
Hebron, Mr. and Mrs. Jasper Porter,	1 00	3 00
Stafford Springs, A friend,		
Windham county.		
Killingly, Williamsville Cong. ch.	8 00	
	1,069	93

<i>Legacies.</i> — New Haven, Sarah Black-		
man, by Chas. S. Blackman, Ex'r,	200 00	
Norwich, Erdix Tenny, by Allen		
Tenny,	500 00	
West Hartford, Abigail P. Talcott,		
by E. A. Whiting, Trustee,	100 52	800 52
	1,870	45

NEW YORK.

Berkshire, 1st Cong. ch.	38 75	
Brooklyn, South Cong. ch.	40 00	
Chateaugay, Rev. C. C. Torrey,	11 25	
New Lebanon, Cong. ch., m. c.	5 00	
New York, Wm. C. Hunter,	10 00	
Penn Yan, Chas. C. Sheppard, to const.		
JOHN S. SHEPPARD, LOUISA P. SHEP-		
PARD, and ROBERT A. PATTESON,		
H. M.	1,000 00	
Rochester, Plymouth Cong. ch.	18 79	1,123 79
New York, Donation incorrectly ac-		
knowledgeed in May <i>Herald</i> , now		
deducted,	40 00	
	1,083	79
	1,000 00	
	2,083	79

<i>Legacies.</i> — Homer, Dea. Manley Ho-		
bart, by Chas. A. Skinner, Ex'r,	1,000 00	
	2,083	79

PENNSYLVANIA.

Beaver Meadow, Welsh Cong. ch.	7 00	
Johnstown, Welsh Cong. ch.	46 00	
Parsons, Welsh Cong. ch.	5 00	
Scranton, T. E. Nettleton,	50 00	108 00
<i>Legacies.</i> — Pittsburgh, David Jones,		
by Wm. Jones, Ex'r,	45 00	
	153 00	

NEW JERSEY.

Westfield, Cong. ch.	29 43	
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GEORGIA.

Woodville, Pilgrim ch. and Sab. sch.	1 11	
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OHIO.

Brooklyn, Cong. ch.	11 00	
Claridon, 1st Cong. ch.	41 37	
Delaware, A friend,	25 00	
Hartford Cong. ch.	3 08	
Litchfield, Cong. ch.	12 15	
Oberlin, 2d Cong. ch., 150; 1st Cong.		
ch., 45-93,	195 93	
Painesville, 1st Cong. ch.	25 00	
Sheffield, Cong. ch.	15 00	
South Cleveland, Welsh Cong. ch.	8 00	
Weymouth, Cong. ch.	3 75	340 28

INDIANA.

Auburn, James Adams,	5 00	
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ILLINOIS.

Alton, Ch. of the Redeemer,	38 50	
Aurora, New Eng. Cong. ch.	40 36	
Bartlett, Cong. ch.	17 00	
Byron, Cong. ch.	1 00	
Cebanase, Cong. Sab. sch., for running		
expenses of <i>Morning Star</i> ,	3 20	
Chicago, 1st Cong. ch., 125; Union-		
park Cong. ch., m. c., 4-57,	129 57	
Crete, Rev. J. F. Smith,	5 00	
Evanston, Cong. ch.	57 25	
Galesburg, 1st Cong. ch.	121 50	
Kewanee, Cong. ch.	50 52	
Metamora, Christian Union,	10 00	
Sycamore, Shepard Wood,	4 99	478 89

MISSOURI.

Carthage, Cong. ch.	19 56	
Kansas City, Olive Cong. ch.	10 00	29 56

MICHIGAN.

Baldwin, Cong. ch.	3 76	
Calumet, Cong. ch.	241 44	
Detroit, Trumbull-ave. Cong. ch.	20 93	
Grand Rapids, South Cong. ch.	5 50	
Hancock, Cong. ch.	4 00	
Lansburg, Cong. ch.	3 40	
South Haven, Cong. ch.	12 35	291 38

WISCONSIN.

Beloit, 1st Cong. ch., 60-38; Rev.		
G. W. Nelson, 10,	70 38	
Emerald Grove, Cong. ch.	13 21	
Evansville, Cong. ch.	35 00	
La Crosse, 1st Cong. ch.	100 00	
Milwaukee, Mrs. L. C. Foster,	31 50	
Racine, 1st Pres. ch.	21 00	
Rosendale, Cong. ch.	34 00	
Salem, Wm. Munson,	50 00	
Wauwatosa, Cong. ch.	2 25	357 34

IOWA.

Anamosa, Cong. ch.	31 00	
Cass, Cong. ch. Miss. Soc'y,	7 00	
Grinnell, Cong. ch.	18 33	
Keokuk (14, ack'g'd in Oct. <i>Herald</i>		
from Mrs. L. H. Ayer should have		
been from Kellogg Day).		
La Motte, ALEXANDER McDole, to		
const. himself and wife, H. M.	246 00	
Montour, Cong. ch.	22 03	
Shenandoah, Cong. ch.	14 25	
Sioux City, A friend,	10 00	
Stacyville, Rev. N. H. Blackmer,	3 00	351 61

MINNESOTA.

Edgerton, 1st Cong. ch.	6 00	
Glyndon, Union ch.	6 43	
Minneapolis, Plymouth ch., 31-87;		
"Open Door" ch., 5-55,	37 42	
Plainview, Cong. ch.	8 00	
St. Cloud, Cong. ch.	4 60	
St. Paul, Plymouth Cong. ch.	41 87	
Winona, Cong. ch.	50 00	154 32

KANSAS.

Council Grove, 1st Cong. ch.	6 00	
Little River, Cong. ch.	1 00	
Wabaunsee, 1st Ch. of Christ,	15 25	22 25

NEBRASKA.

Buda Flat, Ger. Cong. ch.	6 00	
Sutton, 1st Cong. ch.	4 25	10 25

CALIFORNIA.

Lugonia, Cong. ch.	5 00	
Murphy's, Cong. ch.	2 60	
Oakland, 1st Cong. ch., 67-22; Ply-		
mouth-ave. ch., 43-75,	110 97	
Pescadero, Cong. ch.	2 00	
Rutherford, R. McComb,	5 00	
San Francisco, 3d Cong. ch.	51 85	177 42

DAKOTA TERRITORY.

Scotland, Ger. Cong. Ass'n,	6 25	
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ARIZONA TERRITORY.

Tucson, R. J. Liston,	10 00	
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FOREIGN LANDS AND MISSIONARY STATIONS.

China, Foochow, Rev. J. E. Walker,	3 63	
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MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer*.

For Mrs. Schneider's work, Const-		
tinople,	118 80	
For the Krabschitz sch., Austria,	160 00	278 80

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer. 500 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Canaan, Cong. Sab. sch., 1.25; Castine, Cong. Sab. sch., 5; Eastport, Cent. Cong. Sab. sch., 5; Hampden, Cong. Sab. sch., 3; Holden, Cong. Sab. sch., 1.25,	15 50
NEW HAMPSHIRE.—Hooksett, Cong. Sab. sch., 3; Lancaster, Cong. Sab. sch., for Boys' School at Bardsag, 25,	28 00
MASSACHUSETTS.—Andover, Sem'y Sab. sch., for Mrs. T. D. Christie's work, 25; Easthampton, Rev. and Mrs. A. M. Colton, and Elizabeth S. Colton, for a school in care of Rev. C. W. Holbrook, Natal, 50; Worcester, Salem-st. Sab. sch., 25,	100 00
CONNECTICUT.—Windsor, Cong. Sab. sch.	50

NEW YORK.—Brooklyn, Central Cong. Sab. sch., for Special Catechist in Madura Mission,	36 00
OHIO.—Conneaut, Cong. Sab. sch.	12 00
WISCONSIN.—Boscobel, Cong. Sab. sch., 4; Evansville, Cong. Sab. sch., 2.25; Rosendale, Cong. Sab. sch., 10,	16 25
DAKOTA TERRITORY.—Deadwood, Cong. ch. "Earnest Workers,"	7 60
	215 85
Donations received in September,	11,345 35
Legacies " "	4,468 18
	15,813 53

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL—
"THE MORNING STAR."

MAINE.

Bath, A friend,	3 25
Brownville, Mrs. H. J. Tufts,	50
Burlington, "Morning Stars,"	6 25
Oldtown, Cong. Sab. sch.	11 25
Portland, Friends,	1 00
Saco, Two boys,	1 75
Strong, Two little boys,	20
Westbrook, 2d Cong. ch.	50 00
Woolwich, Cong. Sab. sch.	1 25—75 45

NEW HAMPSHIRE.

Boscawen, Mrs. M. G. Cogswell,	5 00
Concord, Friends,	3 25
Dublin, Friends,	1 25
Lower Gilmanton, Friends,	2 00
Manchester, 1st Cong. Sab. sch.	50
Marlboro', Cong. Sab. sch.	28 00
Meriden, Cheerful Givers,	2 75
Milford, Cong. Sab. sch.	50
Northwood, Cong. Sab. sch.	1 75
Pelham, E. W. Tyler,	1 00
Salisbury, Cong. Sab. sch.	10 00
Wilton, Boys' Miss'y Soc.	1 00—57 06

VERMONT.

Danville, Cong. Sab. sch., add'l,	1 50
East Berkshire, Cong. Sab. sch.	22 50
Enosburgh, Cong. Sab. sch.	25 50
Essex Junction, Cong. Sab. sch., 3-75;	
Golden Rule Mission Band, 5,	8 75
Jericho Centre, Cong. Sab. sch., add'l,	60
Manchester, Cong. Sab. sch., add'l,	1 25
Middletown Springs, Cong. Sab. sch.	23 00
Newport, Cong. Sab. sch.	22 00
Pittsford, Cong. Sab. sch.	25 00
St. Albans, 1st Cong. Sab. sch.	19 00
Waitsfield, Cong. Sab. sch., add'l,	2 80
Weathersfield Centre, Cong. Sab. sch.	6 00
West Townsend, Cong. Sab. sch.	20 00
Wilmington, Cong. Sab. sch.	5 00—182 90

MASSACHUSETTS.

Ashland, Cong. Sab. sch., add'l,	25
Attieboro' Falls, Central Cong. Sab. sch.	12 10
Bernardston, Ortho. Sab. sch., infant class,	30
Boston, Central Sab. sch., 50; A friend, 1; Friends, 1; Mary DePeyster Tappan, 25c.	52 25
Brighton, Cong. Sab. sch.	76
Chersterfield, Cong. Sab. sch. and others,	8 75
Cotuit, Cong. Sab. sch.	18 00
Douglas, Cong. Sab. sch.	5 00
Foxboro', Cong. Sab. sch.	1 00
Franklin, 1st Cong. Sab. sch.	20 00
Georgetown, 1st Cong. Sab. sch.	11 25
Goshen, Cong. Sab. sch.	9 30
Granby, Cong. Sab. sch., 20; Individual gifts, 10.55,	30 55
Hampden, Cong. Sab. sch.	7 50
Harvard, Cong. Sab. sch.	10 25

Haverhill, Two friends,	50
Medfield, Minnie S. Whitney,	3 00
Natick, Cong. Sab. sch., add'l,	25
Newton Centre, Three friends,	3 00
Northampton, E. B. Hinckley,	75
Northboro', Cong. Sab. sch.	16 39
North Cambridge, Mrs. T. Garritt,	1 00
Norton, Mary E. Williams,	25
Phillipston, Cong. Sab. sch.	8 80
Pittsfield, 1st Cong. ch., 3-70; South Mountain Sab. sch., soc.	4 20
Quincy, Cong. Sab. sch.	4 00
Royalston, Lizzie W. Chase,	25
Salem, Tabernacle Sab. sch., Class 14,	3 00
Scituate, Two friends,	1 00
Sheffield, Cong. Sab. sch.	10 10
Shrewsbury, Cong. Sab. sch.	31 00
South Braintree, Cong. Sab. sch.	11 50
South Deerfield, Cong. Sab. sch.	1 00
South Natick, John Eliot Sab. sch.	11 00
Springfield, Friends, 2; Francis Bains, 25c.	2 25
Ware, 1st Cong. Sab. sch.	15 50
West Gloucester, "E. H. C."	50
West Newbury, Five friends,	1 25
West Newton, Cong. Sab. sch.	50 25
Whately, Cong. Sab. sch.	12 75
Williamstown, 1st Cong. Sab. sch., add'l,	1 00
Winchendon, 1st Cong. Sab. sch.	2 50
Woburn, 1st Cong. Sab. sch.	70 00—454 25

RHODE ISLAND.

Providence, A friend in Cong. ch.	2 00
Seekonk and East Providence, Cong. Sab. sch.	8 00—10 00

CONNECTICUT.

Canaan, 1st Cong. Sab. sch.	3 25
Chaplin, Mission Circle,	3 00
Cornwall, Cong. Sab. sch.	25
Danbury, 2d Cong. Sab. sch.	14 00
East Haddam, 1st Cong. Sab. sch.	11 25
Ellington, Cong. Sab. sch.	25 00
Glastonbury, Eagleville Cong. Sab. sch.	8 25
Greeneville, Cong. Sab. sch.	50 25
Haddam, Cong. Sab. sch.	6 00
Hartford, Warburton Chapel Sab. sch., 37.30; Talcott-st. colored Sab. sch., 1.50; Windsor-ave. Sab. sch., add'l,	39 05
25c.	10 00
North Manchester, Cong. Sab. sch.	10 00
Norwich, 1st Cong. ch.	10 00
South Coventry, Cong. Sab. sch.	37 50
Voluntown and Sterling, Cong. Sab. sch.	6 00
Watertown, John DeForest,	25 00
West Chester, Cong. Sab. sch.	1 00
Winsted, 1st Cong. Sab. sch.	22 37—272 17

NEW YORK.

Albany, Five friends,	1 25
Astoria, Geo. M. and E. J. Woolsey,	10 00
Columbus, Cong. Sab. sch.	10 00

Eldred, Cong. Sab. sch.	50
Homer, Cong. Sab. sch.	42 50
Hopewell, Nathaniel Smith,	25
Ithaca, Four children,	4 00
Madison, Cong. Sab. sch.	26 25
Orient, Cong. Sab. sch.	23 00
Owego, Cong. Sab. sch., and others,	26 00
Poughkeepsie, 1st Cong. Sab. sch.	25 00
Syracuse, Plymouth Cong. Sab. sch.	19 21
Waterville, Cong. Sab. sch.	8 50—196 46

NEW JERSEY.

Iona, Cong. Sab. sch., add'l,	25
Newark, 1st Cong. Sab. sch., 32.40;	
South-park, Pres. Mission, Sab. sch.,	
10.65,	43 05
Westfield, Cong. Sab. sch.	39 81
Woodbridge, 1st Cong. Sab. sch.	15 00—98 11

VIRGINIA.

Falls Church, Cong. Sab. sch.	8 00
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GEORGIA.

Atlanta, Five children,	1 25
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ARKANSAS.

Little Rock, Cong. Sab. sch.	2 00
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TEXAS.

Denison, Nellie W. Robinson,	25
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OHIO.

Huntington, Three friends,	75
Huron, Mrs. E. H. Alvord,	2 50
Kent, Cong. Sab. sch.	11 25
Mansfield, Cong. Sab. sch., add'l,	75
North Madison, Cong. Sab. sch.	1 00
Oberlin, 1st Cong. Sab. sch., add'l, 1;	
S. A. Reed, 1,	2 00
Sheffield, Cong. Sab. sch.	10 00
Springfield, Cong. Sab. sch.	30 00
Toledo, Central Cong. Sab. sch.	6 50
Unionville, Mrs. E. F. Burnelle,	1 00
Wellington, Cong. Sab. sch., 9; Mable	
L. Pratt, 25c.	9 25
Weymouth, Cong. Sab. sch.	5 00—80 00

ILLINOIS.

Ashmore, Pres. Sab. sch. and others,	4 00
Chebanse, Cong. Sab. sch.	75
Chicago, Union-park Cong. ch., Ash-	
land-ave. Mission Sab. sch., 20.50;	
Lincoln-park Cong. Sab. sch. (of wh.	
from "The Lamplighters," 2.50)	
3.75,	24 25
Jacksonville, Cong. Sab. sch.	19 00
Lake View, "Faithful Workers,"	10 00
Oak Park, Onward Mission Sab. sch.	25 00
Rio, Cong. Sab. sch.	10 00—93 00

MISSOURI.

Carthage, Cong. Sab. sch.	30 50
Green Ridge, Friends,	5 50
Kansas City, 1st Cong. Sab. sch.	5 00—41 00

MICHIGAN.

Almont, Cong. Sab. sch.	1 70
Ceresco, Mission Band,	3 00
Detroit, A. B. Raymond,	1 00
Greenville, Cong. Sab. sch.	7 00
Northport, Cong. Sab. sch.	5 00
Omena, Cong. Sab. sch.	8 46
Onokama, May James,	25
Oxford, Cong. Sab. sch.	3 75
Salem, Summit Cong. Sab. sch.	11 50
St. Clair, Friends,	2 50
Utica, Cong. Sab. sch.	5 50—49 66

WISCONSIN.

Appleton, Cong. Sab. sch.	50
Arena, Cong. Sab. sch.	25 00
Beloit, 2d Cong. Sab. sch.	24 00
Janesville, 1st Cong. Sab. sch.	20 00
Platteville, Cong. Sab. sch.	4 75
Shullsburg, Cong. Sab. sch.	5 70
Viroqua, Cong. Sab. sch.	10 00—89 95

IOWA.

Ames, Cong. Sab. sch.	14 50
Burlington, Anna Eaton,	1 00
Charles City, Cong. Sab. sch.	25 00
Clay, Cong. Sab. sch.	1 28
Denmark, Cong. Sab. sch.	75
Mitchell, Cong. Sab. sch.	3 00
Mount Pleasant, A friend,	25
Tabor, Cong. Sab. sch.	83 45
Traer, Cong. Sab. sch.	16 00
Webster City, 1st Cong. Sab. sch.	50
Woodbine, Three Children,	1 18—146 91

MINNESOTA.

Detroit, 1st Cong. Sab. sch.	50
Etter Station, Cong. Sab. sch.	1 50
Waseca, Cong. Sab. sch., Mrs. Clag-	
horn's class,	3 00—5 00

KANSAS.

Cawker, Cong. Sab. sch., Birthday	
Mission Box,	7 95
Green, Friends,	1 00
Milford, Rev. R. B. Foster,	50
Ottawa, Cong. Sab. sch.	7 25—16 70

NEBRASKA.

Omaha, John W. Bell,	88
Plymouth, Plymouth Mission Band,	2 00—2 88

CALIFORNIA.

Nordhoff, Union Sab. sch.	2 25
San Francisco, Fourth Cong. Sab. sch.	
and others,	17 00
Santa Cruz, Cong. Sab. sch.	2 00—21 25

COLORADO.

Crested Butte, Cong. Sab. sch.	7 75
Highlandlake, Miss'y Soc.	12 50—20 25

OREGON.

Salem, 1st Cong. Sab. sch.	14 00
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WASHINGTON TERRITORY.

Anacortes, Mrs. M. Burnell,	1 00
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DAKOTA TERRITORY.

Rapid City, Cong. Sab. sch.	7 75
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TERRITORY OF NEW MEXICO.

Albuquerque, Cong. ch. and Sab. sch.	3 37
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CANADA.

Cowansville, Cong. Sab. sch.	21 75
Ottawa, Loren M. and Charlie Scott,	1 00
Waterville, Cong. Sab. sch.	14 00—36 75

AUSTRIA.

Prague, Children,	9 76
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CHINA.

Foochow, Pupils in Boys' School,	1 82
Hong Kong, Friends,	8 50—10 32

JAPAN.

Kobe, Children of Rev. J. L. Atkinson,	1 25
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MEXICO.

Guadalajara, Friends,	6 00
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TURKEY.

Hissar, Rev. Geo. F. Herrick's congre-	
gation,	8 25

FROM WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
Treasurer.	2,500 00

Previously acknowledged,	4,522 95
	35,986 41

40,509 36

FOR YOUNG PEOPLE.

PUNISHMENTS IN CHINA.

ALMOST everything about China is interesting to us in this Western world, for it is quite another world from ours. The "Celestials," as they call themselves, are in most of their habits and customs directly the opposite of Europeans and Americans, and their doings and sayings seem to us very amusing. But they are a sober, staid people, clinging to their customs and beliefs very closely. Yet, though hard to move, they are slowly yielding to influences from the outside world. It was a long while before they would consent to the introduction of any of the modern improvements, such as the telegraph, steamboats, and railroads, but already the telegraph lines are open between the principal cities, while the whistle of steamboats is heard all along the shores of the empire. It will not be a great many years, apparently, before the railroads will connect the interior provinces with the open ports.

Recent events show that there are two parties among the Chinese: those who favor, and those who oppose, the coming of foreigners. It is not strange, in view of what some foreign nations have done and are now doing in China, that there is a deep dislike of them on the part of such as do not distinguish between those who come for gain and those who seek to do them good. Little by little, however, this distinction is seen, and we may hope that in time this anti-foreign party will disappear. Our missionaries are doing much to diminish its size.

China has among its rulers many very able men, like Prince Kung, for a long period the virtual sovereign of the empire, and Li Hung Chang, viceroy and



PRINCE KUNG.

governor of the province of Chihli, who has proved himself a true statesman, a promoter of the welfare of his people, and a friend to foreigners who come in a friendly spirit.

One of the best books about China is Dr. S. Wells Williams's work, entitled "The Middle Kingdom." It is full of all manner of interesting and instructive matter respecting the country and the people. One of the chapters is on the administration of the laws, and, as the publishers of the volumes have kindly given us the use of two of their cuts which represented the punishment of culprits, we will quote what Dr. Williams says of them.

The cut on the opposite page represents a court of justice, of which it is said :—

"When in court the officer sits behind a desk upon which are placed writing materials ; his secretaries, clerks, and interpreters being in waiting, and the lictors with their instruments of punishment and torture standing around. Persons who are brought before him kneel in front of the tribunal. His official seal, and cups containing tallies, which are thrown down to indicate the number of blows to be given the culprits, stand upon the table, and behind his seat a *ki-lin*, or unicorn, is depicted on the wall. There are inscriptions hanging around the room, one of which exhorts him to be merciful. There is little pomp or show, either in the office or attendants, compared with our notions of what is usual in such matters among Asiatics. The former is a dirty, unswept, tawdry room, and the latter are beggarly and impertinent. Of course there is no such thing as a jury, or a chief justice, stating the case to associate judges to learn their opinion ; nor is anything like an oath required of the witnesses."



THE CANGUE.

One way in which evidence is sought is by torture, a method once employed even in England. No wonder that people dread to come before the courts when they may be whipped even to death, and no wonder when thus treated many confess crimes of which they are not guilty. In the picture of the court, opposite, you will see on the right hand the son of the criminal kneeling before the judge, asking that he may be permitted to bear his father's punishment. Whether such cases are very common we do not know, but they are often told about. One of the stories which Chinese boys and girls read very frequently is of the son of a man who had been condemned to death for treason. This boy, only fifteen years of age, went before the emperor and entreated to be allowed to die in his father's stead. The emperor was so much pleased with the lad's filial

piety that he not only set his father free but proposed to give the boy a title which meant "Perfectly dutiful." And what do you think the story says the boy did? He did not go home with his father, glad that both were free, but he exclaimed: "It



A CHINESE COURT.

is right and just for a son to die when his father is disgraced; but what disgrace can be compared with the idea of gaining honor at a father's expense? I respectfully decline your majesty's proposed distinction." But remember that this is a *story*.

The *cangue*, or wooden frame, which is seen in the picture placed around the neck of a prisoner, is often put upon debtors who cannot pay what they owe. It is said to carry no disgrace with it, and that it causes little pain. But if one were compelled to sit in the streets of America in such a position as is here represented we are afraid that boys would laugh at him. Of this *cangue* Dr. Williams says : —

“Public exposure in the *kia*, or *cangue*, is considered rather as a kind of censure or reprimand than a punishment, and carries no disgrace with it, nor comparatively much bodily suffering if the person be fed and screened from the sun. The frame weighs between twenty and thirty pounds, and is so made as to rest upon the shoulders without chafing the neck, but so broad as to prevent the person feeding himself. The name, residence, and offence of the delinquent are written upon it for the information of every passer-by, and a policeman is stationed over him to prevent escape.”

Another punishment, which is shown in the cut on this page, Dr. Williams describes as follows : —



WHIPPING A PRISONER THROUGH THE STREETS.

“Whipping a man through the streets as a public example to others is frequently practised upon persons detected in robbery, assault, or some other minor offences. The man is manacled, and one policeman goes before him carrying a tablet, on which are written his name, crime, and punishment, accompanied by another holding a gong. In some cases little sticks bearing flags are thrust through his ears, and the lictor appointed to oversee the fulfilment of the sentence follows the executioner, who strikes the criminal with his whip or rattan as the rap on the gong denotes that the appointed number is not yet complete.”

We cannot hope that when the Christian religion is known throughout China that there will be no criminals to be punished, for, alas ! there are evildoers in Christian lands. But we may hope that justice will be more strictly administered, and that there will be more mercy shown to those who have offended.

THE
MISSIONARY HERALD.

VOL. LXXX. — DECEMBER, 1884. — No. XII.

FINANCIAL. — The requests from the missions for the coming year are urgent for the Prudential Committee to appropriate \$75,000 more than the Committee have supposed they will be warranted in appropriating, unless there be a decided advance in the donations from churches and individuals. The receipts for the first two months of the financial year, September and October, amount to \$51,699.61 — a sum \$20,000 less than the receipts of the corresponding months last year. In order to meet the appropriations desired — \$600,000 — we need for the remaining ten months of the financial year an average of about \$55,000 a month.

IMMEDIATE AID NEEDED FOR ZEITOON. — Turkey has suffered recently from an extraordinary succession of conflagrations occurring in several large cities. And now comes word that on Saturday, September 20, a great fire at Zeitoon destroyed one third of the town, including the markets, five hundred dwelling-houses, an Armenian church and High School, and the Second Protestant Chapel, with the schoolroom. In these burned houses were stored the supplies of wheat, barley, flour, and oil, laid up for the winter. Three thousand people are left homeless and hungry, and it will be impossible to rebuild their houses before winter sets in. Mr. Christie reports that the disaster is much more serious than that which befell Marash, and he and his associates appeal earnestly for pecuniary aid to save the poor people from starvation. Contributions for this purpose may be sent through the Treasurer of the Board, Langdon S. Ward, Esq. What is done must be done quickly. The cup of suffering for the people of Turkey seems to be more than full.

THE Woman's Board of the Interior held an enthusiastic meeting in Minneapolis, October 30 and 31. There was a large assembly of the Christian women of the Northwest, who seemed thoroughly engaged in efforts to evangelize the world. One hundred and fifty-eight new societies have been organized within the past year, making the number of existing auxiliaries connected with the W. B. M. I. 1,248. The receipts of the year show an increase over the preceding year of \$2,655.78, and though the \$60,000 aimed for have not been secured, the proposal to reach that sum is still kept in view. Nearly every branch has increased its contributions during the past year.

WE need offer no apology for the great amount of space taken in this number by the letters and the article concerning our West African Mission. We know that our friends are intensely interested in all that relates to this mission and its expulsion from Bailunda. Since these letters were in type, later communications have been received from Benguela showing that our brethren there are full of hope. An invitation had been received from the ruler of Chivula, where Señor Coimbra lives, the gentleman whose intervention in behalf of our missionaries as they were coming to the coast was so timely and generous, asking our brethren to settle in that region. The invitation had been accepted, and a postscript, dated September 11, says that the carriers were secured, and that Mr. and Mrs. Sanders started on the previous day for Chivula. This, we trust, will be the first step toward their return to Bailunda.

AN item of great interest from West Africa comes to us by way of London. Mr. S. S. Bagster forwards a letter received from Mr. William Arnot, father of Mr. F. S. Arnot, the young man whose missionary journey from South Africa to the Barotse, north of the Upper Zambezi, has been several times referred to in the pages of the *Herald*. Young Mr. Arnot was the nearest missionary laborer on the east to our brethren in Central Africa, and the hope had often been expressed that they might meet in the interior. Just as our missionaries left Bailunda, they learned that Mr. Arnot had come to Bihé and was in need of help. This was all they knew about his coming. The letter now received here from Mr. Arnot, Senior, reports that his son, finding that Messrs Fay and Sanders had left Bihé, went on to Bailunda, and arrived there in time to see the destruction of the property of our missionaries. The people were amazed at his coming, and fancied that he had dropped from the skies. So, taking advantage of their confusion and fears, he called a meeting of the head men and constituted them a court of inquiry as to the justice of the expulsion of our missionaries. As no evidence was produced against them, the result was (according to Mr. Arnot) that a letter of recall was made out by these head men of Bailunda. After this, young Mr. Arnot returned to Bihé. Of this singular story we know nothing beyond what is here given. Letters from Benguela, dated September 10, make no allusion to the matter. Yet it would not be at all surprising if an invitation to return should speedily be received from King Kwikwi. Mr. Sanders reports that the trader who was the cause of the trouble, after a few days followed them to Benguela, where he remained at last accounts. We trust that the Portuguese authorities will bring him to justice.

WORK is progressing upon the large colored lithograph of the *Morning Star*, which is to be used as a certificate for Sabbath-schools, but the process is necessarily slow, and the picture will probably not be ready for some weeks yet. The price will be fifty cents. An albertype picture the size of a large cabinet photograph, taken of the vessel as she lay at the wharf, of course without sails set, has been secured, and can be had at the Missionary Rooms for ten cents each. It will be mailed, in a stiff pasteboard roller, at this rate when five or more copies are ordered; single copy, fifteen cents. Address C. N. Chapin, 1 Somerset Street, Boston.

WE are happy to report that, in response to a recent suggestion, several pastors have undertaken with great heartiness to secure a wider circulation of the *Missionary Herald* among their people. These pastors rightly believe that it is essential to the best Christian life of those under their care that they have an intelligent interest in the progress of Christ's kingdom. Such interest enlarges the spiritual apprehension, and stimulates to prayer and to generous thinking and giving. It calls into activity the best qualities of mind and heart, and so develops the whole man. But this interest is neither awakened nor fed without information. Men will not care about matters which they do not know about. It is essential, therefore, if Christians are to receive the spiritual stimulus and uplift which attend an earnest interest in missionary work, that they keep informed as to the work. This is the service rendered by our missionary magazine, a service which our best pastors are more and more seeking to avail themselves of in their efforts to build up their churches. We are bold to say that these churches need the *Herald* quite as much as the *Herald* needs them. While we should hope to be ready to become beggars for Christ's sake, were that needful, it is not at all as beggars that we suggest to pastors and other friends that the present is the best season of the year in which to aid their own work as well as the missionary cause, by seeking to increase the circulation of our magazine. We trust that the example of these wide-awake pastors to whom we have referred will be extensively copied.

THERE is reason to hope for a happy issue of the European Conference on the Congo question, which Conference is held under the presidency of Prince Bismarck. If the commerce of this great river can be placed under the control of an international commission which shall guarantee equal rights to the people of all nations, it will be a great gain for the world. The suggestion made that the Niger should be placed under the same or a similar commission seems hardly necessary, inasmuch as this river, under English protection, is now practically open to all who care to navigate its waters.

MRS. EUNICE SEXTON, of Lebanon, Connecticut, who was born September 6, 1784, has taken a share in the *Morning Star*, and is now the twelfth centenarian on our list. One of the number, Mrs. Thankful Donnell, of West Bath, Maine, has died since the keel of the *Morning Star* was laid. But there are other contributors who will soon become centenarians, so that the list is not likely to decrease soon. It is a wonderful list, indeed!

PLEASANT services, prior to the departure of the *Morning Star*, were held on board the vessel, on Monday morning, October 27, in the presence of a great number of people who crowded the deck and the wharf. After allusion had been made to the multitude of persons interested in the vessel, and the many personal gifts which had been made for the furnishing of the craft, the latest gift of the kind was presented. It was an axe made specially for the *Star*, by Mr. John Hamlin, of White Oak, Connecticut, eighty years old, with a handle made and painted by Mr. Egbert Cowles, of Farmington, Connecticut, now in the one hundredth year of his age. After a few words from Dr. Alden and Captain Bray, Rev. Dr. Withrow, of Boston, led the assembly in prayer, and Rev. Dr. March,

of Woburn, pronounced the benediction. The hymns, "The Morning Light is Breaking," and "Waft, Waft, ye Winds His Story," were sung. The vessel thus commended to the keeping of Almighty God, and to be followed, we doubt not, by the good wishes and prayers of a host of people, young and old, sailed from Boston Harbor November 5. It is expected that she will reach Honolulu early in February, and be ready by the first of March to sail from that port for Micronesia.

THE time for holding the next Annual Meeting having been left to the decision of the Prudential Committee, it has decided to appoint it for the second Tuesday of October, to meet the convenience of those who are to be the hosts. It was found that to postpone it, as had been suggested, until the third Tuesday, would make it interfere with a large number of Conferences and Associations in different parts of the country.

THE papers presented at the recent Annual Meeting by Secretaries Clark, Alden, and Smith, have been issued separately, and will be sent to all who apply for them without charge. The following papers heretofore issued have been republished: "The Proclamation of Christ among all Nations a Personal Responsibility," by Dr. Alden; "Claims of the Unevangelized on the Christian Church," by Dr. Clark; and "Shall we have a Missionary Revival?" by Dr. Alden. All these may be obtained by addressing C. N. Chapin, 1 Somerset Street, Boston.

THE fifth Annual Convention of the Inter-Seminary Missionary Alliance was held in Princeton, October 24 to 26, with a much larger attendance than at any preceding meeting. About 450 delegates were present. The six papers presented by as many representatives of different theological seminaries indicated faithful study and an excellent spirit. The addresses by prominent ministers were most helpful, especially those of Professors Pattison and Tucker. Thirty-eight of the delegates expressed a fixed purpose to enter upon foreign missionary work. The tone of the meeting was high, and there was a hearty recognition of the imperativeness of the call for men to enter upon work in foreign lands. The meetings began with the Lord's Prayer and closed with the Apostles' Creed. A spirit of Christian comity noticeably pervaded all that was said and done, and the outcome of the meetings cannot but be an advancement of the cause of missions at home and abroad.

A NEW effort to establish a line of railway in China has been partially successful. Li Hung Chang, the viceroy, has been anxious for a long time to bring the coal from the Kaiping mines to Peking, a distance of 105 miles. But the people would not allow the English engineers to complete the work, and insisted upon building a canal. The canal, however, could not be brought to the mouth of the mine, so that the engineers were allowed to make a railway seven and a half miles long. At first the authorities insisted upon the use of mules instead a locomotive, but their prejudices have at last yielded, and three locomotives are now employed. These coal mines are said to be worked very scientifically, the only difficulty being that the glass of the patent lamps, designed to protect against explosion, is continually broken by the Chinese in order to light their pipes. Slowly but surely China is yielding to Western ideas.

ANNUAL MEETING.

The American Board of Commissioners for Foreign Missions commenced its Seventy-fifth Annual Meeting in the Second Presbyterian Church, of Columbus, Ohio, on Tuesday, October 7, 1884, at three o'clock in the afternoon.

CORPORATE MEMBERS PRESENT.

Maine.

Joseph S. Wheelwright, Esq., Bangor.

Vermont.

Rev. H. Fairbanks, PH.D., St. Johnsbury.

Massachusetts,

Mark Hopkins, D.D., LL.D., Williamstown.
 Augustus C. Thompson, D.D., Boston.
 Nathaniel George Clark, D.D., Boston.
 Langdon S. Ward, Esq., Boston.
 Samuel M. Lane, Esq., Southbridge.
 Edmund K. Alden, D.D., Boston.
 Hon. Joseph S. Ropes, Jamaica Plain.
 Samuel G. Buckingham, D.D., Springfield.
 Edwin B. Webb, D.D., Boston.
 Hon. Wm. B. Washburn, LL.D., Greenfield.
 Joseph C. Tyler, Esq., Boston.
 A. E. P. Perkins, D.D., Ware.
 Rev. John W. Harding, Longmeadow.
 Charles C. Burr, Esq., Auburndale.
 Rev. Henry A. Stimson, Worcester.
 Thomas J. Borden, Esq., Fall River.
 Elnathan E. Strong, D.D., Auburndale.
 John L. Withrow, D.D., Boston.
 Judson Smith, D.D., Boston.
 Hon. William P. Ellison, Newton.
 William T. Eustis, D.D., Springfield.

Connecticut.

John N. Stickney, Esq., Rockville.
 William Thompson, D.D., Hartford.
 Rev. Burdett Hart, New Haven.
 Rev. Joseph W. Backus, Rockville.
 Lewis A. Hyde, Esq., Norwich.
 Rev. Azel W. Hazen, Middletown.
 Elbert B. Munroe, Southport.

New York.

Zebulon S. Ely, Esq., New York City.
 Louis Chapin, Esq., Rochester.

William M. Taylor, D.D., New York City.
 William S. Smart, D.D., Albany.
 Rev. Henry L. Hubbell, Jamestown.

Ohio.

Douglas Putnam, Esq., Harmar.
 Israel W. Andrews, D.D., Marietta.
 William J. Breed, Esq., Cincinnati.
 Hiram C. Haydn, D.D., Cleveland.
 Francis C. Sessions, Esq., Columbus.
 Rev. Frank Russell, Mansfield.

Indiana.

Nathaniel A. Hyde, D.D., Indianapolis.

Illinois.

Edward P. Goodwin, D.D., Chicago.
 E. W. Blatchford, Esq., Chicago.
 Simon J. Humphrey, D.D., Chicago.
 Henry M. Scudder, D.D., Chicago.
 James W. Scovill, Esq., Oak Park.
 J. K. Scarborough, Esq., Payson.

Michigan.

Jesse W. Hough, D.D., Jackson.
 Hon. Philo Parsons, Detroit.
 Rev. Moses Smith, Detroit.
 James B. Angell, LL.D., Ann Arbor.
 Horatio Q. Butterfield, D.D., Olivet.

Wisconsin.

Aaron L. Chapin, D.D., Beloit.
 Hon. Edward D. Holton, Milwaukee.

Minnesota.

James W. Strong, D.D., Northfield.
 Robert G. Hutchins, D.D., Minneapolis.
 Hon. Edwin S. Jones, Minneapolis.

Iowa.

Alden B. Robbins, D.D., Muscatine.
 George F. Magoun, D.D., Grinnell.
 Rev. George H. White, Chester Centre.

HONORARY MEMBERS PRESENT.

Maine.

Rev. C. L. Nichols, Brownsville.

New Hampshire.

Rev. S. L. Gerould, Goffstown.

R. W. Emerson, Nashua.

Vermont.

Rev. Thos. M. Boss, Springfield.

Rev. Henry Cummings, Strafford.

Rev. A. A. Robertson, Vergennes.

Massachusetts.

Rev. Michael Burnham, Boston.

Charles Hutchins, Boston.

Rev. Chas. F. Thwing, Cambridge.

Elbridge Mix, D.D., Fall River.

Rev. C. A. Dickenson, Lowell.

John R. Thompson, Medway.

Rev. E. H. Byington, Monson.

Isaac F. Kingsbury, Newton Centre.

A. L. Williston, Northampton.

Rev. Wm. H. Cobb, Uxbridge.

Rev. Geo. W. Phillips, Worcester.

G. Henry Whitcomb, Worcester.

Rhode Island.

J. G. Parkhurst, Providence.

Connecticut.

Philo Bevin, East Hampton.

Lewellyn Pratt, D.D., Hartford.

Rev. J. W. Cooper, New Britain.

Richard E. Rice, New Haven.

Rev. Joel S. Ives, Stratford.

Rev. G. C. Wilson, Windsor.

New York.

Julius Davenport, Brooklyn.

W. M. Knight, Buffalo.

Rev. Samuel Johnson, Danby.

Rev. James W. Grush, Lockport.

Rev. E. H. Martin, Perry Centre.

S. M. Minasian, Tarrytown.

Rev. Geo. B. Stevens, Watertown.

Pennsylvania.

H. E. Thomas, D.D., Pittsburgh.

L. W. Bacon, D.D., Philadelphia.

Charles Burnham, Philadelphia.

Rev. J. R. Morris, West Finley.

Maryland.

Rev. Wm. F. Slocum, Baltimore.

Ohio.

Rev. D. S. Jones, Alexandria.

Rev. S. B. Hershey, Ashtabula.

Rev. J. H. Hull, Ashtabula Harbor.

Rev. A. H. Post, Berea.

Rev. W. F. McMillen, Bellevue.

Rev. W. G. Roberts, Bellevue.

Rev. D. Jones, Cincinnati.

B. W. Chidlaw, D.D., Cleves.

Rev. W. P. Edwards, Cleveland.

C. B. Ruggles, Cleveland.

S. L. Severance, Cleveland.

Rev. S. B. Shipman, Cleveland.

Rev. H. M. Tenney, Cleveland.

Rev. Edward Anderson, Columbus.

J. C. Briggs, Columbus.

Washington Gladden, D.D., Columbus.

B. D. Hills, Columbus.

F. H. Kingsbury, Columbus.

G. L. Mead, Columbus.

Wm. E. Moore, D.D., Columbus.

Chauncey N. Olds, Columbus.

W. H. Prime, Columbus.

Rev. C. L. Hamlin, Collingwood.

Preserved Smith, Dayton.

Rev. J. H. Jones, Delaware.

Rev. H. C. Haskell, Harmar.

Rev. Henry Calhoun, Ironton.

Rev. R. S. Lindsay, Ironton.

Rev. Charles Cutler, Lexington.

Rev. C. E. Dickinson, Marietta.

Rev. H. Lawrence, Norwalk.

Dudley Allen, M.D., Oberlin.

Rev. W. G. Ballantine, Oberlin.

James Brand, D.D., Oberlin.

A. H. Currier, D.D., Oberlin.

Rev. F. H. Foster, Oberlin.

Rev. Wm. Mellen, Oberlin.

Rev. C. N. Pond, Oberlin.

Rev. G. F. Wright, Oberlin.

Rev. G. R. Merrill, Painesville.

Rev. Geo. H. Peeke, Sandusky.

Rev. Wm. H. Warren, Springfield.

Edson Allen, Toledo.

Illinois.

Rev. E. Judson Alden, Chicago.

Rev. Wm. Cuthbertson, Chicago.

Simeon Gilbert, D.D., Chicago.

Geo. B. Willcox, D.D., Chicago.

Rev. E. F. Williams, Chicago.

Rev. Flavel Bascom, D.D., Hinsdale.

Louis P. Haskell, Hinsdale.

Rev. J. A. Potter, Hinsdale.

Rev. W. A. Nichols, Lake Forest.

Rev. Martin Post, Sterling.

Michigan.

Rev. W. B. Williams, Charlotte.

Rev. G. A. Pollard, Grand Rapids.

Rev. Elihu Loomis, Oakwood.

Rev. L. Kelsey, Whittaker.

Wisconsin.

Eli Corwin, D.D., Racine.

Rev. Chas. W. Camp, Waukesha.

Minnesota.

Rev. Henry Willard, Mantorville.

Iowa.

Rev. E. E. P. Abbott, Cedar Rapids.

Rev. C. E. Harrington, Dubuque.

Rev. E. W. Butler, Mitchell.

Rev. Jas. E. Snowden, Oskaloosa.

W. M. Brooks, D.D., Tabor.

Missouri.

Rev. Geo. C. Adams, St. Louis.

Rev. J. G. Merrill, St. Louis.

Rev. A. K. Wray, St. Louis.

MISSIONARIES PRESENT.

Rev. O. P. Allen, Eastern Turkey.

Mrs. C. R. Allen, Eastern Turkey.

Rev. Edward P. Allen (under appointment).

Rev. W. W. Curtis, Japan.

Joseph K. Greene, D.D., Western Turkey.

Mrs. E. A. Greene, Western Turkey.

Rev. Geo. H. Hubbard, Foochow.

Mrs. N. F. Hubbard, Foochow.

Rev. Joseph H. Neesima, Japan.

Mrs. H. L. Peet, Foochow.

Doremus Scudder, M.D., Northern Japan.

Miss Catharine L. Scudder, Northern Japan.

Henry T. Whitney, M.D., Foochow.

Mrs. L. A. Whitney, Foochow.

Rev. Richard Winsor, Maratha.

Rev. S. F. Woodin, Woodin.

Miss Kate C. Woodhull, M.D., Foochow.

Miss Hannah C. Woodhull, Foochow.

The President, Rev. Dr. Mark Hopkins, called the meeting to order. The hymn, "Joy to the World," was sung, and prayer offered by Rev. Burdett Hart, D.D. of Connecticut. Rev. Elbridge Mix, D.D., of Massachusetts, was elected Assistant Recording Secretary.

The material portion of the Minutes of the last meeting was read.

The President appointed the following Committees:—

Committee of Arrangements.—Rev. Dr. Washington Gladden, Rev. Dr. E. P. Goodwin, Hon. F. C. Sessions, Rev. W. H. Warren, C. C. Burr, Esq.

Committee on Nominations.—Rev. George R. Merrill, Rev. E. F. Williams, J. N. Stickney, Esq.

Business Committee.—Rev. Dr. N. A. Hyde, Rev. Pres. J. W. Strong, Hon. W. P. Ellison.

Secretary Alden read an abstract of the Report of the Prudential Committee on the Home Department.

Rev. Dr. G. F. Magoun led in special prayer.

Secretary Clark read the Annual Survey of the Missions. Prayer was offered by Rev. George H. White, formerly of Central Turkey.

The Treasurer, Langdon S. Ward, Esq., presented his report with the certificate of the Auditors.

The Committee on Nominations reported in part as follows:—

Committee on Home Department.—Rev. J. L. Withrow, D.D., Rev. Prof. J. M. Ellis, Rev. M. W. Montgomery, Rev. J. W. Cooper, James W. Scoville, Esq., Roland Mather, Esq., T. H. Leavitt, Esq.

The report was accepted and the Committee elected. Announcements were made and a recess taken until half-past seven o'clock.

TUESDAY EVENING.

An address of welcome was delivered by Rev. W. E. Moore, D.D., pastor of the Second Presbyterian Church, of Columbus, in whose edifice the meeting was held. Devotional exercises were led by Rev. M. Burnham. The sermon was preached by Pres. A. L. Chapin, D.D., of Beloit College, from Acts xx, 24: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

After prayer and singing, a recess was taken to Wednesday morning at nine o'clock.

WEDNESDAY MORNING.

The session opened with President Hopkins in the chair. A hymn was sung, and prayer offered by Rev. S. G. Buckingham, D.D. The Minutes were read, and the following Committees were appointed by the chair:—

Committee on the paper to be read by Secretary Clark.—Rev. R. G. Hutchins, D.D., Rev. J. K. Greene, D.D., Pres. J. B. Angell, LL.D., Rev. Henry Fairbanks, PH.D., Rev. Simeon Gilbert, D.D., Hon. Z. S. Ely, G. Henry Whitcomb, Esq.

Committee on the paper to be read by Secretary Alden.—Rev. W. M. Taylor, D.D., Prof. L. Pratt, D.D., Rev. James Brand, D.D., Rev. C. F. Thwing, James P. Wallace, Esq., Hon. Philo Parsons.

Secretary Clark presented a paper on “Self-Support of Native Churches,” and prayer was offered by Rev. Moses Smith, of Michigan.

The Nominating Committee reported the following Committees, which were appointed:—

Place and Preacher.—Rev. H. M. Bacon, D.D., Rev. J. W. Harding, Rev. M. Burnham, Rev. C. Cutler, Rev. T. G. Colton, Hon. T. Burwell, Julius King, Esq.

Officers.—Rev. A. E. P. Perkins, D.D., Rev. J. W. Backus, Rev. L. P. Rose, Rev. W. H. Cobb, Thomas J. Borden, Esq., W. D. Cook, Esq., Rev. Frank Russell.

Treasurer's Report.—Hon. Philo Parsons, Lewis A. Hyde, Esq., C. C. Burr, Esq., C. M. Nichols, Esq., Dr. L. P. Haskell, C. B. Ruggles, Esq., George L. Weed, Esq.

European Turkey Mission.—Prof. S. Ives Curtiss, D.D., Rev. Moses Smith, Rev. R. G. Hutchins, D.D., Prof. L. Pratt, D.D., Rev. A. W. Hazen, Hon. J. S. Ropes, Hon. Douglass Putnam.

West Central African Mission.—Rev. W. H. Warren, Rev. W. G. Ballantine, Rev. Jas. H. Laird, Rev. G. W. Phillips, Rev. F. S. Hatch, J. B. Thompson, Esq., J. Goldsberry, Esq.

Austrian Mission.—Prof. George B. Willcox, D.D., Rev. H. A. Schaufler, Rev. J. G. Merrill, D.D., Rev. George Peake, D.D., Rev. C. L. Hamlin, G. P. Hyde, Esq., G. H. Higgins, Esq.

Maratha Mission.—Rev. W. T. Eustis, D.D., Rev. W. H. Davis, Rev. C. F. Thwing, Rev. H. Lawrence, Rev. A. C. Burrows, E. F. Ensign, Esq., Hon. S. D. Hastings.

East Central African Mission.—Rev. H. Q. Butterfield, D.D., Rev. T. E. Monroe, Rev. A. B. Robbins, D.D., Rev. G. L. Loomis, Rev. R. McCall, Dr. Dudley Allen, Richard E. Rice, Esq.

Japan Mission.—Rev. H. M. Scudder, D.D., Rev. L. W. Bacon, D.D., Rev. George B. Stevens, Rev. I. W. Andrews, D.D., Rev. T. Y. Gardner, W. J. Breed, Esq.

Madura and Ceylon Missions.—Rev. S. G. Buckingham, D.D., Pres. Joseph Ward, D.D., Rev. C. N. Pond, Rev. W. F. Blackman, Rev. William M. Brooks, D.D., Rev. H. L. Hubbell, Hon. William B. Washburn.

Western Turkey Mission.—Pres. J. B. Angell, LL.D., Rev. G. C. Adams, Prof. A. H. Currier, Rev. L. O. Brastow, D.D., Hon. J. H. Wheelwright, Hon. E. S. Jones, Rev. William Kincaid, D.D.

Foochow, North China, Shanse, and Hong Kong Missions.—Rev. E. P. Goodwin, D.D., Rev. W. H. Fenn, D.D., Rev. James Brand, D.D., Rev. J. W. Hough, D.D., Rev. William Cuthbertson, Rev. L. Blakesley, Hon. E. Whittlesey.

Central and Eastern Turkey Missions.—Rev. G. L. Magoun, D.D., Rev. J. H. Harwood, D.D., Rev. W. S. Smart, D.D., Rev. W. L. Bray, G. Henry Whitcomb, Esq., C. F. Gates, Esq., W. M. Knight, Esq.

Mexican and Spanish Missions.—Rev. S. Gilbert, D.D., Rev. C. R. Palmer, Rev. H. M. Tenney, Rev. E. H. Byington, Horace Ford, Esq., A. L. Williston, Esq., W. H. Parmelee, Esq.

Micronesia Missions. — Rev. E. Corwin, D.D., Rev. Frank Fitch, Louis Chapin, Esq., Col. J. F. Kingsbury, Rev. W. P. Edwards, Rev. S. D. Gammell, Justin Snow, Esq.

At ten o'clock the President resigned his chair to Prof. J. M. Ellis, of Oberlin, that he might conduct a half-hour's meeting of prayer, in which Rev. W. G. Roberts, George McFarland, Esq., Rev. C. N. Pond, Rev. G. H. White, Rev. Mr. Boolgoorjoo, and Rev. William Mellen, participated.

At half-past ten o'clock the President resumed the chair. The Business Committee reported in part, asking leave for the introduction of a resolution by Rev. L. W. Bacon, D.D., to be referred without debate to a Special Committee of five or seven members, which was granted; the resolution was presented and referred.

Secretary Alden read a paper on "Foreign Missions the Test of Christian Character," and prayer was offered by Rev. George C. Adams.

Hon. J. S. Ropes made an address upon the life and services of the late Secretary, Dr. J. O. Means, and offered the following resolution, which was adopted:—

WHEREAS, it has pleased God to remove by death, during the past year, our beloved friend and associate, Dr. John O. Means, formerly Recording Secretary, and lately one of the Corresponding Secretaries, of this Board.

Resolved, That we desire publicly to express and record our deep sense and warm appreciation of his noble character and faithful service in the cause of missions, his unfailing energy, his unwearied industry, his admirable judgment and practical wisdom, his conscientious discharge of duty, his firm adherence to principle, his tact and skill in the organization and direction of mission work, especially in those new fields just opened on the great continent of Africa, and, above all, the complete consecration of every faculty and talent to the service of Him to whom his heart and life were given. We give thanks on his behalf to the great Head of the Church for such a noble example and such a useful life; and while rejoicing in the assurance of his great reward, we would address our earnest petitions to the Lord of the harvest that he would prepare and send forth many more such faithful laborers into both the home and foreign departments of that great field which is so rapidly whitening for the harvest.

Secretary Smith was introduced, and presented a salutatory address, and a recess was taken till two o'clock.

WEDNESDAY AFTERNOON.

The President took the chair at two o'clock. Prayer was offered by Rev. J. W. Harding, and Rev. J. L. Withrow, D.D., presented the report of the Committee on the Home Department, followed by an address, and the report was accepted.

Rev. William M. Taylor, D.D., presented the report of the Committee on Secretary Alden's paper, and accompanied it with an address. Remarks were made by Rev. James Brand, D.D., Rev. C. F. Thwing, Prof. L. Pratt, D.D., Rev. Moses Smith, Rev. G. W. Phillips, Rev. C. A. Dickinson, Rev. N. A. Hyde, D.D., and Rev. H. C. Haydn, D.D., and the report was accepted.

The following Committee on Rev. Dr. L. W. Bacon's resolution was appointed: Pres. A. L. Chapin, D.D., Douglass Putnam, Esq., Rev. S. G. Buckingham, D.D., Rev. E. P. Goodwin, D.D., Z. Styles Ely, Esq., Hon. Philo Parsons, Rev. Burdett Hart, D.D., and a recess was taken till half-past seven in the evening.

WEDNESDAY EVENING.

The President in the chair. Prayer was offered by Rev. J. G. Merrill, of St. Louis. Rev. R. G. Hutchins, D.D., presented the report of the Committee on Secretary Clark's paper, and followed it with an address. Addresses were made by Rev. J. K. Greene, D.D., of Turkey, Pres. J. B. Angell, of Michigan, and Rev. W. M. Taylor, D.D., of New York, after which the report was accepted, and a recess taken to Thursday morning at nine o'clock.

THURSDAY MORNING.

Vice-President Blatchford took the chair at nine o'clock, and prayer was offered by Pres. Flavel Bascom, D.D. The Minutes were read.

Rev. Moses Smith presented the report of the Committee on the European Turkey Mission. Pres. J. B. Angell presented the report of the Committee on the Western Turkey Mission, and remarks were made by Rev. J. K. Greene, D.D.; Pres. H. Q. Butterfield, D.D., offered the report of the Committee on the Zulu and East Central African Missions; Rev. W. T. Eustis, D.D., presented the report of the Committee on the Maratha Mission, and remarks were made by Rev. Richard Winsor, of Sirur, India, and these reports were severally accepted.

At quarter-past ten o'clock recess was taken for a prayer-meeting, which was led by Rev. J. L. Withrow, D.D., and in which J. C. Tyler, Esq., Father William Potter, and Rev. E. P. Allen, participated.

At a quarter of eleven o'clock Vice-President Blatchford resumed the chair, and Rev. C. L. Hamlin presented the report of the Committee on the Austrian Mission, and remarks were made by Prof. F. H. Foster, of Oberlin, and the report was accepted. Pres. A. L. Chapin, D.D., presented the report of the Committee on Dr. Bacon's resolution. The report was accepted and adopted as follows:—

The Committee to whom was referred the resolution introduced by Rev. L. W. Bacon, D.D., respectfully report, recommending that the gentlemen named below be appointed a Committee to confer with the Prudential Committee of the Board, and report at the next Annual Meeting such a general plan of arranging the programme for the Annual Meetings of the Board as may seem best adapted to promote the two main objects of these meetings, namely: a thorough consideration of the transactions and policy of the Board, and the producing of popular impressions which should quicken and stimulate the missionary spirit through all our churches—Rev. L. W. Bacon, D.D., Hon. A. C. Barstow, Roland Mather, Esq., Hon. W. B. Washburn, Hon. Horace Fairbanks, Rev. W. M. Taylor, D.D., Pres. S. C. Bartlett, D.D.

Rev. E. Corwin, D.D., presented the report of the Committee on the Micronesia Missions. Rev. S. Gilbert, D.D., presented the report of the Committee on the Mexican and Spanish Missions, and remarks were made by Hon. E. D. Holton. Pres. George F. Magoun, D.D., presented the report of the Committee on the Central and Eastern Turkey Missions, and remarks were made by Rev. William S. Smart, D.D. Rev. S. G. Buckingham, D.D., presented the report of the Committee on the Madura and Ceylon Missions. These reports were severally accepted.

Rev. R. N. Sites, D.D., of the Foochow Mission of the Methodist Episcopal Church, was introduced and made an address. Rev. W. H. Warren presented the report of the Committee on the West Central African Mission. Remarks were made by Secretary Smith and President Angell, and the report was accepted. Hon. Philo Parsons presented the report of the Committee on the Treasurer's Report, and the report was accepted. A recess was taken until the afternoon.

The Board assembled at two o'clock to join in the communion of the Lord's Supper, which was administered by Rev. S. G. Buckingham, D.D. and Rev. J. K. Greene, D.D., of Constantinople.

At quarter of four o'clock, Vice-President Blatchford took the chair. Prayer was offered by Rev. A. B. Robbins, D.D. Rev. A. E. P. Perkins, D.D., reported for the Committee on the nomination of new members, presenting the resignations of Rev. John O. Fiske, D.D., Rev. William W. Scudder, D.D., and Rev. L. T. Chamberlain, D.D., which were accepted; and proposing for membership, Rev. James Brand, D.D., Oberlin, Ohio, William E. Hale, Esq., Chicago, Illinois, Hon. W. W. Hoppin, Providence, R. I., Rev. James W. Cooper, New Britain, Conn., Rev. William P. Fisher, Brunswick, Maine, James P. Wallace, Esq., Brooklyn, N. Y., Hon. William H. Haile, Springfield, Mass., Rev. Charles F. Thwing, Cambridge, Mass., and they were elected.

The chair nominated a Committee for the Nomination of New Members, to report

next year, as follows : Rev. William Thompson, D.D., Rev. J. G. Vose, D.D., Douglass Putnam, Esq., C. F. Gates, Esq., Rev. E. N. Packard, Rev. J. W. Hough, D.D., Hon. Edward D. Holton.

Rev. Dr. A. E. P. Perkins, for the Committee on Nominating Officers, reported, recommending the appointment of three Corresponding Secretaries and of a Prudential Committee of eleven members, and the recommendation was adopted. They further nominated the following officers, who were elected : —

President.

Rev. MARK HOPKINS, D.D., LL.D.

Vice-President.

ELIPHALET W. BLATCHFORD, Esq.

Prudential Committee.

Rev. AUGUSTUS C. THOMPSON, D.D.

Hon. ALPHEUS HARDY.

EZRA FARNSWORTH, Esq.

Hon. JOSEPH S. ROPES.

Prof. EGBERT C. SMYTH, D.D.

Rev. EDWIN B. WEBB, D.D.

CHARLES C. BURR, Esq.

ELBRIDGE TORREY, Esq.

Rev. ALBERT H. PLUMB, D.D.

Hon. WILLIAM P. ELLISON.

Rev. CHARLES F. THWING.

Corresponding Secretaries.

Rev. N. G. CLARK, D.D.

Rev. E. K. ALDEN, D.D.

Rev. JUDSON SMITH, D.D.

Recording Secretary.

Rev. HENRY A. STIMSON.

Treasurer.

LANGDON S. WARD, Esq.

Auditors.

Hon. AVERY PLUMER.

ARTHUR W. TUFTS, Esq.

JAMES M. GORDON, Esq.

Rev. J. W. Harding reported for the Committee on Place and Preacher, recommending that the next Annual Meeting be in Boston, Massachusetts, at a time to be fixed by the Prudential Committee, and that the preacher be Rev. G. L. Walker, D.D., and that Rev. J. W. Hough, D.D., be the alternate, with the following Committee of Arrangements, with power to add to their number : Rev. E. B. Webb, D.D., Rev. J. L. Withrow, D.D., Hon. Alpheus Hardy, Esq., Rev. S. E. Herrick, D.D., Samuel B. Capen, Esq., Hon. J. M. W. Hall, Rev. J. T. Duryea, D.D., Rev. D. W. Waldron, Hon. W. P. Ellison, Rev. W. B. Wright, Hon. Arthur M. Tufts, and the report was accepted and the recommendations adopted.

Rev. J. L. Withrow, D.D., reported from the Committee on the Home Department the following resolution, which was adopted : —

WHEREAS, in the report of the Home Department it is said that "as several thousand dollars beyond the regular annual receipts into the treasury of the Board are sorely needed, and can be judiciously expended each year to meet the growing necessities of our broad missionary work, and as there are special calls in several of our fields which cannot possibly be met by our ordinary annual receipts, the Committee recommend that by a definite vote passed at the present Annual Meeting the residuary bequest of Samuel W. Swett, when received into the treasury, be set apart to meet special calls, for a brief period of years, in the evangelistic and educational departments of our missionary work abroad, emphasis being placed upon the present emergency in Japan, and upon the great opportunity in China."

To meet this desire of the Prudential Committee we offer this resolution : —

Resolved, That this Board does hereby approve and recommend that such a disposition as the report outlines shall be made of the legacy of Mr. Swett.

A recess was taken to half-past seven o'clock.

THURSDAY EVENING.

President Hopkins took the chair at the hour appointed, and prayer was offered by Rev. C. E. Harrington. Rev. E. P. Goodwin, D.D., presented the report of the Com-

mittee on the Chinese Missions, which was accepted. An address was made by President Hopkins.

Rev. H. M. Scudder, D.D., presented the report of the Committee on the Japanese Mission, and followed it with an address, after which the report was accepted. Addresses were made by Rev. Joseph H. Neesima, Rev. Henry A. Schauffler, and Rev. E. P. Goodwin, D.D., after which a recess was taken till Friday at half-past eight o'clock.

FRIDAY MORNING.

The President took the chair at the hour appointed, the Minutes were read, and prayer was offered by Rev. F. E. Marsten, pastor of the First Presbyterian Church, of this city.

Rev. N. A. Hyde, D.D., of the Business Committee, offered the following resolutions, which were adopted:—

Resolved, That the thanks of this Board be rendered to Pres. A. L. Chapin, D.D., of Beloit, for his sermon, and that a copy be requested for publication.

Resolved, That the grateful acknowledgments of the Board be extended to the Second Presbyterian Church of this city, for the use of its spacious and commodious house of worship and chapel, for the accommodation of special and overflow meetings; also to the choir and organist, who have rendered valuable assistance in the service of praise.

Resolved, That our hearty thanks be tendered to the people of Columbus, of all denominations, who have welcomed us to their homes, and whose generous hospitality and numberless courtesies will be cherished among the pleasantest memories of the joyful meeting. Our grateful appreciation is also hereby expressed to those railroads that have granted reduction in passes; to the post-office officials, the Western Union Telegraph Company, and the Telephone Company, for valuable facilities granted without charge; to the daily newspapers for their full reports of the proceedings, at a time when other public interests are making pressing demands upon their columns; to the Committee of Arrangements special thanks are due for their thorough preparations for this meeting of the Board, and their untiring services during its progress. Their thoughtful anticipation of all its needs, their watchful attention to all its details of business, have left nothing undone, on their part, to ensure the largest success of the meeting.

Pres. G. F. Magoun, D.D., offered in behalf of the Committee on Central and Eastern Turkey Missions the following resolution, which was adopted:—

Whereas, missionaries of this American Board of Commissioners for Foreign Missions, who were citizens of the United States, and entitled to the protection of the national government in foreign lands, have sometimes been victims of violence in Turkey, while pursuing missionary and educational work, and some of them have suffered death; and

Whereas, it has been necessary to look for redress at times to the representative of Great Britain at Constantinople; and

Whereas, Rev. George C. Reynolds, M.D., and Rev. George C. Knapp, citizens of the United States and missionaries of this Board, have recently suffered similar violence in the neighborhood of the city of Bitlis; and

Whereas, in the whole history of the philanthropic and religious work in the domains of Turkey, the prevention of such outrages and reparation for them have always been extremely difficult, and sometimes impossible; therefore,

Resolved, That the American Board of Commissioners for Foreign Missions, now assembled in annual meeting in the city of Columbus, Ohio, puts on record its solemn protest against the continuance of these acts of wrong, and appeals to the Government of the United States in behalf of these, our fellow-citizens, in Turkey, for their efficient and prompt prevention in the future.

Resolved, That this Board has learned with satisfaction that other religious and philanthropic bodies, the Presbyterian Board of Missions, and the American Bible Society, unite with us in protesting against such outrages, and in claiming protection for those employed in their service in Turkey as citizens of the United States.

Addresses were made by Dr. Doremus Scudder, who is departing for Japan, by Rev. Richard Winsor, of the Maratha Mission, and by Secretary Alden.

Prayer was offered by Rev. A. B. Robbins, D.D.

A telegram was received from the General Association of California conveying greeting and good wishes.

Excuses for absence were presented from the following Corporate Members : —

Julius H. Seelye, D.D.	Hon. Robert Coit.	Henry M. Dexter, D.D.
Joseph Ward, D.D.	Roland Mather, Esq.	Hon. Horace Fairbanks.
Wm. W. Scudder, D.D.	James M. Gordon, Esq.	Wm. W. Patton, D.D.
John O. Fiske, D.D.	Elizur Smith, Esq.	J. G. Vose, D.D.
Daniel L. Furber, D.D.	Philip L. Moen, Esq.	Edward Hawes, D.D.
Cyrus Hamlin, D.D.	David Whitcomb, Esq.	T. M. Post, D.D.
Wm. S. Curtis, D.D.	J. M. Schermerhorn, Esq.	C. F. Gates, Esq.
Richard S. Storrs, D.D.	S. H. Potter, Esq.	J. W. Wellman, D.D.
John C. Holbrook, D.D.	Chas. P. Whitin, Esq.	W. H. Rice, Esq.
Thatcher Thayer, D.D.	Rowland Hazard, Esq.	Samuel Holmes, Esq.
Wm. E. Merriman, D.D.	J. N. Harris, Esq.	Geo. L. Weed, Esq.
M. McG. Dana, D.D.	Hon. A. C. Barstow.	William W. Thomas, Esq.*
Ray Palmer, D.D.	Hon. James White.	J. G. Johnson, D.D.
L. T. Chamberlain, D.D.	Hon. William Hyde.	Wm. M. Barbour, D.D.
Zachary Eddy, D.D.	Rev. E. N. Packard.	Franklin W. Fisk, D.D.
Henry M. Storrs, D.D.	Rev. L. H. Cobb, D.D.	Hon. Sam'l W. Hastings.
Philo R. Hurd, D.D.	Rev. J. S. Hoyt, D.D.	Hon. J. Russell Bradford.
Samuel Harris, D.D.	Rev. J. L. Jenkins.	Gen. E. Whittlesey.
George Mooar, D.D.	Rev. F. D. Ayer.	J. E. Dwinell, D.D.
H. S. DeForest, D.D.	E. Cutler, D.D.	D. T. Fiske, D.D.
Rev. S. G. Willard.	S. B. Capen, Esq.	J. G. Davis, D.D.
Franklin Carter, LL.D.	A. J. F. Behrends, D.D.	Geo. Leon Walker, D.D.
Hon. Jas. W. Bradbury.	Hon. Chas. Theodore Russell.	A. F. Beard, D.D.

President Hopkins, in behalf of the Board, expressed thanks for the hospitality enjoyed, and response was made by Rev. Washington Gladden, D.D., of the Committee of Arrangements.

The Minutes to this point were read and, as read from the beginning, approved.

The hymn, "Blest be the tie that binds," was sung; prayer offered by Rev. J. W. Hough, D.D., the benediction pronounced by Rev. William Thompson, D.D., and the Seventy-fifth Annual Meeting of the American Board of Commissioners for Foreign Missions adjourned, to meet next year in Boston, Massachusetts.

HENRY A. STIMSON,

Recording Secretary.

COLUMBUS, Ohio : October 10, 1884.

THE HISTORICAL ARGUMENT FOR CHRISTIAN MISSIONS.

BY REV. JUDSON SMITH, D.D., SECRETARY.

[Presented at the Annual Meeting at Columbus, Ohio, October 8, 1884.]

THE hour and place are fraught with sacred memories and keen regrets,* and at the outset I must make a moment's pause to let these feelings take their fitting course. A highly gifted and greatly successful officer of this Board has fallen in the midst of his years and service, and we have erected our memorial of honor and love. Sadly we miss, now the second time in these annual gatherings, his familiar face and inspiring tones and able counsels, and this time miss beyond recall. Many are the shrines which thus rise already along this path where we now tread. It well becomes us to walk with bowed head and unsandaled feet and thrilling heart, where the honored and sainted dead once trod; to view afresh their high virtues and magnanimous deeds that we may gather the humility and courage with which worthily to assume their mantles and pursue their uncompleted work. The precise service of our lamented brother no man, it is true, can take up and render anew; for that was his alone, and it has passed into the records of eternity. But from his example we may take fresh measures of devotion to our work; here at his urn we may highly resolve that the cause he loved and served so well shall be carried on to glorious success, and the name of Jesus fill the nations of the earth. We cannot understand God's ways, although faith firmly holds that all is well:—

“Well roars the storm to him who hears
A deeper voice across the storm.”

Why should he be withdrawn whose life had in it such incalculable worth and power of service? Why should one be summoned to his place whose thoughts and heart had all been quite absorbed in other work? These questions are too deep for us to solve, and must be left unanswered till all our earthly work is done. He haply sees it all, in heaven's unclouded light; we must wait and toil in faith, until we too “shall know even as also we are known.” It is not ours to fathom God's plans and explain his deeds, but to do his will and spread abroad his kingdom of grace. And to this happy privilege and glorious service we are here dedicated with a new and deeper love.

My words at this hour shall be few. The sober counsel of Ahab to the haughty Syrian king recurs to my thoughts with peculiar emphasis: “Let not him that girdeth on his harness boast himself as he that putteth it off.” It is deeds, and service, and valiant fighting which the occasion demands, instead of speech. And yet it is not unbecoming that I should for a moment stand before you and declare my faith. Indeed you might fairly require me thus publicly to state what I deem the work of the Board to be, and what specific aims I set before myself as one of its foreign secretaries.

HISTORICAL REVIEW.

The work of the American Board stands in the line of a great historical movement, which it will be wise briefly to notice. This society was organized seventy-four years ago, but the movement to which it belongs originated more than eighteen centuries since. The Christian faith and its earliest advocates antedate every existing society or institution in the Western world. They made their first appearance in Palestine, among the Jews, in the days of the Cæsars. But from the outset this faith has developed a tendency to move abroad; it has persistently disregarded all boundary lines, all race limitations, all differences of speech and blood and home. Within the lifetime of its

*The Minute and Address of Hon. J. S. Ropes, in memory of the late Secretary, Rev. John O. Means, D.D., had just been presented.

first apostles it had spread to Syria and Asia, to Greece and Italy, to Egypt and Arabia, and maintained itself amid varied and discouraging situations with a vitality and force altogether new and surprising. During the second century the great Roman empire was aroused to the fact that this newest of the Jewish sects was becoming popular, was drawing to itself devotees and confessors in every province and city, was laying hold on the most vigorous parts of the national life, and was swiftly growing up to be a formidable rival of the national religion and of the political order which rested thereon. Indifference gave way to suspicion, suspicion ripened to dislike, dislike grew to hatred, hatred aroused the purpose of repression and at last of extermination. The conflict, unsought by the new faith, but not to be avoided, was at first accidental, local, and occasional; but it steadily deepened in intelligence and purpose until it became a life-and-death grapple between two forces, neither of which would yield or flee. This was the fiery baptism of persecution which the church sustained with undaunted heart through two full centuries. And in the end it was the heathen faith and its imperial champion that lay gasping in death, while the Christian faith stood above, all scarred and gashed by war, furrowed with stripes, disfigured by countless scars, but clate and triumphant, wearing the diadem of the world which it had so gloriously won.

The old Roman world was thus at length completely penetrated and mastered by these spiritual and intellectual forces of the Christian church. But the church could not save the dying empire. Deep-seated and ineradicable weakness seized upon this majestic state, and it fell apart an easy prey to all invaders; and the stage was made ready for a new act in this sublime Christian drama. The northern barbarians swarmed in upon its wide territory, swept away the old life and institutions, and fixed many new centres of political life; and the diversified career of modern Europe began to displace the imposing unity of the Roman empire. The Christian faith was thus exposed to new dangers and summoned to new endeavors. When the empire fell the church continued to stand, and began at once to exert its power upon the new comers, and by its superior truths and gracious ministries laid its spell upon the wild peoples and rising states of the new age. By a series of the most remarkable steps the Franks, the English, the Germans, the Scandinavians, the Bulgarians, the Bohemians, the Russians, — all the tribes and states in all parts of the continent, — heard the gospel and were won to the new faith and life. Monks and priests and bishops, women and children and slaves, kings and princes and warriors, all wrought in the work and bore the gospel leaven abroad. And the grand career of mediæval Europe, much misunderstood and much accused, but grand beyond all praise, was begun under Christian sentiments and Christian inspirations.

These two splendid victories, greatly unlike, but alike glorious, lay within the first Christian millennium. The word and spirit of the Galilean had conquered the cultured heathen world of ancient Rome, and had charmed to new and noble life the barbarian world of modern Europe. And the invincible energy, the world-seeking and world-subduing power displayed and glorified on these two fields has marked every succeeding step in the history of the Christian church. The new world of America, it colonized and converted. The old world of India and the East, it sought and stirred with its message. Not always has it pursued its errand with equal force and zeal; not always has its message been free from weakness and defect. But in no age has its heavenly mission been quite abandoned, nowhere has its story of heavenly love, spoken with whatever of darkness or fault, quite failed to touch and renew the hearts of men.

This is the past whose deeds we follow and upon which our labors join. Though much has been achieved, much still remains ere the work of redemption is all complete. The unfulfilled part of this great task rests upon our age as a most peculiar and sacred trust. That which came to us from over the sea, which came to England and Europe from Rome, which came to Rome from Jerusalem, and to Jerusalem from God in

heaven; *that* infinite blessing we are called to hand on to all the nations and islands that know not God. The American Board was created, and still exists, to prosecute this very work. Upon this unbroken current of Christian propagandism the missionary societies of this day are embarked, with the deliberate purpose of preaching the gospel of Jesus Christ until every human soul has heard his message, and has yielded to his call. By means of this agency we, Christians of this land and age, join hands with the great army of God's saints through all the generations, and are carrying on to completion the very work which the apostles began in Jerusalem, which saints and martyrs lifted to bloody victory in the Roman empire, which monks pressed forward with such pains and zeal in all the states of Europe. They began; we finish. They laid foundations; we build thereon.

And from the story of their deeds we draw the inspiration of courage and the pledges of victory. Ours cannot be a doubtful or a losing cause. What Christianity in its infancy did for the old Roman world, the Christianity of our day can do for India and the Chinese world. What the monastic faith of the sixth, and seventh, and eighth centuries did for barbarian Europe, our faith can accomplish more abundantly for the barbarism of Africa and the Southern Sea. The lever that in such hands moved the heathen culture and the heathen barbarism of those early centuries is equal to the similar tasks that confront it in the heathenism of the modern age and to any task that yet remains in the conversion of the world. Doubtless the infant Christian church was set to such a stern encounter on purpose that, by the evangelizing of the proud and cultured Roman world, it might prove itself equal to the severest strain to which it would ever be exposed; as Saul of Tarsus was converted for a proof to the generations of earth that divine grace could touch the proudest soul and melt the hardest heart.

THE SUPREME AIM IN CHRISTIAN MISSIONS.

It ought not to be difficult now to describe precisely what we in this Board intend and attempt. In one word we seek to evangelize the world. Our one great task is to preach the gospel of the ever-living God to the nations of them that know him not; that first, that midst, that last, and strictly that *alone*. We are not unmindful that man needs other things besides a pure faith in order to his best life. He needs learning and art and the breadth which these impart; he needs good governments and varied industrial facilities and the agencies that promote and sustain them. But while we value all these things as highly as any can value them, we do not occupy ourselves directly in producing these results. It is one thing to civilize a people; it is another thing to convert them to faith and righteousness before the living God. And the latter is the more important, the more fundamental task. In countless instances through all the centuries Christianity has heralded civilization and prepared its way and thrown around it a favoring atmosphere and cherishing guards. The life and institutions of all the Western nations are thus permeated and colored and shaped throughout by the Christian faith. But the reverse is not true; civilization does not always and necessarily lead to Christianity and open the way for its spread; it has often been found in high degree for great lengths of time, without any perceptible relation to the kingdom of Christ.

Now our aim is to Christianize and not to civilize. Deliberately we choose to render the supreme service, and leave the others to follow in its train. We do not go to the heathen nations with steam-reapers and railroads and telegraphs and universities and art-collections, to initiate them at once into our better forms of life. We undertake a greater and more hopeful service; instead of new conditions and surroundings, we strive to develop a *new manhood* and thus to provide the soil in which all those other things at length will take root and flourish and yield their noblest fruits. A people, however cultured, that has not been touched by the knowledge and faith of the living God, must always remain inferior in the higher ranges of human life and attainment.

There never has been a civilization in the earth, outside the reach of Christian influences. which would not have been permanently enriched and broadened by contact with the gospel's life and truth. A Christian Plato would have been a nobler man and a wiser mind than the Plato whom the world reveres. Waken the heathen to the thought of God, of sin, of worship, of redemption, of manliness and self-respect, and they are already half civilized by becoming Christians. And we aim to Christianize. That is our supreme work. All else is secondary and subordinate. To all the heathen nations that are sunk in darkness and are perishing in sin, we come proclaiming the grace of God unto salvation through repentance and faith in Jesus Christ. Not each and every particular blessing of human life do we strive to bring, but the chief and the central and the only indispensable blessing we do bear all abroad. The supreme need of the heathen world is the knowledge of Jesus Christ and his salvation; and it is because we possess this knowledge that we are their debtors. The greatest blessing we have to bestow, the only good that will certainly bless the nations and permanently lift them to a nobler life and larger growth, is the gospel of God's dear Son. And it is to preach that everywhere that we spend ourselves and are spent with joy.

We do indeed plant schools and furnish books, and foster education and the arts of civilized life, and powerfully draw all these peoples to broader sentiments and better practices. But we value and use these things because they further the one great end we seek; they prepare the way of the gospel, or they give effect to its message, or they make the fruit more sure and abundant, and therefore they are employed. The work of modern missions yields many incidental benefits of no small consequence. The explorations that almost necessarily accompany this work enlarge our knowledge of the physical features, the resources, the peoples, of many regions hitherto almost unknown. And this benefit is highly valued by learned and scientific men; and the governments of the great nations have often expressed their sense of the worth of our missionary work in maintaining the peace and order and prosperity of the world. It is doubtful if more important contributions to geography and natural science and philology and ethnology have come from any other single source than from the leaders of the great missionary enterprises of this century. But all such results, invaluable as they are, do not constitute the principal end to which this movement is directed; they are, at the most, but secondary and incidental. The inspiring of human hearts with the thought of the living God, the renovation of personal character in the image and spirit of Jesus Christ, the regeneration of the family and society according to the power of the Christian faith: this is our great aim, to this end all missionary labor is primarily directed. And this is undoubtedly by far the nobler task. The service which makes the names of Augustine and his forty monks immortal was not the discovery of England, the mapping out of its rivers and harbors, its mountains and plains, the disclosure of this people and their varied resources to the world of that day; it was the scattering in all that virgin soil of the seeds of Christian faith and life which have grown at length into the most opulent and beneficent civilization which the world has ever seen. And the gospel truths which our missionaries plant beside a l waters have a fruitage of infinitely richer worth and range than all the scientific facts they could possibly accumulate.

Deliberately, intelligently, by all the means at our command, we press on this great Christian propagandism, until the whole wide world shall be penetrated and filled and leavened by the gospel. And we confidently expect that every other blessing which man anywhere requires will follow in our wake. A grand and overwhelming argument for the truth of Christianity is thus afforded by the results it is working to-day in all the heathen world. There is no other faith, there is no philosophy, or science, or industrial facilities which can accomplish what the gospel is doing in the earth; in truth, not one of them even dreams of attempting the task. And yet that is precisely what must be done everywhere, and perfectly done, if the race is to attain its true destiny, if civiliza-

tion and light and order are effectually to prevail in the earth. Precisely this glorious office the gospel has been fulfilling for eighteen full centuries; and to-day it opens a wider hand and scatters a richer blessing than ever before.

THE OPPORTUNITY.

The privileges of this work can be but touched upon; and yet in this presence I cannot pass them in silence. I will not say that the field of foreign missions opens a broader and more commanding opportunity to the young men of our times than the profession of medicine, or law, or teaching, than political or literary life; for all such comparisons are difficult. But I am free to say that no work anywhere appears that offers broader scope to the largest range of faculties in work that bears directly and permanently on human welfare and the progress of the race. The finest culture man ever gained, the largest powers God ever gave, are not too large or fine for this service. Young men of promise are just as likely to throw themselves away by taking work in academy or college or seminary, in city pastorates and editorial chairs in this land, as by turning to the work in foreign fields. The fame of Augustine has outlived that of all the priests and lawyers and politicians of his age, because his work touched the very things that outlast time and chance and death. The men who in the name of the Lord build other Englands in the heathen nations of to-day will live on in their deeds as long as history shall run its course or God's kingdom shed its peace upon the earth. The service of a Paul, an Augustine, a Boniface, can be rendered only at rare intervals in human history; it is a fortunate age when this opportunity is offered. And ours is precisely such an age; foundations are laying in all the Oriental heathen world which will endure for centuries to come. And the enlistment-roll for apostles to the Congo, the Soudan, to the Chinese and the Tartars is still open; and the providence of God challenges the finest culture and the noblest manhood and the largest powers of the age for their names to that roll. I have not the slightest hesitation, when the young men and women of this generation inquire where they can render the greatest possible service to their age, in placing first and supreme the openings in these mission fields. Certainly the pressure of duty toward these fields, to the Christian heart, must be something wellnigh resistless. What can possibly be a grander or more beneficent work than to share in starting China with her millions and Africa with her vast resources along the track which Europe has followed for fourteen centuries?

Remember that these days will not last always. The time is coming when these heathen lands will be Christianized, and then the pressure of duty will change its place and stress. And then the glorious office of apostle and missionary to the heathen nations will no longer be offered to our choice. The responsibility which thus comes upon our day is tremendous; but the privilege and honor are unspeakably great and glorious.

THE OUTLOOK.

Such is the work of this Board, which in all its greatness and breadth it is my special duty to aid in pressing on and carrying to completion in the populous empire of China, in the vast continent of Africa, amid the islands of the Pacific. I fondly believe that the world is one day to see these vast and mighty populations vitally linked to the progressive nations of the West and marching to the step of the best civilization of the globe. I know that Christ at length shall place all these peoples and lands in his crown, amid the brightest of his earthly jewels; and it is the great desire of my heart somewhat to aid and somewhat to hasten the coming of that glorious day.

We cannot mistake the signs of the times or the great lessons of the Christian centuries. Our Lord is marching across the nations and down the ages to complete and endless victory. His light is in all the sky of human life, too clear and fair to be mis-

taken. It is no phantasm which we behold ; it is no deceptive light that meets our eye ; it is the rising sun of our Redeemer's glory. The sovereignty of the earth and of all the forces therein is steadily passing into the hands of our gracious Lord. The flying years proclaim his growing dominion ; the centuries are the grand steps by which he is mounting to his eternal throne ; his majestic train is filling all the earth. And we are his heralds ; we make ready his way ; we summon the nations of men to his dominion ; and with unutterable desire we wait for the day when earth's millions shall repeat the endless acclaim of highest heaven, and salute the Crucified as King of kings and Lord of lords.

REPORTS OF THE COMMITTEES ON THE ANNUAL REPORT.

The reports of the Committees appointed at the Annual Meeting to consider the several sections of the Annual Report are here given, with some abbreviation.

The Committee on the Treasurer's Report, Hon. Philo Parsons, Chairman : —

Your Committee, to whom was referred the accounts of Treasurer Langdon S. Ward, have great pleasure in expressing the conviction, after such careful detailed examination of statements, balance sheets, and books as has been possible, and such comparison as would be required to verify the same, that they believe them correct in every particular — presenting a clear and satisfactory exhibit of the business transactions for the year. Your Committee is further of the opinion that this vitally important department of the Board is conducted with scrupulous care, ability, and integrity. The careful, painstaking audit of the sub-committee appointed by the Prudential Committee, the close, persistent inspection of each and every detail involving money expenditures of whatever amount, and the requirement of vouchers in every instance, be the amount large or small, of all accounts, leaves for us little else than the expression of an opinion of correctness, based on unquestioned evidence. Your Committee have examined the record of investments in the permanent funds of the Board, and also in the legacy of Asa Otis, certified by the sub-committee, and find the present market worth largely in excess of the face value. It is a cause of profound gratitude to God, as also of congratulation to you, that not a dollar has ever been lost by default in the management of the finances of the Board, and that, though its business relations cover the habitable world, the administration of its affairs commands the moral respect and confidence of financial and commercial circles, and its credit is everywhere beyond question.

Committee on the Zulu and East Central African Missions, Pres. H. Q. Butterfield, Chairman : —

The last year of the work among the Zulus has been marked with blessings. The salient points of the Committee's report are four.

(1) The revival. The religious quickening mentioned a year ago was not overrated. It has registered itself in accessions which have increased the membership of the churches thirteen per cent. And the gain is not in numbers alone. There is an advance along the whole line.

(2) The reception of the Bible. Last year was made memorable by the completion of the translation of the Bible into the Zulu tongue, and this version will serve not only the Zulus, but many neighboring tribes.

(3) The temperance revival. At several of the stations gospel temperance meetings have been held once a week. A temperance catechism has been prepared, and both children and adults have been catechized and indoctrinated. The result is that hundreds of Zulus have joined the "blue ribbon" army.

(4) The work of education. Here we have the Umzumbi Home, the Inanda Seminary, and the Amanzimtote Seminary. The latter is both normal and theological ; the theological department has fifteen students, some of whom have wrought efficiently in the late revival. Several of the normal students have been converted. There are also the kraal schools. These form the lowest grade, and they send their best pupils to the higher schools, already mentioned. They are not only schools for teaching, but stations for preaching. The schools at Umzumbi, Inanda, and Amanzimtote, will, it is hoped, soon furnish teachers whose influence will be felt all over Natal.

Inanda Seminary is to dedicate its jubilee hall December 3, and thus mark the close of fifty years of missionary work. Thirteen out-stations, 16 churches, 10 missionaries, 16 female assistant out-mission-

aries, 3 native pastors, 37 native preachers, 38 native teachers, 42 other native helpers, and a Zulu Bible: this is the handful of corn whose fruit will one day shake all over Southeastern Africa.

One word touching the Eastern Central African Mission. This is an offshoot of the Zulu Mission. Two missionary families are stationed at Inhambane, and three will soon join them. This is a town on the east coast, whence the movement is to be made into Umzila's kingdom. The adjective "central" is but a prophecy. But that prophecy is that this mission must sweep from Zululand a thousand miles to the Zambezi, and then sweep inland until the word "central" is no longer a misnomer, and Umzila's kingdom belongs to the Lord Jesus Christ.

The Committee on the West Central African Mission, Rev. W. H. Warren, Chairman :

At the time the report of the Secretary upon this mission was prepared, this youngest child of this venerable Board was in a most healthful and vigorous condition. It had safely passed the critical period of its earlier infancy, and gave great promise of large and immediate usefulness. Few mission fields among barbarous peoples have had as bright an outlook at such an early period in their history. The missionaries had succeeded, to a remarkable degree, in winning the respect and confidence of the natives. In a few individual instances they had obtained a special hold upon them. The people of Bailunda and Bihe are found to be far above the average of heathen tribes. Our missionaries were making rapid progress in learning the language and reducing it to writing. Already a vocabulary and grammar have been prepared, which are ready for the press.

The mission had been pushed forward from Bailunda to Bihe, which has been from the first the objective point, but which, until recently, the missionaries had been prevented from occupying.

Even the so-called wars, which have prevailed to some extent during the year among the natives of the region, have been only expeditions for plunder, and have not seriously interfered with the work of our missionaries. While, on account of these wars, the king has forbidden his people to leave the kingdom, under penalty of death, he has cheerfully furnished the mission all the carriers which were needed, both for going to the coast and in their forward movement to Bihe, seventy-five miles from Bailunda.

But meanwhile the Portuguese on the coast were evidently doing their utmost to secure the expulsion of the Protestant missionaries. The latest tidings are that they have in part succeeded. The missionaries have been compelled to leave both Bihe and Bailunda, and to return to the coast. A delegation from the missions is on its way to this country to lay the facts before the officers of the Board, and to consult with them with regard to future operations.

Instead of making any recommendations, as your Committee under other circumstances might do, especially urging that a physician be sent out at the earliest practicable moment, we can only commend the mission and the missionaries to your prayers while remaining here, but more especially in your prayer-meetings, at your family altars, and in your private devotions, as you return to your homes.

The Committee on the European Turkey Mission, Rev. Moses Smith, Chairman : —

The Committee records their deep gratitude to God for his favor which has attended the labors of the missionaries and native pastors mentioned in the accompanying report, and their high appreciation of the effective use which is made of the press and of educational institutions in preparing the way for the gospel. They desire to call attention to the self-denying benevolence manifested, notably at three of the stations, Samokov, Tserovo, and Kayaludere. These brethren have emulated the liberality of the ancient churches of Macedonia, concerning whom Paul wrote the Corinthians. It is affecting to read how some of them out of their deep poverty, while occupying dwellings with mud floors and only one window, or none at all, have built a good church and parsonage at an average expense of \$8.80 per member, without asking help from any other quarter.

The Committee would call attention to the successful introduction of the weekly offering system at one of the other stations, and would recommend the encouragement of this scriptural way of raising money among all the missions of the American Board, and could wish that the same method might be adopted by all the churches of our order at home. We believe that if the example of those stations was to be followed by all our churches, and the plan of a systematic weekly offering for benevolent purposes should become universal, the American Board would not only secure an annual subscription of \$1,000,000, which it so greatly needs for the more vigorous prosecution of the work, but also that many hearts would be blessed by a larger benevolence. The Committee also feel the urgent demand for a strong remonstrance on the part of the United States Government on behalf of our missionaries who are daily exposed to injustice and outrage.

The Committee on the Western Turkey Mission, Pres. J. B. Angell, Chairman : —

The attention of the mission has, during the year, been naturally much devoted to the consideration of the questions which engaged so largely the attention of the Board at its meeting in Detroit. Though

this has interfered somewhat with the active work of the mission, it believed that a free interchange of views has smoothed the way for a better understanding between the missionaries and the Armenian churches, and that a heartier co-operation between them may be expected.

It is an encouraging fact that the sales of missionary publications during the year amounted to \$6,317, and that nearly 36,000 copies of the Scriptures were circulated. We are especially gratified to note the increasing interest in education and the large receipts from pupils in the schools at Constantinople, Nicomedia, Broosa, Smyrna, and Marsovan, and the flourishing condition of Robert College. We look with hope to the fruits of an organization at Smyrna, called the Greek Alliance, instituted by Mr. Constantine, for the purpose of what may be called a Home Missionary and Education Society. It receives some aid from us in its efforts to sustain a school and two native preachers. The establishment of an evangelical association in Pontus, comprising missionaries, native pastors, and delegates for the management of Christian work, and of a Christian association at Marsovan, and of a conference at Cesarea, shows a vigorous life, looking to intelligent and self-reliant action in those centres of Christian influence. Trebizond, for sufficient reasons, has been attached to the Western Turkey Mission. More help is needed at some points, particularly at Broosa.

On the whole we see reason for grateful recognition of the mercy which has cleared in good degree the skies of this mission, so troubled a few months ago, and which seems to promise a more fruitful year to come.

The Committee on the Central and Eastern Turkey Missions, Rev. Dr. G. F. Magoun, Chairman:—

In both the missions whose reports are referred to this Committee, the happy results of what was done last year to promote harmonious co-operation between the missionaries and the native churches appear. There is a better understanding, and methods are already largely adjusted in both; while in the Central Turkey Mission the calling together of pastors and preachers and delegates to confer with the missionaries on all questions of interest, is about to issue in a regular annual meeting, at which any subject pertaining to evangelistic and educational work may be deliberated upon by all parties. Under the action of the Board last year at Detroit, it may be expected that these arrangements will everywhere remove the last vestiges of hindrance from misunderstandings as to Christian work in Central and Eastern Turkey. The progress of self-support awakens the hope that in due time the churches will be able all together to carry on the work as their own, with their own supervision entirely. It is in keeping with this hope that the Armenians of Central Turkey have given and pledged about \$11,000 for the college education of their sons and daughters, and that the training of native workers and leaders in evangelizing and in education is so advanced, and so successful everywhere, in the colleges at Aintab and Harpoot, in the theological seminaries at Harpoot and Marash, in the seminaries and schools for girls at Marash, Aintab, Erzroom, Van, and Bitlis. We are not to leave these fields till an adequate training of those who shall cultivate them after we are gone is secured. The work in outlying villages of the graduates of these schools, as well as that of their missionary teachers, shows that we have not placed too high an estimate on the education of women in the Turkish empire, nor cherished unwarranted expectation of its happy results.

And we have reasons for special gratitude in the results of the great revival at Adana, in the work of the Lord following at once upon the great fire at Marash, and in the remarkable self-denial and Christian generosity shown in the raising of what is equal to over \$30,000 for Christian enterprises, at the single station of Harpoot. We have not bestowed gifts, labor, and prayer in vain upon such a people, and may be confident that, whether the clouds that cover the Turkish empire break away or not, the work of God will go on among them, and when they do break will have glorious enlargement.

The Committee on the Maratha Mission, Rev. Dr. W. T. Eustis, Chairman:—

The facts and statistics recorded give evidence of faithful work, in the seventeen and a half per cent. increase of contributions by the churches and in the support of fifteen pastors by the congregation, while the church in Bombay has sustained a missionary at a place 700 miles northwest of that city. Your Committee have been impressed at the extent of the Christian educational work carried on by this mission. In addition to schools of lower grade, the report notices, a boys' boarding-school, a girl's school, two high schools, a manual-labor school, a normal school, and a theological seminary, in successful operation, under the supervision of our missionaries.

Sympathizing with our brethren in their sorrow at the small increase of number to their churches during the year, we are grateful for the strengthening of religious principle and the enlargement of active benevolence among the communicants. We are confident that the good seed so carefully planted and watered will be blessed of God with a large increase, and that the gospel of Christ will prevail over the superstitious philosophies and false religions of India.

The Committee on the Madura and Ceylon Missions, Rev. Dr. S. G. Buckingham, Chairman : —

The Committee, in reviewing these missions, have been impressed by two features of their work.

The first is, the variety of labor bestowed upon these fields and the large proportion of native help. In the Madura Mission, while there are thirty-two missionaries with their wives and assistants from this country, there are 386 native assistants, who, as pastors, catechists, religious teachers, Bible-women, and common-school teachers, are aiding them, and being trained to management and support of all this work.

Second, we are also impressed with the economy with which the work is carried on and the tendency toward self-support. Nothing was asked from the Board the last year for the support of the Oodoo-ville Seminary or for the college in Ceylon. Native endowment funds yield some \$750, and the churches raised last year for Christian objects, \$3,280, and more than ever before. In Madura, Mr. Noyes speaks of their contributions as having risen since he took charge of that field, thirty years ago, from 50 rupees to 1,450 rupees.

While the results have not been so marked the last year in these fields as in some others, they have not been barren.

The Ceylon Mission is the oldest but one under the care of this Board. It dates back to our very birth as an organization. It is connected with some of our first and greatest successes, and associated with the hallowed names and invaluable work of Spaulding and Poor, and their associates and successors, who, under God, made this mission an early example of what Christianity can do for heathen people. The other mission in Madura, which grew out of the Ceylon Mission, has just been holding its half-century celebration, when 2,000 Christians were assembled to encourage one another by their own number and strength, and to impress the heathen population by their numbers and character.

The Committee on the Micronesia Missions and North Pacific Institute, Rev. Eli Corwin, D.D., Chairman : —

The friends of missions have occasion for gratitude to God for the marked success which has resulted from the labors of that faithful band of missionaries who have carried the gospel light to the once benighted islands of the South Pacific. The work is not without its elements of trial and discouragement. The report speaks of here and there a falling away; but in many cases this has been followed by sincere repentance and a restoration. If we have occasion to lament that the Pacific islanders so often seem like full-grown children, sinning and repenting and easily lapsing into the same sins again, we have occasion yet more to lament that so many in our own land fall into sin without any thought of repentance or restoration. But the most marked feature of the tidings from Micronesia is the fact that on those very fields where the discouraging features have appeared the richest harvests have been gathered. Coupled with almost every sentence of the report detailing disaster is the declaration that many souls have been gathered into the church.

That economy which results in waste has again been illustrated in the wreck of the third *Morning Star* at the very island where fifteen years before the second *Morning Star* went down, the victim, not of storms, but of strong currents, and of yet more treacherous calms. Both vessels could have been saved if they had been possessed of a power within themselves. It is a happy coincidence that as one *Star* is quenched in the Western Sea another *Star* rises in the East to take its place, to outdo it, we trust, in beneficent usefulness. For so is it that one star differeth from another star in glory.

The North Pacific Institute at Honolulu, for seven years under the able and efficient management of Dr. Hyde, is in a flourishing condition, and every year more and more justifies the wisdom of its founding in the important relation it sustains, not alone to the work yet remaining to be done on the Hawaiian Islands, but also to the mission work in Micronesia. It affords to the future native teachers on the South Pacific groups instructions far better adapted to their special needs than could be secured at more distant and more expensive schools.

The Committee on the Mission to Austria, Prof. G. B. Willcox, Chairman : —

While the Austrian Mission has labored under the disadvantages of the absence of Rev. Mr. Clark who has been recruiting his health in this country, it has, under the impulse of his previous work, made signal progress. Dr. and Mrs. Pomroy, his excellent assistants, have done admirable service. At every communion previous to Mr. Clark's departure accessions on profession were received to the church in Prague. The contributions to beneficent purposes have been large. Also at the out-stations in Brunn, Gratz, Staupitz, the good work has been energetically pushed.

In Austria, as everywhere in nominally Christian Europe, the call of God to earnest work is loud and clear. The chief European cities are neither dead nor fossilized. Prague is growing, in some directions, like a Western town in the United States. Rome itself is beginning to throb with the pulse of

the nineteenth century. France, eager and keen in her renewed industrial life as a republic, will, unless rescued by a timely gospel, be soon far down the grade toward a hardened infidelity. To millions of benighted Romanists, Christian only in name, the genuine glad tidings come with the freshness of a new revelation from heaven. If the fields are not white they are fallow, and they will soon be either smiling with ripened grain or bristle with defiant tares.

On the urgent advice of those who are personally acquainted with the wants and workings of the Austrian Mission, your Committee earnestly recommend its reinforcement by two new men.

The Committee on the Missions to Mexico and Spain, Rev. Dr. Simeon Gilbert, Chairman : —

It is to be noted with profound interest and hopefulness that there are evidences of a growing sense of responsibility on the part of American Christians in the problem of the evangelization of Spain and the Spanish-speaking republics of the New World. For the doing of this work the relations of the government of the United States to these other governments afford very peculiar advantages.

The beginnings that have been made in Northern Spain under the brothers Rev. William H. and Rev. Thomas L. Gulick, with their wives, have been attended with signal success. The combination of various agencies, according as the special situation has made them necessary and possible, that of the church, the school, books, and periodicals directly suited to the wants of that people, is worthy of particular mention, as is the way in which and the degree to which the native agency has been utilized. What has been done here and there is proof of what may be done in many places with the best results, if only there shall be proper reinforcement of workers. But the enforced withdrawal of Rev. Thomas L. Gulick during the past year is deeply lamented.

As for Mexico, your Committee are deeply impressed with the providential urgency of the present situation of that country, and our new relations to it. That we have at last an adequate force of workers there, seems hardly to be the case. A few years ago Mexico may have been practically, in reference to ourselves, one of the most foreign of nations; it is not so now. Commerce, at any rate, discerns the new situation. We are next-door neighbors, and the door between us is at last open. The changes which are rapidly taking place are certain to give extraordinary emphasis to our duty as Christians, not to lag far behind the emissaries of trade and commerce.

Moreover, it is the conviction of the Committee, that throughout the Spanish-speaking countries of South America there must be something for the large number of churches which this Board represents to do for those peoples; and something which evangelical Christians of no other country can do so advantageously as we. The United States is, in their view, the model republic. They all look to this country, with its free, popular, and stable government, its educational and other institutions, and its amazing prosperity, with boundless admiration and envy, — the illustrious example of what is for them their brightest star of hope.

Nor can your Committee refrain, in this connection, from expressing our sense of the value of the advantages which would accrue to every endeavor for the Christian enlightenment of the people, and the development of all gospel institutions in those countries, should some policy of closer international brotherhood, with a view to the peaceful arbitrament of disputes, come into general recognition and favor.

In the name of our Lord, let our motto be: "Not the Old World alone, but the New World; not only the Spain beyond the sea, but the greater Spain under the tropics and the southern cross, for Christ."

The Committee on the Missions in China, Rev. Dr. E. P. Goodwin, Chairman : —

The reports of the missionaries show that, on the whole, everything is in a most hopeful and promising condition. In the newer fields of Shanse and Hong Kong it is too early as yet to look for very marked results. In Shanse the missionaries are busy mastering the language and acquainting themselves with the religious and moral ideas and customs of the people. But everything points to early and gratifying success. The district — a plain 100 by 150 miles in extent — has an exceedingly dense population, embracing not less than 4,000,000 people. It is thickly strewn with large cities, has a genial climate, and an unusually kind and hospitable class of natives. They have heartily welcomed the missionary — the local authorities of one city even issuing a proclamation announcing their coming and warning all against making or allowing any hostile demonstrations.

The Hong Kong Mission, aimed originally at caring for the Christian Chinese returning from this country, is now coupling with this efforts at reaching the unconverted natives. It is gratifying to know that while there are occasional defections, on the whole, Chinese converts who return home stand fast in the faith. Some of these have gone back with the purpose of doing Christian work among their countrymen, and it is believed that in a few years very important aid will be derived from this

constantly increasing band of native helpers. In the Foochow field the force of laborers has been felt to be very inadequate.

In reviewing the reports of the missionaries from the various fields, your committee are impressed with the fact, first of all, that the mighty Chinese wall of bitter prejudice, that for many centuries has been such an almost insurmountable barrier in the path of missionary enterprise, is evidently demolished. The whole vast empire of China stands before us to-day with every door literally wide open, and the missionaries of the cross may traverse it from end to end with greater security of life than they could traverse South America or even Europe. There is really no limitation to what can be done for these teeming millions except that which Christian people themselves impose—the limitation of the men and the money needed for the spread of the gospel.

Another most significant fact is the wonderful success which has attended the efforts of our medical missionaries. Thousands of the natives throng the dispensaries, and on every hand the people open their doors most gladly to these healers of both body and soul. Access to the women of China, which could be had in no other way, is especially secured by the lady physicians, and this among the nobility as well as the common people.

Your Committee share the convictions of these faithful servants of Christ now in this vast and interesting field, that there should be an advance along the whole line of missionary operations. And we would take up and ring in the ears not only of the young men and young women here present, but of all throughout the land, the cry for more laborers to the fields already white to the harvest. Whether as concerns the magnitude of the enterprise to be undertaken, or the speedy and glorious fruitage to be realized—human ambition could ask no grander opportunity.

It is not yet quite clear what the French occupancy in China signifies. It may not, perhaps, become this Board to protest against what seems to us such an unjustifiable attempt to wrest from a peace-loving people a portion of their dominion. But we can and we do put on record our profound conviction that the day has passed for such methods of settling questions at issue between great people, and that by the mediation of some nominally Christian nations, an adjustment of all differences might be reached without the bloody and cruel arbitration of war, which, while honorable to both parties, should not interfere with the beneficent labors of those who are seeking to lead this great Chinese kingdom into the light and hope and glory of a better day. And that He who holds the nation in the hollow of his hand and works all things after the counsel of his own will, will thus overrule the events now taking place, it becomes us and all friends of missions most earnestly to pray.

The Committee of the Report of the Home Department, Rev. Dr. J. L. Withrow, Chairman:—

Your Committee surely voiced the sentiment of such as heard or read the Report of the Home Department, when they said, We thank God and take courage. Because, as year after year the Prudential Committee comes up to the Annual Meeting, there is some fresh memorial of his grace, for which the friends of missions are glad to give thanks. Whatever people prize they will pay for, and whatever they prize most highly they will labor for at the cost of painful sacrifices. To any critic of the Christian church who doubts the depths of its convictions and the intensity of its consecration, we point to them this proof, that from the time when under the eye of the Lord the poor woman gave all she had into the treasury, until this day, those who believe the gospel most cordially give most copiously for its spread, even at the cost of their own self-denial.

It is only what must be that the Board feels a loss of such generous givers as are named in the Report, Hon. William E. Dodge and Hon. Reuben Hitchcock, but the relieving fact is that lives like theirs show others how to make their lives sublime, that departing they may leave their footprints on the sands of the time. These teaching lives are daily gathering more learners. The Divine Spirit seems eager to encourage the prayers of the church to ask for great givers and their great gifts. And when your Committee has noticed so many signs of this they are moved to suggest that if, in years to come, it should become a specific subject of importunate prayer that God shall move the rich to great gifts while living and large legacies in their last wills, thus the means for our usefulness in spreading the gospel might be quickly made a sure million or more a year.

The Committee on the paper presented through Secretary Clark, on “Self-Support of Native Churches,” Rev. Dr. R. G. Hutchins, Chairman:—

Of all the admirable papers which from year to year have been presented at the meetings of the Board by its Foreign Secretary, perhaps none has treated a topic of more vital and far-reaching importance than this, upon the self-support of native churches. Because its conclusions are based upon the wide induction of one thoroughly familiar with the whole field, they will not only bear fruit in our own work, but will beneficently influence the policy of other great missionary organizations. Every possible

objection to the principle of self-support is anticipated, and removed by a most discriminating adjustment of the plan to the condition and circumstances of various peoples. The tone of the paper will secure for it a generous and appreciative welcome both at home and on missionary ground, for it is equally sympathetic toward the self-sacrifice of the contributing American Christian and toward the frequent embarrassments of the native churches.

It will brace the faith of our home churches in the speedy evangelization of the world, to learn the actual extent and wonderful efficiency of self-help in foreign fields. It will stimulate their contributions, to know that there are well-defined limitations to our financial responsibility for the unevangelized world.

If it seems stern and severe to require of people, in some instances on the verge of penury, that they at least assist in sustaining their own institutions of religion and education, we must remember how much more valuable, even to such, is manhood than money. Our converts are relieved from the exorbitant burdens of a corrupt and idolatrous worship. Godliness proves profitable to them in the life that now is, fostering temperance, industry, and thrift—saving to them the time and strength and money which they had formerly squandered in frequent religious fetes. That which costs nothing is likely to be regarded as worth nothing, while that is likely to be prized which has come through self-sacrifice. When we exact no self-help we are in danger of placing a premium on hypocrisy and filling our native churches with the unworthy. Even in the most sincere, we may unwittingly nurture selfishness and covetousness, which is idolatry. While, should we only neglect to teach native churches that Christian liberality inculcated and exemplified by the Master and his disciples, we should thus negatively inflict upon them a dire calamity.

But while we thus insist that even the deep poverty of our native churches shall abound to riches of their liberality, do we not condemn ourselves for benevolences which are comparatively but as the crumbs which fell from the rich man's table? If common consistency does not require us to make sacrifices approximately commensurate with theirs, surely it will compel us to give for the spread of the gospel largely, munificently, and to keep giving till it costs us some real, some great self-denial to give. Let our self-sustaining and home-missionary churches be exhorted by the example of our native churches; or by-and-by He who still sitteth ever against the treasury will say of our converts from false religions and heathenism: "They have done more than you all."

The Committee on the Japan Mission, Rev. Dr. H. M. Scudder, Chairman:—

In reading the reports of the missions of this Board in Japan, our hearts are filled with devout gratitude, animated with a great joy, and quickened with a hope that rises almost into an assurance, respecting the speedy Christianization of this most remarkable among Oriental countries, the "Empire of the Rising Sun."

Among the group of profoundly interesting and encouraging facts which these reports present, we call attention to the following:—

(1) God's Spirit has wrought in the schools with a mighty, pentecostal power; and in the largest of them, the one in Kioto, among its one hundred and sixty students, only ten are left unaffected by the divine influence.

(2) Of the twenty-two churches, fifteen are self-supporting. One of them, the Imabari church, has never received any money from this Board, and, though not yet five years old, has two hundred and eighty members. Moreover, all the native churches have, during the year, received in the aggregate less than \$600 from this Board, while they have themselves contributed \$7,000 to the Lord's treasury.

(3) The native pastors have proved themselves to be men of zeal, courage, and sagacity, and upon their churches seems to have descended a spirit of inspiration for the conversion of Japan.

(4) The eagerness with which the Japanese people welcome the influx of new ideas and forces from the West, their willingness to hear and examine Christian truth, the friendliness of the government, and the conviction of leading native statesmen that Japan cannot possess itself of Western civilization without first accepting the Christian religion which is its real foundation,—appear to us to be very wonderful facts. They almost assume the form of prophecy.

This extraordinary state of things appeals to the churches that support this Board, and to all that love Christ's kingdom, calling upon them to do what is possible, without delay, now to furnish Japan with the men and the means to prosecute the work of Christ in the most prompt and energetic manner, believing that the native church, which shall surely arise under such efforts, will be the most effective agency for the evangelization of the Mongolian races that lie to the West of the Japanese empire.

The Committee on the paper presented through Secretary Alden, on "Foreign Missions a Test of Christian Character," Rev. Dr. W. M. Taylor, Chairman:—

The Committee are grateful that, on this seventy-fifth anniversary of the American Board, the Secretary has been led to direct attention afresh to the great fundamental truths which his paper so compre-

hensively and effectively enforces. It is good always to get back to first principles, but the longer an enterprise is carried on, it is the more necessary that these should be emphasized. For in the prosecution of a work which requires many merely business qualities, there is a danger that it should be continued merely as a business, and that the details of its machinery should withdraw the mind and heart from the consideration of the great purpose for which it has been called into existence and the great motive power by which it is to be energized. The missionary enterprise is not an exception to this general law, and, therefore, we are peculiarly grateful to the Secretary for bringing us anew to the contemplation of such all-important subjects as the world's need, the adaptation of the gospel to meet that need, and the obligation under which every Christian lies to make known that gospel to sinners of mankind until "earth's remotest nation has heard Messiah's name." They would recommend that pastors in their several spheres should follow the example which the Secretary has so worthily set, and give themselves, this year, more than ever, to the preaching of these all-important truths; giving peculiar prominence to the guilty and ruined condition of the race; the grace of God in bringing salvation to all men; and the duty of the church as a whole, and of every individual member in it, to make that salvation known unto the ends of the earth. Not forgetting the fact that it is a great privilege to be "allowed of God to be put in trust with the gospel," they would counsel the brethren, especially in these days when so much attention is directed to the guilt of defalcation in the holders of places of trust, that stress should be laid on the fact that Christians are trustees to the heathen world, that each believer should be urged to be faithful to his high vocation, and to aim to be and act upon the spirit of him who said: "I am a debtor both to the Greek and to the barbarian, both to the wise and to the unwise, so as much as in me is I am ready to preach the gospel to you that are in Rome also."

A CALL FOR MORE MISSIONARIES.

THERE is need of more missionaries at several important centres to sustain the work now in hand, and to turn to account advantages already gained. The missionary force is constantly undergoing reduction by reason of the withdrawal of more or less of its members, rendered necessary because of the infirmities of age, the ill health of their families, or the necessities of friends in this country. Reckoning the number of missionaries and assistant missionaries at 420, and allowing to each an average of thirty years' service, there is need of fourteen new recruits every year, simply to keep up the force now in the field.

To supply present vacancies and such as are anticipated in the course of the present year, new missionaries are needed as follows: three for Western Turkey—one at Constantinople for general missionary work, one at Broosa, and one for Sivas; three for Eastern Turkey—one at Harpoot, one at Bitlis, and one at Van; two for Aintab, Central Turkey, one of them a thoroughly educated physician, to be connected with the medical department of the college, as well as to care for missionary families; two in the Maratha Mission; three in the Madura Mission, one of them a physician; three in North China, including one physician; one for Micronesia, to join Mr. Logan at Ruk; one for Spain, and one for Austria, to relieve the overburdened brethren in these fields.

Added to these is the call recently made by the North China Mission for twelve new missionaries to occupy important centres in the midst of millions of people unreached by other agencies, and as many more to meet the great issues now pending in Japan; and two physicians for the new missions in Africa.

Not less than ten devoted Christian women are required to keep up woman's work in the different fields, well trained and experienced teachers; one to take charge of the girls' school at Monastir in the Bulgarian field, and one to be associated with Miss Page in the girls' school at Smyrna; and eleven for direct

personal labor in behalf of woman, one to relieve Mrs. Schneider at Constantinople, two to take up Mrs. Capron's work in the city of Madura, two to develop woman's work at Bombay, four for Japan, two for Okayama, two for Niigata, one for Spain, and one for Northern Mexico.

Such is a brief statement of the instant need of the foreign work in charge of the American Board. The fields are so varied as to admit of the most careful adaptation to the varied abilities and preferences of candidates.

It is too late in the season to expect to send out many before another spring or the early autumn of next year; but this early call is made to give time to the students in our theological seminaries, and to young men with one or more years of experience in the home field, to consider the question of personal duty to the work of Christ abroad. The Secretaries will welcome correspondence or personal interviews with any who may be pleased to consider the question of duty in this regard.

CHILDREN'S MORNING STAR MISSION.

How shall the interest awakened in the building of the new *Morning Star* by the generous contributions of the children and youth of our Sunday-schools be made permanent? We know no better answer to this question, which many persons, young and old, are asking, than by the suggestion that the children and youth, with the same hearty enthusiasm with which they have built the vessel, adopt the *Morning Star* Mission as their own, and meet its current expenses, not otherwise provided for, the main part of which will be directly connected with the voyages of their beautiful steam-barkentine. These expenses will include the salaries of the captain, the engineer, the mates and the men, provisions for officers, crew, and passengers, insurance, and necessary repairs. They will also include the support of the missionaries upon the islands, and such help as they may need for the proper development of their missionary work.

Why may not the children and youth of Sunday-schools divide up the amount necessary to meet these expenditures into *annual shares of ten cents each*, every Sunday-school scholar being encouraged to take one of these shares, some to take five, and some ten? Why should not the Sunday-schools be permitted thus to feel that they have a personal ownership in the commander and officers and missionaries, as well as in the ship?

For this purpose we shall probably need about \$25,000 a year, giving the opportunity of an annual investment of 250,000 shares at *only ten cents each, ten shares for a dollar*. A neat annual certificate of shares will be provided for every shareholder, a specimen of which for 1885 is given on the next page. Communications from the captain, the missionaries, and others, as often as they can be received, with pictorial illustrations, will be presented through the monthly *Mission Dayspring* and the Young People's Department of the *Missionary Herald*. Everything possible will be done to increase the interest from year to year in what we shall be glad to call "THE CHILDREN'S MORNING STAR MISSION."

How many Sunday-schools will heartily respond to this suggestion? How many shares may we expect that your Sunday-school will take for 1885? We shall be glad of a response from pastors and superintendents.



American Board of Commissioners for Foreign Missions.
SHARES 10 CENTS EACH.

THIS CERTIFIES that

is owner of Share in

*** THE CHILDREN'S MORNING STAR MISSION ***

FOR THE YEAR

1885.

LANGDON S. WARD, TREASURER,
1 SOMERSET STREET, BOSTON.

Attest,.....
TO BE SIGNED BY PASTOR OR TEACHER.

NOTE.—Certificates of ownership of shares, ten cents each, the names of the owners to be inserted by those to whom they are sent, will be forwarded on application to C. N. Chapin, No. 14 Congregational House. Contributions should be sent to Langdon S. Ward, Treasurer, No. 1 Somerset Street, Boston.

THE UNIVERSAL NEED OF THE GOSPEL.

BY REV. WASHINGTON GLADDEN, D.D.

[In response to the vote of thanks to the citizens of Columbus, for their generous hospitality to the members of the Board during the recent Annual Meeting, Dr. Gladden made a brief address, in which, after referring to the pleasure and profit, not unmingled with cares, they had received from the coming of the Board to their city, he uttered the following impressive words concerning the need of the gospel both at home and abroad.]

For myself, I have never been able to see how a man can be a Christian at all without being a missionary Christian; or how a man who believes in Christianity at all, can fail to wish and pray that it may be spread throughout all the earth.

For one, I know that I need the grace that bringeth salvation — not culture nor development merely, but salvation; that I need it, every day, to guide my choices, to brace my manhood, to give me courage for my conflicts and solace under my sorrows. I believe that all my neighbors need it as truly as I do. I believe that the neighborhood in which I live needs Christianity; that the law of love is the only law of the social life. I believe that the nation needs it; that it is the only rock on which political institutions can be founded. I believe that the great kingdoms of industry and commerce need it; that it furnishes the only solution of the troublesome problem of labor and capital; that it is the supreme method of social and political reform. There is nothing that this country wants so much to-day as the religion of Jesus Christ. We want more of it in the church, in the neighborhood, in the state — more of its life-giving truth and power. All my studies in history, in social science, in political science, lead me to believe, with all my heart, that *this* country needs nothing so much as the law and the gospel of Jesus Christ. If this country needs it, why do not all countries need it? If I need the grace that brings salvation, why does not the Zulu need it too? If I am helpless and wretched without it, — and I know that I am, — why is not he? If Ohio needs it, why does not Japan? If it is the foundation of this nation's peace and welfare, why is it not the foundation of every nation's peace and welfare? What our President said last night is true. Christianity is not *a* religion — one of many — it is *the* religion; it is meant for all the world; all the world needs it; and we are debtors to all men to give them this gospel.

There is no other method by which it can be given to them but the method followed by this society. Consecrated Christian men must be sent to preach it and plant it, to illustrate it in their own lives. You cannot propagate Christianity by political machinery, or by the exchanges of commerce; the only way to extend it is to send it forth in the hearts and lives of men who have learned its truth and proved its power. Jesus himself was the Life and Light of men; and his kingdom never comes except through those who have received his life, and who can communicate it to others.

This is the aim and the method of this society; and I trust that you have helped us all to discern a little more clearly the nobility of the aim and the wisdom and reasonableness of the method. To this city, to all its churches, and to all this great State, I hope you have helped to bring home this great truth. Ohio needs to comprehend it, and Ohio is here in this meeting; nearly half of all the guests we are entertaining come from Ohio. I trust that the influence of this meeting will be felt in all parts of this State.

And now, my friends, it remains for us to go forth and do the thing we have been singing of and talking about and praying for. You know that when Moses went up into the mount and saw the pattern of the tabernacle, the Lord told him to go down and build it after the pattern that he had seen in the mount. We have been lifted up here, during these three days, to the high places of vision; and we have seen, — not the tabernacle, nor the temple, but the city, — the city that hath no temple; that holy city, the New Jerusalem, coming down out of heaven to earth, beautiful as a bride adorned for her husband, — the city of God, that yet shall stand upon the earth, with the gates on every side wide

open, and kingdoms and tribes and nations passing through them. We have seen the pattern of the work we are to do; now, let us go down and do it, according to the pattern that we have seen.

THE TROUBLES IN WEST CENTRAL AFRICA.

THE tidings that the brethren of this young and promising mission of the American Board have been compelled to retreat from their inland stations to the coast have already been widely scattered. Letters from these brethren, printed in subsequent pages of this number, give graphic and detailed accounts of the events which preceded and accompanied this expulsion. The story is a strange one. It would be difficult to find a more striking illustration of the proverb that "one sinner destroyeth much good." But it is not believed that either one or many men will be permitted to altogether destroy the work which has been so well begun at Bailunda and Bihé.

Those who are familiar with the history of missions will recall the fact that this is by no means a new experience in the work of the American Board, or of other missionary societies. It will be remembered that our first missionaries to India were driven out and compelled to commence their labors in other fields, though at a later day to return. Our now prosperous Zulu Mission, in its early days, passed through an experience more trying even than that which has befallen our brethren in West Africa. When Messrs Grout, Champion, and Adams, arrived at Natal, in 1836, they found an open door, and the next year Dingaan, the king, sent a number of pupils to the missionaries. In 1837 the Sabbath-schools reported an attendance of five hundred, one half of whom were adults, and the Sabbath congregation numbered six hundred; and yet, before this encouraging report could be printed in the United States, the Zulu Mission was broken up and the missionaries, with their families, were compelled to flee the country. Dingaan's conduct was far worse than that now reported concerning Kwikwi, and the prospect of the re-establishment of the Zulu Mission was far less hopeful than that which is now before our brethren who are at Benguela.

This lesson from the past should not be forgotten. The delays and disappointments incident to the establishment of a new mission among uncivilized people are by no means a sign that the people are not hopeful subjects for missionary efforts. Especially do we feel, in view of what has been learned of the natives of Bailunda and Bihé during the years our brethren have lived among them, that there is every reason for persisting in the attempt to maintain our West Central African Mission. We know of no one, either on the field or at home, who is in the least faint-hearted in view of the present state of affairs. The brethren now at Benguela will watch their opportunity and be ready to move again into the interior, when and where the providence of God shall open the way. We may abide in the hope and the belief that He will open the way before long. Promises have been secured, both from Portuguese officials in West Africa, as well as from the Department of State of the United States, that every

effort shall be made to secure redress for the outrage committed against our missionaries.

Three members of the mission, Rev. W. E. Fay and Rev. W. M. Stover and wife, arrived in Boston, October 6, and from personal interviews with them, as well as from some private letters, some facts and impressions have been gathered, not presented in the mission letters, but which are full of interest and have an important bearing upon questions relating to the future operations in Bailunda and Bihé. Some of these facts and impressions will here be given. And first, as to

THE COUNTRY AND CLIMATE.

It was neither the climate nor the common people that interrupted the mission work. Our brethren who have returned speak most enthusiastically of the country. Mr. Stover and his family were never so well in their native land as they have been in Africa, and were "never so homesick for America as they have been for their little home in Bailunda," since it was broken up. As to the climate, the air suited them; the evening weariness of our civilized life was unknown to them in that quiet, bracing, upland air. They were supplied, the last year, with abundant and excellent vegetable food from their gardens. They secured, by planting in succession, a constant supply of beans, corn, potatoes, tomatoes, and, indeed, anything they chose. Banana-trees of their planting were beginning to bear fruit. With the exception of wheat, they think all their vegetable food can be grown there. The natives had learned to do all the garden work, except a few of the more delicate parts.

The rainy season, instead of being dreaded, was eagerly anticipated, as supplying the needed irrigation of the gardens, restoring the greenness of the withered grass, and bringing new life to all nature. It was by no means a perpetual downpour. Every afternoon brought showers; often they were thunder-showers. In the dry houses which they had built after their first trying experience of the untrustworthiness of the native thatch, they enjoyed the rains. Neither Mr. nor Mrs. Stover have had a single touch of fever; while their little daughter, a year and a half old, has hardly known a sick day. Both Messrs. Stover and Fay look in better case than when they went out.

THE PEOPLE AND KING.

As the climate proved to be all that had been hoped, so, also, the people. "They have the finest forms we ever saw," say the missionaries. Their color is neither black nor yellow, but an agreeable brown. King Kwikwi is described as a superior man, of a noble figure, a pleasing face, and a majestic gait. His queen, Chepapa, is a stately woman, of kindly manners. Kwikwi long resisted the crafty insinuations and urgent entreaties of the Portuguese trader, stoutly refusing to believe evil of his "white children." He had, however, an untaught African's longing for rum, guns, ammunition, and cloth. The missionaries gave him only the latter, and that by measure, while the trader promised him a thousand yards of cloth to every one they gave, and all the rum he wanted. To these delightful offers he added persistent assurances that the missionaries were criminals who had been driven out from their own country, and wished to take

Kwikwi's ; that they wanted his life, and had a fetich which would enable them to take it ; that they would tunnel under his village and blow it up ; that when they had secured his confidence they would bring in an army and make slaves of his people. When this trader assured them that he had read an intercepted letter which told all this, the chiefs were sure it must be true. Kwikwi, however, resisted all the pressure brought to bear upon him for putting the missionaries to death, contenting himself with expelling them and confiscating their goods. Respect and regret are the only feelings our returned friends express in regard to the king.

The queen, Chepapa, was not in the least deceived by the trader. She had remained at the king's village while he was absent on his so-called war, and she sent him word that if he expelled the missionaries she would go with them. To themselves she sent an embassy of forty of her women, saying that if harm came she "would die with them." These women sat down in front of the mission houses and gave at length their reasons for trusting our friends and desiring them to stay. "You teach our children, you pay us for our work, you speak the truth, your little children have been born among us, we do not want you to leave," was the sum of their address. Indeed, they have all along called the two mission children Kwikwi and Chepapa, saying of little Helen Stover : "Here comes the queen !"

ATTACHMENT TO THE MISSIONARIES.

As to the common people, they have always been friendly, and continued so to the last. The lads who have come to the school and have worked in the mission families, have shown themselves capable, not only of efficient service, but of a warm and faithful attachment. Their mothers joined them in weeping over the robbery of the mission houses, under the superintendence of the trader's clerk.

The lads Esuvi, Cato, Mondombe, Kapengane, and others, took no part in securing a portion of the spoil, though the men could not resist doing so, seeing that some one would have it if they did not. Mondombe's mother, a fine-looking woman, laid her head on the shoulder of one of the ladies and broke into convulsive weeping when the missionaries left. The lads accompanied them, as carriers, to the coast, as did Nasoko, one of the girls, about thirteen years of age. The latter carried on her head, all the two hundred miles, a small tin chest containing the baby's food, and she never but once allowed that she was tired, though she was sometimes found crying in secret. On that one occasion she sat down at the close of a day's journey and said : "Hallelujah, *da kava*" (I'm tired) !

A lad followed the party and caught up with them on the way. Coming up to Mrs. Walter he put out his hand, but burst into such bitter crying that for a while he could not speak. When he could control himself he said that was the way they were crying for the missionaries in the villages of Bailunda. "If this is so," writes Mrs. Walter, "it is they who are to be pitied, not we." Indeed, the missionaries do not ask for pity, though they have lost almost their earthly all, their clothing, the precious gifts of friends, their books and tools, and the neat and comfortable homes painfully reared by their own hands in the wilderness. "I have not heard one murmur," writes one of the ladies now at Benguela ; "the

Lord has left us each other, and in good health. I cannot think that the enemy will be allowed to prevail, and the darkness of heathenism be made doubly dark by the curse of drink. But our Father knows all this people's need; our desire toward them and to do his will. Already this trial of our faith has brought a rich blessing to our own souls. Oh! magnify and bless and praise the Lord for his marvelous goodness to us in a strange land. Do not consider us as suffering in any way. Our clothing is scant, but we can get enough of everything here to make us comfortable in a measure."

As to Bihé, Mr. Sanders wrote after leaving there: "I have been surprised to find how my heart is tied to the place and the people. Of course, it is tied to the place only because the people are in it. It does not seem as if I could give it up under any circumstances." "Our loving Father knows all, from beginning to end," writes another. "It is a precious thing to be made to realize more fully the unchangeableness of our blessed Saviour. And by-and-by all his work will be done, the tangled webs straightened out; the things which now seem dark will be made clear by the light of his countenance, and his name receive the praise and honor and glory that are due him from every nation and kindred and tongue."

With such a people to work for, and such missionaries to work for them, must we not anticipate a scattering of the clouds that now surround this mission, and the sure coming of a brighter day?

PREPARING THE "ESTIMATES."

It has not been customary to print in the *Missionary Herald* the letters from the missionaries which relate to business affairs or to their plans for the expenditure of money. Yet no small part of the labor and anxieties of our brethren arises in connection with these matters. Most of our missions have just passed through an experience which has in many instances been specially trying, in preparing the estimates which are to be sent home, covering the needs of their several fields for the ensuing year, 1885. They have had to face serious questions growing out of two facts—one, that the work was advancing on their hands, calling for larger outlays; the other, that they had been warned that the receipts of the Board would not probably warrant any increase in the appropriations. Among the letters received relating to this matter, it may be well to present one as a specimen to show with what care the estimates are made and how difficult the task is, as well as how impossible it sometimes is to keep down the figures to the extent desired.

Rev. H. N. Barnum, D.D., of Harpoot, Eastern Turkey, writes as follows of the efforts made at that station to conform to the suggestions they had received:

"According to the plan approved at the meeting of the Board at Detroit, by which each mission should receive notice from the Prudential Committee of the amount which may reasonably be expected for the coming year, and 'within which the estimates must be compressed,' the mission has been instructed to make its estimates for 1885 somewhat less than its appropriations for 1884. We found, however, in summing up, that

the estimates, as made in conference with the native brethren, were largely in excess of the appropriations for the current year. So the members of the station devoted several sessions to a careful review of them, cutting out here, paring down there, and striking out aid for buildings entirely, and yet, in spite of all this care, the estimates have gone to the Annual Meeting seventy liras, or more than three hundred dollars, in excess of the appropriations. We could not see any other place to cut down without 'drawing blood.' Now, what is the explanation of this?

"1. The present class of theological students, all of them matured, tried men, complete their course of study this summer, and next year their salaries must be provided for, and a part of this money must come from the Board. We cannot spare one of these men, but need many more like them.

"2. We have the hope of a new class, composed of graduates from the college, to enter the seminary in September; and there are several very hopeful young men at the different out-stations who have not had a collegiate education, but who might take a special course in theology after two or three years of study in the preparatory department of the college. They are all poor, and will need some help. For both of these classes we have put in an estimate of ninety liras. I hope that we shall need to spend more than that sum even, for one of the greatest wants of this field is an increase of faithful laborers. Our sister stations, too, often appeal to us for men.

"3. Some of these faithful workers in the field need larger salaries, and in some cases we have promised the people that if they will increase their proportion we will increase ours.

"4. Some communities which were once self-supporting are ready to drop their burden, as being too heavy for them; and we have learned by experience that a little seasonable help to prevent such an issue is much more economical than the attempt to raise up a community that has once sunk down in discouragement.

"It is quite likely that the other stations in Turkey are experiencing these same difficulties. The truth is that the complete attainment of self-support is not so near as we have hoped. Its progress, without a general revival of religion, which shall bring in a large accession to the churches and congregations, or some great change which shall bring a degree of financial prosperity to the country, must be slow. This is not the time to withhold contributions or prayers."

This letter will indicate to some of our friends the value of "contingent" appropriations, to be made in case special offerings are received to meet them. Such a statement as the above, showing the need of an increased amount absolutely insignificant in comparison with the good it would secure, could hardly fail to meet a response from some, who, though they have already made their offerings for foreign missions, would not wish to let such an opportunity pass for aiding in time of special need.

REV. DAVID B. LYMAN, OF HILO.

AFTER eighty-one years of life on earth, fifty-two of which were spent on foreign missionary ground without once returning to his native land, Rev. David B. Lyman, on the fourth of October last, went from his earthly home at Hilo, Sandwich Islands, to the rest of God's people. He was born at New Hartford, Connecticut, July 29, 1803; was hopefully converted to Christ in childhood, and united with the church when eighteen years of age. He graduated at Williams College in 1828, and at Andover Theological Seminary in 1831. He was ordained with

his classmate, Rev. Asher Wright, long a missionary among the North American Indians; afterward with his wife (Sarah Joiner, of Royalton, Vermont), he went with the fourth missionary company to the Sandwich Islands, sailing from New Bedford, November 26, 1831. Arriving at Honolulu, May 17, 1832, he was at once stationed at Hilo on Hawaii, where he has ever since labored with untiring devotion.

After laboring for a few years as evangelist, he commenced the Hilo Boarding School for Boys, in 1836, of which institution he was the head until 1873, when he was laid aside from active service by the infirmities of age. Twenty years ago this school had sent forth 600 pupils, among whom was a large number of teachers, and its graduates were scattered all over the Hawaiian group. In this way Mr. Lyman did a service for Hawaii, the value of which cannot be easily appreciated. Of gentle spirit, humble in his view of himself, it was characteristic of him to direct one who was to speak at his funeral to "say nothing to my praise; say what you can to make men better." Quietly and unostentatiously he did his work, not anxious for the applause of man, but ready to devote all his powers to the service of his Master. In his old age he was greatly honored by all who knew him. He kept himself fresh by work and study, and when upward of seventy-five years of age he was accustomed to read his Hebrew Bible, both for profit and enjoyment. It was fitting that at his funeral in the native church at Hilo, where Titus Coan had so long preached, there should be a great assembly of Hawaiians, and that both the natives and the foreigners should unite in affectionate remembrance of him whom they loved to call "Father Lyman."

Letters from the Missions.

West Central African Mission.

THE EXPULSION FROM BAILUNDA.

THE fact that our brethren at Bailunda and Bihé have been compelled to retreat to Benguela was stated in our last issue. Letters have now been received narrating the circumstances attending their expulsion, from which extended extracts will here be given, while other statements bearing upon the matter, received in personal interviews with Mr. Fay and Mr. and Mrs. Stover, who have come to the United States, will be found on another page. For reasons which may be surmised, the person who has caused most of this trouble will be referred to not by name, but simply as "the trader."

Mr. Sanders, writing from Bailunda, June 16, refers to the beginning of the trouble:—

"Before we had been located in Bihé a month a trader from the coast came there. His business is rum-distilling. His purpose in coming to Bihé was twofold: to collect some debts and to drive us from the country. The first object had nothing to do with us, and it is enough to say that he failed to collect. The second had much to do with us, and we were kept more or less informed of his manoeuvres. However, we took no notice of him, except to expose his lies about us when they came to our ears. But this was done to the person who informed us of it, and usually to that person only. I took occasion, too, thoroughly to discuss the trader and his accusations against us with a person who, I felt sure, would carry a correct report of it to the king or chieftain. The people of Bihé are not fools, and, through the good providence of God, they refused

to expel us. The trader was told that if he wished to establish himself in the country, well and good. It could accommodate both him and us.

"Foiled in Bihé, he started for Bailunda. The chieftain of Bihé sent a letter to me saying that the trader had gone to Bailunda to make trouble between Kwikwi and our folks; that I had better invite them to come up there and build in safety; and that as he (Jambayamina) was in need of cloth, would I be so kind as to send him ten pieces of our best cloth (about 160 yards). I thought I knew him and wrote back that we could not spare cloth for him; also that the Lord would take care of our people in Bailunda, so we would not worry about them.

"Thus matters stood for several days and we quietly and peaceably went on with our house-building. On the twenty-fifth of May, after we were abed, we heard the voices of two Chilume men near our enclosure. We thought the mail had come and got up. They had but one letter, and that informed us that Kwikwi had sent orders for our friends in Bailunda to clear out of the country. At that time they expected to be plundered, and it was known that the trader urged Kwikwi to kill all the missionaries. 'What!' said the natives, 'the women and babies!' The trader then modified his plan, urging that the men be killed and the women and children be saved. But Kwikwi said he had eaten our food and worn our cloth and none of us should be killed.

"As soon as the letter was read, it was decided that one of us must start for Bailunda, and it seemed best that I should be that one. Next morning I started afoot, since I could get down soonest in that way. Four men and two boys started with me. The two boys were from Chilume and had come a few days before to stay with us some months. Next day about ten or eleven o'clock we met two more men with a letter. This informed us that matters were in a bad state; that we should abandon our things and come down directly; that being all together we might save most of the things, but if separated,

we should most likely lose all; and that as we had taken as little as possible when we went to Bihé, we should not lose much by abandoning the things there. Mr. Walter's letter seemed to leave us no choice in the matter by saying: '*If you do not come down our fate here is settled.*' Hence I endorsed the letter, advising my wife and Mr. Fay to hurry down after me. They did so, arriving eight days after I did.

"Jambayamina, the ruler, did finely by us, sending one of his sons to see that Mr. Fay and my wife got down here all right, and except for that young man they would have had great difficulty in coming. Trouble between carriers arose, and except Ukwa-hamba had forced the Bihéans to go on, they would have left their loads on the road and gone home."

THE TRADER'S STORIES.

"I arrived here on the third day, after dark. We felt sure that if I could have a talk with Kwikwi, he could be made to see the nonsense of the trader's tales. I will give you some of them:—

"'These whites are going to tunnel till they are under your *ombala* (capital) and then blow it up.'

"'These whites have come to possess the country. Their king has his soldiers in distant countries to the north, east, and south of you. They are converging upon this country and Bihé. They will soon be on you, and then Mr. Walter will be made king over you. The rulers of the land will be carried off as captives, and on their heads they will be compelled to carry large stones which will crush their skulls.

"'These whites are fugitives from their land, and I am commissioned to drive them out.'

"(In connection with this last there must be some threat of harm to these people, if we are not put out, though we have not been told of any accompanying threat.)

"'These whites have a deadly fetich, and though they have not used it as yet, they will certainly do so.'

"These are some of the stories with which he has filled them. You can see that they are inconsistent and ridiculous,

but they seem to be believed. We are told that the trader seated himself on the ground by Kwikwi, took off his shoes, and put them on the king's feet, telling him to wear them as a token of his friendship. Of course rum has abounded."

THE CREDULITY OF THE PEOPLE.

Mr. Sanders's first attempt to reach Kwikwi's new war-camp failed. The trader's clerk had established himself as "king's messenger" in Chilume, the village near the mission station, and forbade carriers to go with him. Mr. Sanders started alone with cloth tied about his waist, as money to procure food and guides for the journey of seventy-five miles. But the clerk followed and passed him in hot haste. A message from Kwikwi soon arrived which frightened the men whom Mr. Sanders had succeeded in hiring, and they refused to go further. He was obliged to return to the station, as a wide belt of uninhabited country, where no food could be obtained, lay between him and the camp. At this time he wrote:—

"It may seem strange to you that such silly stories frighten the natives so much and that in any case this trader can come and compass the expulsion of a mission which has been here for more than three years. It seems strange to me, too, and I am not sure yet that he will succeed. But I will mention some reasons why he has succeeded in so far as he has been successful.

"Except the first nine months of the mission here, Kwikwi and the leading men have been off in camps, at distances varying from thirty to seventy-five miles. Those nine months, being the time when we knew least of the language, were the poorest time in which to know us. Since then the king and head men have seen none of us except as we visited the camp. Mr. Fay has been up twice with me, Mr. Stover once, when he and I stayed twenty days at a camp. I have been to all the camps on this business or that, except the camp in which they are now, but only for a day or two each time. Hence it follows that the rulers are not really well acquainted

with us, and are better material for the trader's purposes than the common people in these neighboring districts. For these have had dealings with us and laugh at the idea of our having fetiches.

"Another, and it may be the strongest, reason why he seems to be successful, is that he talks in the line of their superstitions, and hence they, it may almost be said, believe his stories before he utters them. Being sure that their superstitions are true, these stories seem to be as reasonable as truth can be.

"Another reason is that he talks according to their fears. They, in their hearts, are somewhat afraid we may have concealed power, and he declares we have and that we will certainly use it.

"But you may think it strange that this trader is so hostile to us. It is the old story of the madness of those who walk in darkness against those who try to walk in the light. But we can give some minor reasons: He has a rum distillery at Catumbella; he feels as Demetrius did, but is somewhat more prompt, and he means to destroy the opposers before they can injure his trade.

"But this man is not alone in wishing us away from here. Nearly all, if not all, the traders are very much afraid that we shall ruin their trade. They think we are emissaries of Stanley, and that we intend to divert the trade of these regions from the coast, causing it to flow northward to the Congo! The education of the average trader of the coast is very meagre, and in almost nothing more so, I judge, than in geography. Hence they do not seem to have a sufficient amount of information to enable them to see that such a thing is impossible."

THE KING'S LETTER.

The letter from Kwikwi, which was the first intimation had of the success of the trader's schemes, is given in the following extract from a letter from Mr. Miller, dated June 24:—

"On the fifteenth of May we received a letter from King Kwikwi, addressed to Messrs. Miller, Walter, and Stover. The

sum and substance of the letter is as follows: 'I, Kwikwi, king of Bailunda, in solemn council with the noblemen of this country, do hereby notify you to leave this country and its dependencies in eight days, and not to return. If you are not gone in the given time, you will be considered enemies, and I will not be responsible for your safety; you must bear the consequences. You treat me well enough, but you don't give to my noblemen as you should. You don't give whiskey, powder, or guns; your motives and customs are not in accordance with ours. None of you need to come up here to talk the matter over; don't come. This decree is irrevocable.'

'We could scarcely believe it was an expression of the king's desire, for only the day before a verbal message was received from the king thanking us for the usual present we had just sent him, but thought four pieces more would do, and saying that a trader had been begging for permission to force us out and take possession of the premises; but the king refused, saying that Bailunda is large enough for both parties, and the trader could build his own house, if he liked, but no one should molest us.

'The letter in question was written by the clerk of the trader, an educated native, who has since come down to Chilume, near our village, to see us off. The trader himself keeps clear of us. The probability of our going seemed so great that the Bihéan party was advised to join us; for if we must go, all will go together. Message after message, said to be from the king, has been delivered to us, and so conflicting are they that we begin to doubt all we hear. Mr. Sanders attempted to get to the camp, but having no guide, was compelled to return. Mrs. Sanders and Mr. Fay got here from Bihé on the sixth instant, accompanied by the son of the king of Bihé. The king of Bihé has invited us all to come to his country, where we can live in peace. We rejoice at the invitation, but whether we shall be permitted to go there is uncertain. The king's son intended to visit King Kwikwi,

but, like Mr. Sanders, was foiled in the attempt and advised to return."

AN INTERVIEW WITH THE KING.

On the twenty-third of June Mr. Sanders started again for the king's camp, hoping by a personal interview to induce him to withdraw his edict. He writes:—

"On the third day, about four P.M., we reached the place. I remained about half a mile away, while one of the carriers went and asked permission for me to enter the camp. He went with fear and trembling, uncertain whether he would be immediately tied up or not. Soon he came back radiant and full of hope, for Kwikwi had said we should come in and put up in Mweni Kalia's inclosure.

"Arriving at the camp, I was almost immediately summoned to meet Kwikwi and the head men. The former shook hands with me, saying: 'Sande, I do not desire your life.' From his standpoint this was a magnanimous greeting, for he had been told by the trader that I was determined to kill him by fetich. And the trader claimed to have certain knowledge of it, obtained by reading the letters we send to our country. To the natives this seemed indubitable proof.

"After the greeting, he asked if I had brought any gift, and I presented a couple of dozen of handkerchiefs, which had been brought for the purpose. When these had been distributed, they told me to state my business. I began, but was interrupted in about two minutes, and then they reviled and upbraided us, as a mission and individually, for about twenty minutes. Kwikwi upbraided me bitterly for purposing to kill him who had always treated us well. Believing this story as he did, he felt that he was treating a rascal very leniently in not ordering his head cut off.

"Most of the more important head men had some complaint against us, but as I sat there and heard them, and understood that these were the gravest charges they could bring, I grew happy. I knew that in the course of establishing the mission we had made some mistakes, from

ignorance. But when Galambole, whose only service to us was to come and, by cutting a gash in a tree, signify the king's permission to cut any tree we needed, complained because we had not, from month to month, sent him presents; when Chitali, who accompanied us on our first attempt to reach Bihé, complained that we had given him nothing (he received a blanket and considerable cloth); when several of the head men declared that we were stingy and mean, and gave them nothing, — I concluded that their accusations would not blacken our characters very much."

THE ORDER TO LEAVE.

"When they had unburdened their hearts, Kwikwi said that he had sent seven messengers, ordering us to clear out. Now, if we should not leave in four days from my arrival at Chilume, he would come in person and make an attack on us. He said we might take four bales of cloth to pay carriers, and, also, we might take food and a few clothes. All the rest would be kept and guarded for him and the head men by his messenger, Soma Kesenje. He closed up as follows: 'Sande, get up, now, and leave this camp. Get out of here and sleep this night in the bush. And do you and your companions get out of my country immediately. Let those who are fools try to go to Bihé. Clear out; we don't want you here. We want the whiskey-man, the powder-man, the gun-man. You are not Ovindeli. The trader is my Ochindeli; I wish to have him live with me.'

"There was nothing to do but get up and go, which I did. Mweni Kalia, the head man of greatest influence, also motioned my carriers to get me to leave immediately. They said afterward that he perceived that Kwikwi and the other head men were working themselves into such a rage that they would soon have used violence. As it was, several of the latter followed us as we were leaving, calling out that my bed and food-box be plundered. But Kwikwi and Mweni Kalia would not allow it to be done.

"My carriers, one or two of whom

remained behind a while, said that the trader, went up to Kwikwi after my departure, and, taking his hand, said: 'You have done grandly; you have done nobly.' Next day a servant of the trader overtook us, and a little later one of my men informed me that he tried to bribe them to abandon me, that I might have to walk the remaining fifty miles to Chilume."

PREPARATIONS FOR LEAVING.

"As soon as I reached that place we began to prepare to leave. Carriers could not be got at first. They feared to take us to the coast lest we should tie them up. At last we got about fifty or sixty. But before starting they plundered Mr. Stover's house, beginning when the ladies and children were still in it. The former had to pick up the children and run out of the compound. There were crowds there, each intent on securing as much as possible for himself. They acted like mad people, except that they offered no violence to our persons. As the ladies were rushing out with the children (the rest of us were looking after other affairs, supposing them to be all right where they were, at one end of the house), some men tried to snatch off their aprons; but a good punch 'below the belt,' administered by the one assailed, sent the assailant, in one case over the stove, and in the other case over backwards."

JOURNEY TO THE COAST.

Of this difficult and perilous journey Mr. Fay writes: —

"We had been more or less hopeful all the time until Mr. Sanders returned from the king's camp. During his absence I had fitted together the window-sash for the house in Bihé. But Sunday noon, while we were at dinner, Mr. Sanders came home, and we heard the fatal order from the king. We could doubt no longer. The king had spoken it, and emphasized his order by driving Mr. Sanders out of his war-camp. Yet he (the king), more humane than the civilized white trader, refused to permit any one's life to be taken.

"After a hurried repacking we were

ready to leave our work and former homes. July 4 was the day set, and after many trials and vexations, and with not a little excitement, we were set down outside the village gate, with all the property they would permit us to take.

“That evening we went two miles and slept under the blue sky. Next day nine miles more were added, and, having robbed us of all the cloth and goods that they could lay their hands on, nearly all of our men went home, leaving us in a camp by the Kulele. Here we stayed several days, where we were able to get men for many of our loads, but were compelled to leave sixteen stored in a village. Two more marches further on and again we were left by part of our men. Here it was deemed advisable that part of our number move on and the rest wait for carriers. In this way we were able to save much more than we would otherwise have done. The first party went on, and in about six days reached Mr. Coimbra's, a half-caste, who lives in Chivula, where we were joined two days afterward by the party who had remained behind. Mr. Coimbra invited us to occupy his house, himself sleeping in a native house. He furnished us with everything in his power, killing an ox, and showing many other kindnesses which cannot be numbered. It can be said that every thing that a man in his position could possibly do he did for us, and would have added to that had it been in his power.

“From this place we were at last enabled to start with all our men, going in two parties as before, and after seven days we reached Catumbella. Of our stop at Mr. Coimbra's, I must say that if the Lord had not turned the heart of this man toward us, it would have caused us not a little suffering. Had he not received us so hospitably our carriers probably would not have gone on to the coast with us. It would have required nearly twenty days for one of us to have gone to the coast and bought supplies and cloth and returned to that place.

“In that time all of our provisions would been exhausted except native mush

and beans. The efforts the ladies made in eating native mush were not the most reassuring, so that not a little suffering was saved the ladies by the kindness of this half-caste.”

Let thanks be given that our brethren are thus delivered in the time of peril, with prayer that the way may soon be opened for their return to their field.

In regard to the suggestion of occupying Bihé, Mr. Sanders further states that the mission did not go to Bihé, when thus opposed in Bailunda, because there was as yet no finished house in Bihé, and only one tent. The season for securing grass for thatch was nearly over, the rains were at hand, and sickness would surely have followed such exposure. Moreover, they had as yet no gardens and no store of provisions or cloth there, and no assurance of communication with their base of supplies at the coast. Neither had it seemed to them wise for Mr. and Mrs. Sanders to return to Bihé alone, leaving the rest to get to the coast as they could. The journey would be difficult, perhaps dangerous. The carriers, if engaged, would be likely to leave the party, and Mr. Sanders's experience and knowledge of the language would be needed.

European Turkey Mission.

MR. BOND writes from Monastir, September 15:—

“Last Sunday I preached to my largest audience in Macedonia, over 130 being present. There appears to be more than ordinary seriousness among our hearers. After the morning service an Albanian bookseller was examined, and received to communion. Three or four others wish to be examined before our next communion season. I am in favor of organizing a church here, with one of us missionaries as acting pastor, as they are doing at present in Samokov. It may be a long time before we will have a native pastor here.

“Mr. G. D. Kyrias is doing well in his work for the Albanians. The exarch is about to establish a theological school at Prilep.

"Brigands are quite active in some regions about us. Last week ten students *en route* for Salonica were robbed, a few miles out of Prilep. Mr. Baird goes over the same road to-morrow. On my way to Sophia I spent the last night at a village *khan* ten miles from the city, and in the night the *khandjee* received a note from brigands, demanding £200."

Foochow Mission.

AFTER THE FRENCH ATTACK.

LETTERS written from this mission since the bombardment of the forts in the Min River by the French report little beyond what was received by telegraph and was published at the time by the daily press. Several of our missionaries were at the Sanitarium at Sharp Peak, at the mouth of the river, and others were at the Foreign Settlement near the city. No harm had come to any of the number, and no permanent interruption of missionary work was apprehended. It was hoped that the new reinforcements from this country would come on without delay. Dr. Baldwin writes, September 1:—

"Many members of the other two missions (the English Church and American Methodist Episcopal Missions) removed to Hong Kong and Shanghai. We have two United States gunboats, one near the Settlement in the Foochow suburbs. The English also have gunboats, and unite with the Americans to protect foreign residents. An English gunboat is, or is to be, stationed at Sharp Peak, for the protection of the telegraph station and of us missionaries. The Settlement on the south side, in the suburbs, will be defended by marines from English and American gunboats, in case of need. The danger is from vagabond thieves and pirates and from the disorganized soldiery. But with an ordinary amount of care and vigor on the part of the local Chinese government, there will probably be no mob violence.

"The consternation and distress among the people have been very great, and numbers have removed from city and suburbs

into the country, in apprehension of a French assault on the city itself. If, as we now hope, the actual warfare is over, quiet will soon prevail. The Chinese are very poor, and must work or starve. Their actual and pressing needs will compel them to return early to their usual avocations, and their own interests, of course, array them against the dangerous classes, who are comparatively few in number.

"The effect of this French inroad on the future bearing of the people toward foreigners remains to be seen. They are learning to distinguish between nationalities, and the local government in its proclamations has been careful to say that the trouble is with the French only, and that there are *no French residents* at Foochow. Many, too, know that our government offered to mediate, and are impressed with the facts of our uniformly kind treatment of them during these many years. All these things work for us, and the blessed Jesus, whose we are and whom we serve, will take care of us and of his own cause among these native churches, and the hundreds of thousands of poor heathen souls."

Of the conduct and condition of the native Christians, Mr. Walker says:—

"We hope that present disturbances will be over soon, and that they will leave the field in a much more hopeful state. The example of our chapel-keepers and other helpers in staying in their places has had a good influence on their neighbors. The preacher in the city, Mr. Ling Ningsing, at the beginning of the trouble, was thinking of taking his wife to her home in the Yungfuh district; but he found that all the neighbors were watching his actions, and were ready to take alarm on the first sign of his leaving; so he did nothing till the alarm had subsided for the time, and then, as his wife's family were, and had been before, urgent for her to return home on a visit, he sent her off. But he himself, with his parents, stays in the chapel.

"We feel much more concern for the native Christians than for ourselves. They must suffer from the hard times consequent on the present disturbance, and in case of war might be in circumstances of great

danger and trial. Still, how easily God does keep people in the midst of danger when it is best that they should be so kept, and how unsafe we are anywhere without the divine keeping."

North China Mission.

NEW CHAPEL AT PEKING.

DR. BLODGET writes from Peking, July 26:—

"Our new chapel was opened on the thirteenth of July. It is a substantial brick building, well-ventilated, furnished with a desk and seats, and every way adapted for street preaching. The site is admirable, being on the main street, but five minutes' walk from our houses. The former chapel on the same site was an old tin-shop. The Otis Fund has built this new chapel, and if the good man could witness the daily and constant preaching of the Word of God within its walls, he would, I think, be satisfied that this, at least, was money well spent.

"In this chapel one may teach the gospel year by year, each day from ten o'clock, A.M., to four or five o'clock, P.M., to audiences varying from twenty to eighty, or to more, if the speaker has power to attract them. The only limit to the preaching is the strength of the preacher. Of course this preaching is now largely done by Chinese. Yet it is undeniable that the people prefer to hear an eloquent and able *foreign* missionary to hearing any one of their own number. Who is there among our young ministers, or among the leaders in our theological seminaries, whom the Holy Ghost will separate to this work, to proclaim here, like Spurgeon in London, a pure gospel for forty years, as God may give grace and help, or to do the same in some other city of this needy land?"

A "RAIN-PROCESSION."

The practice of the Chinese, in times of drought, to drag the images of their gods through the parched and dusty streets to show them how much need there is of rain, was witnessed by Mr. Sprague as he

with his wife was approaching the suburbs of Yu-cho. He writes:—

"After passing several small companies, each bearing a small god in a rickety chair, we met a great crowd bearing their great dragon-god on an immense framework. We drove close to one side and stopped for the crowd to pass. But instead the procession halted, and the leader came to us and ordered us to get down from our cart, out of reverence to the 'great rain-god.' 'No,' I said, 'we worship God only.' But he insisted that we must get down. 'No one can sit while the dragon is passing by.' I firmly refused, explaining our reasons as well as I could in the midst of the great crowd and the rapidly increasing excitement. The leader was enraged that he could not secure our reverence for their god, and the crowd was furious, taking up dust and sand and throwing it on us. I asked the leader's name and place and told him he would hear from the *yamen* about this affair.

"Just as I began to fear mob violence he ordered the procession to move on; why, I don't think any one knew at the time, but I am now confident it was of the Lord. A few more seconds' increase of this fury and doubtless violence would have been done us. We did not then fully realize how narrow was our escape. We noticed many of the crowd carried pitchforks, etc.; and when, after two hours' weary waiting in the hot sun, for crowd after crowd to pass out, we finally entered the city through another gate, we found the one use of the pitchforks had been to reach up and break the ornamental tiles from the shop roofs. Nearly all the shops on the two main business streets were entirely dismantled of these ornamental tiles. These rain-god processions have caused almost a reign of terror for a few days. Officials could not arrest them, and women dared not go on the streets. Of course in this state of feeling we could not expect many visitors, and we had very few."

THE USE OF OPIUM.

Mr. Beach, of Tungcho, writes briefly of what he had seen in his first missionary

tour, made in company with Messrs. Chapin and Sheffield, starting from Kalgan:—

“The scenery, especially in Mongolia; the inns; the splendid opportunity for walking; the skylarks and the forget-me-nots; the rains and mud and rocks which seemed to conspire against our poor cart; the crowds which everywhere pressed upon upon us with curious and unquenchable persistence; the preaching, or rather familiar talks on Christianity; the book-selling, — these and countless other experiences made the months as rich and novel as could be desired. Of course I myself had not sufficient command of the language to do much, particularly in a district where the dialect differs so from the Pekingese. However, I did indulge mildly in book-selling in two of the cities, an occupation which afforded some amusement to the people perhaps, and did me no harm. At any rate it made me feel happy to be doing some direct work for missions, and particularly so as the books were bought by people in a plague-smitten district.

“Oh, if you could just go for one day into Shanse and see for yourself the awful inroads of opium, you would realize, as you never have before, what a dreadful future awaits that fated province, and every other province, which yields to the drug. Scores of inquiries in different towns elicited the evidently truthful replies: ‘Three tenths, four tenths, six tenths, seven tenths of us are opium-users. Can you give us medicine?’ If ‘gospel temperance’ is the demand of our country, assuredly the gospel is needed here in China a thousand-fold more to save provinces which have not yet become enslaved to the opium habit, to say nothing of the myriad sins of paganism from which the empire needs to be delivered. While I stay in China I need never lack for work. It rises mountain high on every hand.”

Shanse Mission.

A MOSLEM COMMUNITY.

THE mission force is now concentrated at Tai-ku, from which city Mr. Tenney

sends (August 13) an interesting account of a Mohammedan community quite distinct from the surrounding Chinese:—

“Recently we have had something to do with the Mohammedan community living in Tai-ku, and some of our conversations with them have been quite interesting. In this city the followers of the false prophet number about 15,000. They are not Chinese, though in complexion and features they have grown to resemble them. They are the descendants of Arabs who came to China, they say, more than a thousand years ago. The Arab blood has become mixed, owing to their custom of taking Chinese wives whenever it is not convenient to intermarry with those of their own race. They have kept aloof, however, taking wives of the Chinese, but not giving their own daughters in return.

“During all this thousand years in which these people have lived among idolaters, they have kept the faith that was delivered to them by Mohammed, and have guarded with the greatest care the worship of the true God. Every day they offer their regular petitions, and every Friday they gather together for public worship. They study Arabic, and conduct their devotions in that tongue. Their strict ceremonial observances have helped to keep them from fusing with the Chinese, since they not only will not eat pork, but consider it unlawful to eat any flesh which has been killed without first having the name of God pronounced over it.

“Several of the Mohammedans dropped in to our Sunday morning service a few weeks ago, and hearing that I had the Scriptures in Arabic, a delegation called on Monday morning. They seemed quite startled to find other Scriptures than the Koran written in their sacred language, and the fact of my having the Arabic Scriptures went far toward gaining their respect. We had a long and earnest conversation on the subject of the Christian faith. It seemed strange, after talking with those who have such difficulty in comprehending the most elementary truths of religion, to have these men lead directly to such questions as the nature of Christ,

the necessity of an atonement, and the second coming of our Lord."

THE QUESTIONS OF THE MOSLEMS.

"The first questions with which they plied me related to the divinity of Christ. 'If we said that he was the Son of God, did God have a wife?' And, 'If we said that Christ was God, did we not limit and degrade God, and lose the idea of his infinity?' They seemed to be satisfied with my explanation that Christ is called Son of God because his body was created without an earthly father, and because God's Spirit dwelt in him. I assured them that our doctrine does not diminish God, but that, while in Christ, he is still the omnipotent and omnipresent God. Then we took up the doctrine of the atonement. I told them that the weakness of their system was that they had no provision for the redemption of sin, and I told them how Christ suffered that we might go free. They seemed to be much interested in this truth, though in reply to my saying that they had no doctrine of redemption from sin an old man gravely remarked that they had the doctrine of forgiveness, and daily prayed God to forgive.

"The next day several others called, and before leaving asked me to explain to them our doctrine of the atonement. In response to their urgent request, Mr. Stimson and myself attended their worship. As it was conducted in Arabic, it was unintelligible to us. The service consisted of chanting, oral and silent prayers, with many kneeling and prostrations. The leader told us with pride that their worship was precisely like the worship at Mecca. We were pleased to see an Arabic Testament, which we had presented to them, lying on the table with their own sacred books.

"The leader, a priest of the Tai-ku community, is reading the Old Testament now, and comparing it with the teaching of the Koran. He came to me the other day with the passage: 'In the day that God created man, in the image of God made he him,' and asked if it were possible that we taught that God had a *body* like

Adam's. A little explanation satisfied him with the truth of the passage rightly interpreted. These Mohammedans seem surprised to know that there are Christians who neither worship images as the Romanists, who have been in China so long, nor in any way divide the honor due to God alone. The minor resemblances in our forms of worship also surprise them. When we were at their service I overheard one man telling the others that our worship was so nearly like theirs that we even said 'Amen' at the end of our prayers as they did.

"If these men could only be led a step further, into the pure light of Christian truth, they would make a strong nucleus for a Christian church. The very fact that they have such a treasure of truth in their own religion, as compared with the atheism and idolatry of the Chinese, makes them feel too rich to be in need of our help. We need more than human strength to present the truth to them so as to win their souls."

MOUNTAIN VILLAGES.

Mr. Atwood writes of another hopeful class among which he expects to labor:

"I am at present spending a month in a mountain village with my family for recuperation. The village has the salubrious sounding name of *Yellow Dirt Medicine*. It is only five miles from Tai-ku, and is more than a thousand feet higher. The air here is pure and bracing, and the water good spring water. The contrast between this condition of things and the foul streets and polluted air and water of the city is very great. I think we shall find this an important feature of our work in the future, especially those of us who are to live in closely crowded cities. Rooms can be rented in a small mountain village, and we can spend the whole of the hot summer months doing work among the mountaineers. And, really, I think our most hopeful work lies in this direction. These mountaineers seem much more frank and open-hearted, so far as I have observed as yet, than those on the plain; and work among them must be much more direct in the way of early conversions than in the

large cities, or even villages, on the plain. The villages are mostly small, but very numerous. The mountains are, many of them, terraced to the very summit, and the population, though much smaller than formerly, is probably much larger than in the best farming lands in Ohio."

Japan Mission.

NEW SCHOOL BUILDING AT KIOTO.

MR. LEARNED writes, September 22:—

"Our new school year began on the fifteenth with a better attendance than ever before. The new class of beginners numbers fifty-four, considerably more than ever before, and the whole school numbers over 170, filling our buildings to their utmost capacity. The English-speaking theological class numbers nine, and the two classes in the vernacular theological department together count up nearly, or quite, thirty. The advanced class contains several preachers, who have come to get the benefit of the third year of the course.

"On the afternoon of the fifteenth we dedicated the new building. Professor Morita, Dr. Greene, and Rev. Mr. Kanamori, made addresses, and Dr. Gordon led in the dedicatory prayer. There was a large audience, and all felt that the school has made a great step in advance. This occasion reminded me of the time when the first buildings of the school were dedicated, just eight years ago, and the contrast marks a great progress, both in the growth of the school and in the general work. The new building is built in the most substantial manner, and is meant to endure. It stands at the west end of the school grounds, and the main entrance is on the east, facing the grounds. From this entrance a broad hall extends through to another door on the west. A side entrance on the south leads directly by the stairs to the second floor, and also communicates with the main hall. There are four recitation-rooms on each floor, and it is a great comfort to move from the dingy old rooms to these new and commodious ones. A tower rises above the main en-

trance, and contains places for a bell and a clock, both of which are much needed. It will do very much to show that the school has come here to stay. May the spiritual and intellectual discipline of the school be as thorough and well founded as is this building!"

THE OUTLOOK.

The letters recently received were written just after the brethren had returned from their period of rest at the mountain retreat near Kioto, where many of them spent a few weeks during the extreme heat of summer. These letters are full of expressions of hope as to the future, and give many details of plans for work during the autumn. The following letter from Mr. De Forest may be taken as a specimen:

"I am in good health, and have begun my fall work by a visit to Sakai, a city seven miles from here,—the one we used to tackle in the early days of our work here. *Now* we mean business. We don't propose to take hands off until a church is established. The Osaka church has sent an excellent man, with his family, to live there in the centre of those fifty thousand people, and he has already gathered a regular class of eight or ten, who not only study the Bible with him, but who are praying and singing too. Besides, from fifty to a hundred gather every Sunday evening to hear him preach. Two Christians plan to go to his help one night every week. It will be our joy to see this Jesus-hating city yield—and yield it will. Already we have one earnest band the other side of Sakai, at Kishi-no-Wada, and a church will be there soon."

Northern Japan Mission.

THEATRE-MEETING AT NIIGATA.

FAVORABLE reports continue to come from this new mission. Rev. P. Sawyama, pastor at Osaka, and two students from the Kioto school have visited Niigata and assisted in evangelistic work. Three persons united with the church in July and three in August. Mr. Gulick writes, September 4:—

"On the twenty-first ultimo our Christian people arranged for an evening public lecture meeting in the theatre. The building was filled with an audience of 600 or 700, the most of whom gave good attention. The speakers were Mr. Davis, Mr. Sawayama, Mr. Yamanaka, of the Kioto school, and two of our young Christian men. Some of the subjects were: 'Man's Religious Nature,' 'The Bible the Foundation of Civilization,' 'Christianity the Conquering Religion.' A part of the speakers commanded quiet and respectful attention, while some of them and some of their sentiments called forth noisy but good-natured expressions from a minority. Among the more noisy dissenters and disturbers were many Buddhist priests, regarding whom it was remarked that many of them kept their hats on through the evening, thus covering, and in a measure concealing, their shaven heads. Taking the fashion from the audiences of English reading students of Tokio, who have adopted the English method of expressing sentiments of approval or disapproval of a public speaker, our Niigata audience, wholly ignorant of the English language, greeted the speakers with clapping of hands and by shouts of the familiar English, 'Hear! hear!' and 'No! no!'

"It was with no little solicitude on our part, as well as on the part of our Christian people, that we ventured on this public challenge for the discussion of Christian themes. The result was very satisfactory to us all. The audience was ready to listen, and even the noisy minority did not attempt to drown the speakers, so much as to express their protest against the sentiments they rejected. Of course in this Buddhist stronghold such Christian assertions could not be allowed to pass unchallenged. This is the city and province in which, within four or five years, the preacher of Christianity has been greeted with stones, and where a chapel, as at Nakajo, was torn down by an angry mob. That a theatre-meeting, of free admittance, for the discussion of Christian topics could be held without disturbance, marks a new era in the province of Echigo."

CHURCH ORGANIZED AT MURAKAMI.

Murakami is situated forty-four miles north of Niigata. Mr. Davis reports as follows:—

"The believers at Murakami, not regarding themselves as yet fully organized, recently invited us and delegates from the Niigata church to meet there, to consider the question of organizing them into a church. This council met on the twenty-third of August, and, after hearing a written report of the Christian work that has been done in Murakami from the first, and the desire of the resident believers regarding the organization of a Christian church, and after examination of their creed and covenant and church rules, voted that it was wise to organize a church at once. Then four candidates for baptism were examined, this service engaging the attention of the council and the little band of these already baptized, from an early hour in the evening till eleven o'clock.

"At the service of organization, on the following day, Mr. Davis preached the sermon and conducted the Lord's Supper at the close of the service. Mr. Gulick administered baptism to the new believers, and led in the prayer of consecration of the new church, the native brethren taking the other parts of the organization services, one of the members of the new church very appropriately reading the creed and covenant. The new church starts off with fifteen members—ten male and five female.

"On the evening of the organization, three native brethren spoke at a public meeting of about 175, who gave very excellent attention. The following evening, the new church having hired the theatre to the city, a large public meeting was held, lasting from eight to eleven o'clock, P.M. Three native brethren and both of your missionaries spoke to a house full and a large crowd besides standing around the windows on the outside, some even climbing upon a low roof on one side that they might hear through the upper windows. Twelve hundred persons were said to have entered the theatre grounds during the evening, but this number I think too large. Yet I am confident that not less

than 800 persons heard the greater part of the addresses, and the most of these listened with interest. A small portion sought to make some disturbance, more for the fun of the thing than from positive dislike of either the speakers or their addresses.

"Even before this last meeting, it was said that if three men continued talking in the street or any public place, after passing

the compliments of the day, the subject of their conversation was sure to be Christianity. Murakami is most surely a promising field at the present time. It is outside our treaty limits, and besides it would be about impossible for us to visit it during the winter. We deeply regret that we have no man who can at once become the pastor of this new church in this most interesting and hopeful field."

Notes from the Wide Field.

AFRICA.

EAST AFRICA.—A year and a half ago, Mr. Wray, of the East African Mission of the English Church Missionary Society, established himself on the Teita Hills, northwest of Mombasa, at a place called Sagalla, about half-way between Mombasa and Kilimanjaro. In a letter in the *Intelligencer* Mr. Wray describes the place and people among whom he has labored with extraordinary self-denial. The Wa-Teita are all nearly naked, tattooing their bodies, and pulling out their eye-lashes. Their teeth are filed to sharp points like nails. Their heads are shaven, with the exception of a round piece on the top. They cover their bodies with oil mixed with red clay. Their wives are practically slaves, and are bought for about five cows and ten goats. The people are inhospitable to strangers, and if they catch them, either kill them or sell them. The houses are round, consisting of a fence of sticks about three feet high, with a thatched roof. Before Mr. Wray went among these rude and repulsive people there were established houses for the keeping of slaves, who were to be sent to the coast. These houses have since disappeared. It has been a severe struggle to obtain a footing among the people, but Mr. Wray has succeeded, and won their confidence. This is what they themselves say of him: "The Mzungu is not like us, neither is he like the Swahilis; there are never any quarrels at his place. He plays with our children. He allows those oiled people to sit near him, and people with sores are not driven away from him, like the Swahilis. That man has no sin. He has also destroyed the hawks which take our fowls. This is a good man."

A missionary from Frere Town who has recently visited Mr. Wray, says he had not seen a white face for many months. The people had accused him of keeping off the rain, of which they were in great need. His bell, his looking-glass, and his thermometer were, each in turn, supposed to hinder the coming of the rain, and had to be put out of the way. But their fears have now ceased. The mission is situated in the midst of a population estimated at ten thousand.

THE CONGO.—The steamer *The Peace*, which the English Baptists have sent for the Upper Congo, has at last been launched at Stanley Pool. The vessel was carried in 800 pieces from England to Stanley Pool, the latter part of the way on the backs of men, and yet not one piece was missing, and she is now ready for service on the waters of the Upper Congo. The English Baptist Board appeals for large reinforcements of men for service on the river.

MUQUENGUE.—Among the papers left by Dr. Pogge, the African traveler, recently deceased, there has been found a letter addressed to "Nura Futa"—the Emperor of Germany—by the King of Muquengue, in whose territory this German explorer had established his farthest inland station. This curious document is as follows:—

"O thou who art great upon the waters! Sovereign of all people! Send me a medicine that my subjects may not die, with good fire-arms, double-barreled and loading from behind (breech-loaders). If you do that I will be ready to go with your children wherever you wish. I want also a great statue like a man, with a coat, a hat and feather, a great music-box, a large and handsome glass; in short, everything which has not yet come into my country, so that all my *kuolo* will come to my town to see these beautiful things. Send me also a uniform. And then I will go with your sons everywhere they wish, as I have already done with Kossonge (Dr. Pogge), and with Kassa Pu Baba (Lieutenant Weissman), with whom I went to Lualaba. I am your servant, and I wish to keep up a great friendship. Send me also some large rockets.

MUQUENGUE KALAMBA."

MR. STANLEY ON THE CONGO. — No one is better entitled to speak in regard to this river than is its intrepid explorer. In recent addresses given in England concerning the political and commercial relations of the Congo valley, Mr. Stanley urges the recognition of the International Association as the supreme authority on the Congo, declaring that under its flag the commerce of this vast and open region would be free to all people. He affirms that the basin of the Congo might be made more valuable than India, that oil-palm and rubber trees cover the islands and mainland, that the gum-copal is so abundant that tons may be found among the boulders of the cataract region, and that the commerce in ivory and ground-nuts would be very valuable. He says that if every inhabitant of the Congo basin had one Sunday dress every year, not less than 320,000,000 yards of calico would be required. The 1,350 miles inland from the lower station on the Congo stretch through a region of 130,000,000 square miles, containing a population of 40,000,000 souls. He calls for a railway to be built from the Lower Congo to Stanley Pool, and affirms that, if this were done, a trade of \$130,000,000 annually could be developed in the Congo basin.

LAKE NYASSA. — The troubles in this region in April last, growing out of conflicts between the Makalolo and some traders, were quite serious. The little steamer *Lady Nyassa* was sunk by the natives on the Shiré River, the cargo having been previously stolen. Parts of the *Good News* have also been destroyed, and the *Ilala* only escaped by moving away from the point where the attack was made. It is reported that at Bandawe the people assemble to the number of two or three hundred, with one or two chiefs, and are very attentive to the truth presented them. Native converts continue to go out into the region round about holding meetings, seven or eight such meetings being held every Sabbath. The medical work increases, and a large number of patients appear every day.

CHINA.

KANSUH. — From this immense province, with borders not definitely defined, yet estimated by Dr. Williams as containing 400,000 square miles (a territory six times as large as New England), a very interesting letter is given in *The Regions Beyond*. Mr. George Parker, a missionary of the China Inland Mission, has within a year traveled over three thousand miles in Northern Kansuh, persevering in his work during a severe winter, and selling ten thousand portions of Scripture in Chinese. He met many traders from other provinces of China, and from the interior of Asia, and he calls for missionaries for twelve stations; two in Inner Mongolia, two in Outer Mongolia, two in Kansuh proper, two in Outer Kansuh, three in Turkistan, and two in Sungaria. Most of these stations, he affirms, would be five hundred miles, or a month's journey apart. A note from Dr. Blodget, of Peking, speaks of this region as less known to the churches than Central Africa, and yet far more accessible. Mr. Parker says that, when he entered the province in 1876, there were no European Romish missionaries, but now they have at least seven stations. Three of their number were crossing the desert

on their way to Kuldja, and another party were going to the source of the Yellow River. Mr. Parker believes that Western Mongolia should receive the tidings of salvation through Kansuh. The following is his description of this extensive region:—

“The resident who superintends the Mongol tribes south of the desert resides at Ninghia. Two chieftains rule this extensive territory, one having his capital three days’ journey west of Ninghia, across the mountains. A Chinese, or rather Manchu, princess is always given to this king of the Eluths. I have visited the place, and had an interview with the chief’s brother. The second is king of the Artos, and rules the nomads within the great northern bend of the Yellow River. There is said to be also a resident at Shen-mu, in the north of Shensi, with the oversight of six chiefs. Ninghia is 400 miles from the capital.

“Ku-ku Lake province is under a resident at Sining. The most important border-town in Western Kansuh is, however, Hochau, which gives easy access to Lapelong, perhaps the most important trading-town within the Tibetan territory of Western Kansuh. Hochau is so wonderfully surrounded by various tribes, that if the door were shut that gives access to Outer Mongolia, Sungaria, and Turkestan, the races that inhabit those regions could all be evangelized in the remnants that are accessible from Hochau. One day east of Hochau is a large tribe of Mongols, who, 200 years ago, accepted the Moslem faith and retained their own lands, rather than flee westward or perish by the sword. They speak Chinese equally well with their mother-tongue. They are called Tu-reu (aborigines). Three days northwest, on the banks of the Yellow River, is a *Turkish* immigration called Sa-la (the Turks in Turkestan are called Chau-teo). The Sa-la are divided into eight tribes, but four Tibetan tribes joined them, making in all twelve, so that there are Tibetan Mohammedans as well as Mongols. Some of the Sa-la speak Tibetan and Chinese as well as their mother Turki. Three or four days southwest is Lapelong, the Tibetan frontier-town, so that three brethren, sent by the churches to three nations, could live in Hochau and acquire the tongues, and get converts for spreading the knowledge of salvation in Lassa, Yarkand, and Uliasutai.”

COREA.

THE exclusiveness which has marked Corea for ages seems to be yielding with extraordinary rapidity. In May last the officers of the United States steamer *Trenton*, with members of the Corean Embassy, were most cordially received at Seoul, and a comfortable house in the city was placed at the disposal of the officers of the ship. The superintendent of the Japanese mission of the American Methodist church, Rev. Dr. Maclay, has recently made an exploring journey, arriving at Seoul on the twenty-fourth of June last. Dr. Maclay sent to the king a paper setting forth the desires and designs of Christian missionaries, and received in return a cordial acknowledgment, with a permit to open work *so long as it was Protestant*. The difference between Romish and Protestant missionaries is, happily, quite clear to the mind of this monarch. It certainly seems as if the “Hermit Nation,” which has been so noted for its exclusiveness, may be classed among the nations open to the preaching of the gospel.

POLYNESIA.

TRANSFORMATION AT ANIWA. — The *London Standard* contains an account of the life-work of the Rev. John G. Paton, of the Scotch Presbyterian Mission in the New Hebrides. After speaking of the work which was accomplished on Tana, the following account is given of Aniwa, to which island Mr. Paton went without knowing a word of the language:—

“The natives were savages pure and simple — human flesh was the favorite food, and

there was not a shred of clothing in the island. Within eight years the entire population (though it should be stated that it only numbered three hundred) had gone over to Christianity. The people built for themselves a church and no fewer than seven schools, which the entire population, men, women, and children, have ever since attended daily. Within the last year they have themselves sent out seven native missionaries to another island. The white man was also of great use to the natives from a practical point of view. Previous to the arrival of Mr. Patton, no corn of any kind was grown in the New Hebrides. At every place at which he called in the *Dayspring*, as well as, of course, at Aniwa, Mr. Paton presented the natives with a little bag of maize, teaching them by signs how to plant it. The benefit likely to come from this was grasped with an eager intelligence, and in a few years the cultivation of maize extended through the entire group of islands. It has ever since been one of the most valuable articles of food, particularly at seasons when fruits are scarce and other means of sustenance difficult to get. It was odd how conversion to Christianity awakened in the savages an appreciation of what are supposed to be the advantages of civilization. In their natural state they spurned articles of clothing, and, with the notable exception of knives and axes, all the appliances used by the white man. With Christianity they took to the wearing of garments and the using of cooking-pots, and to any of the implements of labor, or, indeed, to anything else with which the missionary could supply them. The missionary, by the way, seems to have borne in mind the elements of political economy even out in the New Hebrides; hence he is always careful to state that, anxious not to pauperize the Aniwans, he only dispensed the articles at his disposal as payment for labor or other considerations, and took care to give away nothing in indiscriminate charity.

"The water-supply of Aniwa was the means of converting the people to Christianity, and this was brought about in a curious manner. The want of water was a terrible scourge when Mr. Paton arrived, and it at last occurred to him to sink a well in his own back garden, hoping at the level of the sea to get water. The people, never having seen a well in their lives, came to the conclusion that he must be quite mad, and imagining the world upside down, indeed, to think of digging for water into the dry earth. Every day they gathered round and watched him dig, though they were much too scared to help. At last the old chief spoke. 'You must be mad, Missi,' he said; 'rain comes from the clouds here; it does not rise up from the earth.' Day after day went by, but at last, at thirty feet deep, there were signs of a spring. Then the missionary told the savages that the next day they should see water. On the morrow, in fear and wonder, they came, and at thirty-two feet deep, lo! there was a spring of fresh water, which has ever since supplied the entire island. It was this which finally conquered the people. The chief gathered his people about him, and said: 'We thought the missi mad when he said he would go down to the earth and find rain; but he has wrought and prayed till Jehovah has given it him. Now, as there was water in the earth beneath, so do I believe there is a God in the skies above. And as the missi has removed the earth and we have seen the water, so do I feel that death will remove the mist which is before our eyes, and we shall see God. Bring out the idols, and let us destroy them.'"

Miscellany.

THE FAMILY PURSE.

THERE are homes, Christian homes, where the mother and children are never stewards of money. All that is purchased

for the home and for them as individuals is paid by the husband and father when the bills come in at the end of the month.

There is scarcely a woman living who

would not live more economically and give tenfold more for the Lord's work were she entrusted with money for so doing. There is not a child who should not be trained in the value and use and accountability of this gift. Try it, husbands and fathers. Let each member of the family be enabled to exercise the blessed privilege of giving. Let each one have the money in hand—an allowance, if that is the thing; and so prepare each one not only to meet the exigencies of life, but to learn early and always to discharge the solemn responsibility of stewards of the gifts of God.—*X. Y. Z., in The Advance.*

BIBLIOGRAPHICAL.

On Horseback in Cappadocia; or, A Missionary Tour, together with some things which they saw who made it. By Rev. J. O. Barrows, late missionary of the A. B. C. F. M. to Turkey. Boston: Congregational Sunday-school and Publishing Society. Pp. 333. Price \$1.25.

May the number of such books as this be multiplied until they shall quite displace the weak and trashy volumes too often found in Sunday-school libraries. Mr. Barrows has given a clear and truthful picture of the people and of scenes in a land strange to us, but of which we ought to know more. The story will be found entertaining to others than children, and will furnish an excellent idea of everyday missionary work in Turkey.

Beacon Lights for God's Mariners. Compiled and Illustrated by Elizabeth N. Little. Boston: S. E. Cassino & Co.

An exquisite little volume, designed especially for those who are upon the sea, containing, together with a selection for each day of the month, some exquisite drawings of lighthouses and marine views illustrating the text. It was fitting that the first copy of this charming book, as it came from the press, should have been presented by the author to the captain and crew of the *Morning Star*, when the vessel was about to start for Micronesia.

Manual of Biblical Geography: A Textbook on Bible History. By Rev. J. L. Hurlburt, D.D., with an introduction by Rev. J. H. Vincent, D.D. Chicago: Rand, McNally & Co. Large quarto. pp. 158. Price, in cloth, \$4.50; boards, \$3.75.

A beautiful volume, and of great value to Sunday-school teachers and all Bible-students. It abounds in illustrations, while its maps, plans, and colored diagrams supply all that can be called for in a Biblical Atlas.

BOOKS RECEIVED.

From the American Sabbath-school Union: *Honey Drops*; *A Lamp for the Feet*; and *Guide for Little Footsteps*; three attractive daily textbooks for children; also

Good Words: a book of questions for infant classes, upon the great truths of the Bible, answered in Bible words and in hymns.

Dr. Schaff's *Christian Catechism*, from the press of the same Society, is worthy of its honored author—a delightful setting forth of Christian doctrine.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

With thanksgivings for the divine protection granted our missionaries in West Africa during recent perils, let earnest prayer be offered for a blessing upon those who have now returned to the interior, and that He in whose hands are the hearts of kings would open the way for the full re-establishment of the mission.

ARRIVALS IN THE UNITED STATES.

October 12. At New York, Rev. W. M. Stover and wife, and Rev. W. E. Fay, of the West Central African Mission.

DEPARTURES.

November 1. From Boston, Rev. Richard Winsor and wife, and Mrs. Maud Smith, returning to the Maratha Mission.

The *Morning Star* sailed, November 5, from Boston for Honolulu.

MARRIAGE.

August 1. At Peking, by Rev. Chauncey Goodrich, Rev. Isaac Pierson to Miss Flora J. Hale; all of the North China Mission.

Peru, A friend,	5 00
Sheffield, Cong. ch. and so.	12 54—24 54
Bristol county.	
Attleboro', 2d Cong. ch.	92 22
Berkley, Ladies' Cent. Soc.	13 25
Fall River, 3d Cong. ch.	26 50
West Taunton, Cong. ch. and so.	26 00—157 97
Brookfield Asso'n, William Hyde, Tr.	
Charlton, Cong. ch. and so.	35 25
Ware, East Cong. ch. (of wh. from Wm. Hyde, to const. SARAH G. HYDE and ELIZABETH H. HYDE, H. M., 200; and from J. A. Cummings, to const. ALFRED C. BURLIN, H. M., 100), to const. CHARLES C. HITCHCOCK, DANIEL W. AINSWORTH, and CALVIN HITCHCOCK, H. M., 1,086.21; 1st Cong. ch., 46.50,	1,132 71—1,167 96
Essex county.	
Andover, West Parish Juv. Miss. Soc. for E. C. Africa,	30 00
Essex county, North.	
Amesbury and Salisbury, Union Evan. ch.	6 07
Ipswich, 1st Cong. ch.	16 75—22 82
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Marblehead, 1st Cong. ch.	60 00
Middleton, Cong. ch. and so.	22 80—82 80
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Greenfield, 2d Cong. ch., 40.79; 1st Cong. ch., 10,	50 79
Hampden co. Aux. Society. Charles Marsh, Tr.	
Huntington, A friend,	2 00
Ludlow, Cong. ch. and so.	17 32
Monson, Cong. ch. and so.	23 29
Springfield, South Cong. ch., 75.08; do., A friend, 50; 1st Cong. ch., 73.14,	198 22
Tolland, Cong. ch. and so.	9 00
—, Ira Merritt,	5 00—254 83
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Granby, Cong. ch. and so., 55; A friend, for Japan, 20,	75 00
Northampton, A. L. Williston, 525; "B., 15,	540 00—629 50
Middlesex county.	
Arlington, Cong. ch. and so.	50 00
Cambridgeport, Pilgrim ch., m. c.	10 21
Everett, Cong. ch. and so.	8 24
Hopkinton, Rev. J. E. Fullerton,	20 00
Lexington, Hancock ch.	17 50
Malden, 1st Cong. ch.	88 04
Natick, Cong. ch. and so.	50 00
Newton, Eliot ch.	200 00
Newton Centre, 1st Cong. ch.	123 84
Somerville, A friend,	2 00
South Sudbury, Union Evan. ch.	5 00
Stoneham, Cong. ch. and so.	19 08—593 91
Middlesex Union.	
Fitchburg, Calv. Cong. ch.	110 98
Groton, Cong. ch. and so.	85 30
Harvard, Cong. ch. and so.	26 00—222 28
Norfolk county.	
South Walpole, A friend,	1 10
South Weymouth, 2d Cong. ch.	45 00
Wellesley, Cong. ch. and so.	155 24
West Medway, Chris. Asso., by Dorcas Soc., for Rev. Mr. Winsor, 10; do., m. c., 9.61,	19 61—220 95
Old London Auxiliary.	
Fairhaven, 1st Cong. ch., 22.50; Sarah Pope, 10,	32 50
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Cochesett, Mrs. H. W. Leach (of wh. for running expenses <i>Morning Star</i>),	8 00
Suffolk county.	
Boston, South Evang. ch. (W. Roxbury), 106.14; Immanuel ch., 100; Pilgrim ch., 50; Shawmut ch., 11.50; Union ch., m. c., 6.73; Eliot ch., m. c., 11.55; Highland ch., 5.79; A friend, 2.62; A friend,	296 33

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Hubbardston, Cong. ch. and so.	63 52
Winchendon, 1st Cong. ch. (of wh., m. c., 12.67),	57 02—221 31
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Worcester, Central ch.	194 18
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Millbury, 2d Cong. ch., to const. GEORGE F. CHASE, H. M.	100 00
—, Collection at Conference,	22 07—122 07

Legacies. — Boston, Mrs. Charlotte A. Stimson, add'l,	27 87
Reading, Mary Hartshorn, by Benj. Rutherford, adm'r, in part,	500 00—527 87
	4,862 61

RHODE ISLAND.

Peace Dale, Cong. ch. and so.	13 92
Providence, North Cong. ch.	36 26—50 18

CONNECTICUT.

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Georgetown, Cong. ch. and so.	18 00
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Stonington, 1st Cong. ch.	12 14—356 93
Tolland county. E. C. Chapman, Tr.	
Columbia, Cong. ch. and so.	78 25
Mansfield, 2d Cong. ch. (of wh. m. c., 17.08),	23 92—102 17

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	5,402 38

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Albany, Charles A. Beach,	25 00
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Canaan Four Corners, Mrs. A. Barstow,	15 00

Clinton, Mrs. G. K. Eells, 10; Freddie N. Eells, deceased, for running expenses <i>Morning Star</i> , 25c.	10 25
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	1,715 56

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Philadelphia, "Dundee,"	50 00—60 00

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Rev. Charles Tenney, Shanse,	7 00
Ravenna, Cong. ch.	22 55
Tallmadge, Cong. ch.	70 87—286 55

INDIANA.

Indianapolis, Mayflower ch.	50 00
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ILLINOIS.

Abington, Cong. ch.	13 58
Chicago, New-Eng. Cong. ch., 56.37;	
Plymouth Cong. ch., 33.46; Union-	
park Cong. ch., m. c., 11.13; Taber-	
nacle ch., Young People's Soc., 10;	
Lincoln-park Cong. ch., 5,	115 96
Payson, J. K. Scarborough, 200; Mrs.	
J. K. Scarborough, 10,	210 00
Plainfield, Cong. ch.	4 00
Prospect Park, Cong. ch.	19 00
Shabbona, 1st Cong. ch.	47 06—409 60

KENTUCKY.

Newport, Cong. ch.	25 00
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IOWA.

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<i>Legacies.</i> —Des Moines, Mrs. Harriet L. Rollins, by H. L. Whitman, Ex'r,	450 00
	619 06

MINNESOTA.

Marshall, Cong. ch.	17 10
Minneapolis, Plymouth ch., 36.58; 1st Cong. ch., 12.86; Pilgrim Cong. ch., 2.65,	52 09
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Ulysses, Cong. ch.	17 16—45 02

CALIFORNIA.

Sacramento, 1st Cong. ch.	28 94
Santa Cruz, 1st Cong. ch.	10 00—38 94

COLORADO.

West Denver, Cong. ch.	15 08
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DAKOTA TERRITORY.

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Howard, Cong. ch., m. c.	1 17—11 17

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Granby, Cong. ch.	10 75
Montreal, Union Pres. ch.	400 00
Sherbrooke, Cong. ch., 13.40; T. S. Morey, 5; Mrs. Hurd, 5,	23 40—434 15

FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria, Samokov ch., for China, 22 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer*.

For traveling expenses of Miss Childs, from Aintab to Constantinople, ps. 2,108, 92 77

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*. 15,710 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California, *Treasurer*. 3,327 60Also acknowledged in July *Herald* from Hawaiian Woman's Board of Missions should have been from the Missionary Gleaners' Society, of Honolulu.)

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, Cong. Sab. sch., 9.67; Brewer, 1st Cong. Sab. sch., 15, 24 67
NEW HAMPSHIRE.—Lyndeboro', Cong. Sab. sch., 5; Temple, Cong. Sab. sch., 18.70, 23 70MASSACHUSETTS.—Lakeville and Taunton, Precinct Sab. sch., 7.85; Monson, Cong. Sab. sch., 19.94; Springfield, Olivet Sab. sch., 20.32; do., for Harpoot School, 19.57; Warwick, Cong. Sab. sch., 7.50; Westfield, 2d Cong. Sab. sch., 19.12, 94 30
CONNECTICUT.—Colchester, Cong. Sab. sch., 3.50; East Avon, Cong. Sab. sch., 2; Milford, Plymouth Cong. Sab. sch., 18.93; Putnam, Cong. Sab. sch., 31.12, 55 55
OHIO.—Cuyahoga Falls, 1st Cong. Sab. sch., 9.07; Freedom, Cong. Sab. sch., 5; Tallmadge, Cong. Sab. sch., 25.35, 39 42
ILLINOIS.—Cong. Sab. sch., 7.62; Lake View, Cong. Sab. sch., 8.14; Polo, Independent Pres. Sab. sch., for work of Rev. C. F. Gates, 33.77, 49 53
IOWA.—Highland, Cong. Sab. sch. 4 25
COLORADO.—West Denver, Cong. Sab. sch. 2 92

294 34

Donations received in October, 31,204 28
Legacies " " 4,680 90
35,885 18

Total from September 1, to October 31, 1884: Donations, \$42,549.63; Legacies, \$9,149.08 = \$51,698.71.

CONNECTICUT.—New Haven, Rev. S. W. Barnum, ten copies "Romanism As It Is," 35.00; —, One set Scott's Commentary, six vols., from a friend.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL—
"THE MORNING STAR."

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CONNECTICUT.

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Walton, Infant class of Pine's Brook Sab. sch.	1 20
West Winfield, Cong. Sab. sch.	1 50
Wood Haven, Cong. Sab. sch.	6 00—63 59

PENNSYLVANIA.

Bryn Mawr, Miss. Reading Circle,	1 00
Lansford, Rev. John Edwards,	1 00
Philadelphia, H. L. Duhring,	25—2 25

NEW JERSEY.

Newark, Calvary Pres. ch. Mission Band,	15 00
Orange Valley, Montrose Sab. sch. class, proceeds of fair,	120 00—135 00

MARYLAND.

Baltimore, 1st Cong. Sab. sch.	18 00
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VIRGINIA.

Herndon, Cong. Sab. sch., add'l,	13 00
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DISTRICT OF COLUMBIA.

Washington, 1st Cong. Sab. sch.	75 00
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GEORGIA.

Midway, Ladies' Miss. Soc. of Cong. ch.	10 00
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OHIO.

Andover, Friends,	2 75
Cincinnati, Mrs. S. L. Thomas,	25
Cleveland, Bohemian Sab. sch.	20 00
Columbus, Eastwood Cong. ch. and Sab. sch., 14.25; Joseph F. Marsten, 1; Alberta Dilley, 25c.	15 50
East Mecca, Cong. Sab. sch.	3 85
Glenville, Mrs. J. A. Wilcox,	50
Gomer, Welsh Cong. Sab. sch.	9 70
Lyme, Cong. Sab. sch.	22 00
Marietta, 2d Cong. ch. and others,	1 55
North Bloomfield, Ezra D. Chase,	50
Paddy's Run, Cong. Sab. sch.	1 00
Wayne, Cong. Sab. sch., add'l,	2 00
West Williamsfield, Cong. Sab. sch.	5 35
Williamsfield Cong. Cong. Sab. sch.	3 25
Windham, Friends,	1 00—89 20

INDIANA.

Terre Haute, Two children,	50
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ILLINOIS.

Batavia, Mrs. Matilda Smith, deceased,	25
Chicago, Leavitt-st. Cong. Sab. sch., 21.50; South ch., soc.; Friends, soc.	22 50
La Grange, Cong. Sab. sch.	50
Paw Paw, Ind. Cong. ch.	3 50
Peoria, Plymouth Mission Sab. sch.	5 00
Rock Falls, Country Sab. sch.	3 00
Waverly, Cong. Sab. sch.	10 15—44 90

MISSOURI.

Bevier, Friends,	2 75
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MICHIGAN.

Detroit, Fort Wayne Cong. Sab. sch.	5 00
Hilliards, Charlie A. Shields,	25
Lawrence, Cong. Sab. sch.	1 50
Middleville, Cong. Sab. sch.	5 35
Richland, 1st Pres. Sab. sch.	5 00
Union City, Cong. Sab. sch.	20 00—37 10

WISCONSIN.

Evansville, E. D. Weage,	5 00
Fulton, Cong. Sab. sch.	7 00
Rosendale, A. L. P. Loomis,	50
West Rosendale, Cong. Sab. sch.	4 00—16 50

IOWA.

Clinton, 1st Cong. Sab. sch., add'l,	11 00
Dubuque, Mrs. C. S. Keller,	50
Oldfield, Mrs. Turner's class in Cong. Sab. sch.	1 50—13 00

MINNESOTA.

Alexandria, Cong. Sab. sch.	3 65
Dodge Centre, Cong. Sab. sch., add'l,	1 50
Elk River, Union Sab. sch., add'l,	9 12—14 27

KANSAS.

Burlington, Cong. Sab. sch.	6 80
Hiawatha, Cong. Sab. sch.	5 10
McPherson, Willing Gleaners,	5 00
Stockton, Cong. Sab. sch.	4 75—21 65

NEBRASKA.

Camp Creek, Cong. Sab. sch., add'l,	50
Humboldt, Rosedale Sab. sch.	6 00
McCook, Mission Band,	10 00—16 50

CALIFORNIA.

Mount Shasta, Cong. Sab. sch.	7 00
Oakland, 1st Cong. Sab. sch., 200; Market and Twenty-second streets Sab. sch., 29.50,	220 50
Sonoma, Cong. Sab. sch.	8 30—244 80

DAKOTA TERRITORY.

Cooperstown, Miss. Band of 1st Cong. ch.	1 00
Oahe, Friends,	5 00—6 00

INDIAN TERRITORY.

Caddo and Lehigh, Cong. ch's.	10 00
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AFRICA.

Benguella, Frederick W. Walter,	5 00
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BULGARIA.

—, Friends,	4 75
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CHINA.

Tientsin, Members of Rev. C. A. Stanley's ch.	8 00
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TURKEY.

Marsovan, Pupils of the High School,	3 00
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Previously acknowledged,

1,453 87

40,509 36

41,963 17

FOR YOUNG PEOPLE.

HARRIET NEWELL.

ALL young American Christians in the early part of this century knew the name of Harriet Newell. A feeling of tender admiration and awe gathered about the memory of the girl who went out of a happy New-England home into the almost



HARRIET NEWELL.

unknown darkness of heathendom and laid down her life for the Lord Jesus when only twenty years old. She was born at Haverhill, Massachusetts, in 1793, sailed for India among our first missionaries in 1812, and died at the Isle of France the same year. A story soon told and yet a story without an end! That clear young voice rings on in the ears of this generation and its echoes will not cease.

"Our echoes roll from soul to soul,
And grow forever and forever."

The Christians of Harriet Newell's day were roused by her example to give, to pray, and some of them to live and die, for the missionary work. Mothers named their little daughters for her, in the hope that they would walk in her steps, and, this very year, at least one "Harriet Newell" tells of the love of Christ on missionary ground.

It was in the year 1806 that Harriet Atwood (for this was her maiden name) began to think of living for Christ's service. She was then a gay girl of thirteen and a pupil at Bradford Academy, Massachusetts. After a three months' struggle with the love of the world and of self she gave her soul to the Saviour of sinners. She said: "My gay associates were renounced and the friends of Jesus became *my* dear friends. I have enjoyed greater happiness than tongue can describe. I have indeed been joyful in the house of prayer. Oh, the real bliss I have enjoyed! Such love to God, such a desire to glorify him, I never possessed before."

She did not immediately enter the church and begin Christian work. As a consequence, she lost her joy and drifted back into worldliness. It was not till 1809 that she was again aroused. Confessing that she had had no real happiness in the pursuit of worldly pleasure, she gave herself at the age of sixteen finally and publicly to the Lord, being received to the church in Haverhill. Two years after she was asked to go to India as the wife of Rev. Samuel Newell. It was a far more difficult question than it would be now. No American had ever gone on a mission to the heathen. The idea was considered absurd by most. Little was then known about the Hindus, except their degrading and cruel superstitions. The climate was unfavorable. No one could say that life would be safe. The voyage was long and letters must be infrequent. Harriet was a loving daughter, and she wrote at this time: "Never before did my dear mamma and brothers and sisters appear so dear to me. But God commands me. How can I ever pray for the promotion of the gospel among the heathen if I am unwilling to offer my little aid when such an opportunity is given? Willingly will I let go my eager grasp of the things of time and sense and flee to Jesus. Have I anything but an unfaithful and depraved heart to discourage me in this great undertaking? Here the Almighty God, the Maker of all worlds, the infinite Disposer of all events, has pledged his word for the safety of his believing children. The cause is good; the foundation is sure. Oh, could I be the instrument of bringing *one* degraded female to Jesus, how should I be repaid for every tear and every pain!"

Look at the pure face of this young Christian and then at the kind of people to whom she went. Should not mere philanthropy, to say nothing of religion, move a true heart to go to their rescue? Harriet Atwood was married to Mr. Newell, and they set sail from Salem, February 19, 1813, amid the prayers and blessings of multitudes. At that time she wrote to her mother: "I am tranquil and happy. The undertaking appears more noble than ever. Do not indulge one anxious thought relative to me. If you love your Harriet, mamma, commend her to God and the word of his grace, and then leave her." In the following June she wrote: "Rejoice with us, my dear, dear mother, in the goodness of our covenant God. After seeing nothing but sky and water for 114 days, we this

morning heard the joyful exclamation of 'Land ! land !' " The day before reaching Calcutta, she added : " I wish my own dear mother could be a partaker of our pleasures. . . . This is the most delightful *trial* I ever had." " Whenever you think of me, think I am happy and contented ; that I do not regret coming

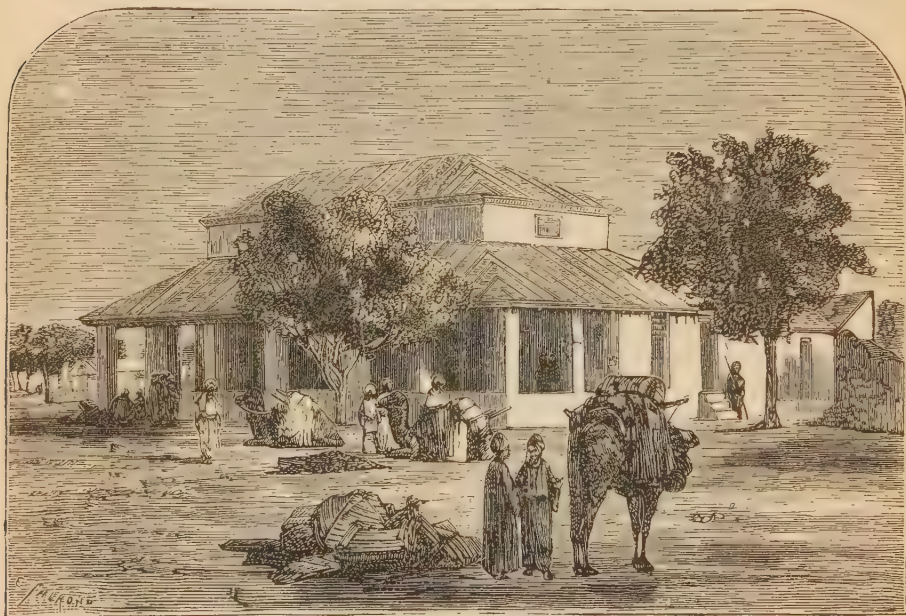
WOMEN OF MADURA, INDIA.



here. I think I see you surrounded by your dear family, taking comfort in their society, and blessing God for one child to consecrate to the work of a mission."

The missionaries received a joyful welcome from Dr. Carey and the other English Baptists already at work in Calcutta. But their entrance was violently opposed by the British East India Company, which governed the country. The captain with whom they had come from America was even refused a clear-

ance from the port of Calcutta unless the missionaries would engage to leave India with him. They remained six weeks, receiving every kindness in the hospitable home of Dr. Carey, enjoying the climate and the beautiful scenery, and continuing in perfect health. Mrs. Newell wrote: "Much as I long for the society of my dear absent mother and dear brothers and sisters, I am not willing to return to them. Yes, I am positively unwilling to go to America unless I am confident that God has no work for me to do here. My heart gladdens at the thought of commencing, with my ever dear companion, the missionary work." Finding that the East India Company would allow them to go to the Isle of France, it was decided that the Newells should begin a mission there. They



TRAVELER'S BUNGLOW, INDIA.

heard that the English governor would favor it, and that there were "18,000 inhabitants ignorant of Jesus."

August 4, Mr. and Mrs. Newell sailed from Calcutta, and, after a long, stormy, and dangerous voyage, reached the Isle of France, early in November. The fatigue and exposure had, however, broken Mrs. Newell's health and she died of quick consumption three weeks after landing. She met her end with joy, talking through the whole of her sickness with great delight of death and the glory that was to follow. The doctor told her these were gloomy thoughts and she had better get rid of them. "On the contrary," said she, "they are cheering and joyful beyond what I can express." "Death is glorious, truly welcome. I have never regretted leaving my native land. . . . God has called me away . . . but I have had it in my heart to do what I can for the heathen." Thus was her victory won. "Comfort our dear mother," wrote her beloved husband to a brother in America. "Tell that dear woman that Harriet's bones have taken possession of the promised land, and rest in glorious hope of the final and universal triumph of Jesus over the gods of this world."

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Missionary Herald

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